

**REPUBLIC OF UZBEKISTAN HIGHER AND SECONDARY
SPECIAL MINISTRY OF EDUCATION**

UZAKOV AKROM AVAZOVICH

MANSUR KHURRAMOV

**"DEVELOPMENT OF PATRIOTISM IN STUDENTS AND
INCREASING PERSONAL RESPONSIBILITY"**

MONOGRAPH

Tashkent Publisher

2021

“Talaba yoshlarda vatanparvarlik tuyg’usini rivojlantirish va shaxsiy masulyatini oshirish. Uzakov Akrom, Xurramov Mansur. Monografiya. – O`zbekiston Respublikasi Oliy va o`rta maxsus ta`lim vazirligi. - Toshkent, «Tafakkur» nashriyoti, 2021. 100 bet.

Ushbu monografiya respublika oliy ta`lim muassasalarida “Chaqiriqqa qadar boshlang’ich tayorgarlik” fanining mazmunini zamonaviy komponentlar bilan boyitish, o`qitish metodikasini takomillashtirish va

ularida vatanparvarlik shaxsiy mas'uliyat tug'usini rivojlantirish usullariga bag'ishlangan.

Monografiya 5111500 – Chaqiriqqacha harbiy ta'lim yo'nalishida tahsil olayotgan bakalavr va magistr talabalar, shuningdek, soha bo'yicha ilmiy tadqiqot olib borayotgan izlanuvchilar uchun mo'ljallangan.

Этот Монография обогащает содержание предмета «Готовность к вызову» в программах высшего образования республики современными компонентами, совершенствует методы обучения и совершенствует патриотизм в них, патриотизм в них и патриотизм в них.

Монография 5111500 - Военная подготовка до службы проживают, работают для исследователей, проводивших исследования в данной области.

The monograph enriches the content of the subject "Preparedness before the call" in the higher educational programs of the republic with modern components, improves teaching methods and patriotism in them and patriotism in them and patriotism in them.

Monograph 5111500 - Pre-service military training degree students studying in the field of computer science teaching methods, residence, research work in the fieldMa'sul muharrir: R.M.Yusupov - texnika fanlari nomzodi, dotsent

Reviewers: Khaitov F.N. - Cand. Tech. Sciences, associate professor.

S.O. Tovboev Cand. Tech. Sciences, associate professor.

This monograph

INTRODUCTION

Today, the place of Uzbekistan in the world political arena and its role in external cooperation have reached an important stage. In recent years, rapid and radical changes have taken place in all areas. The past period of independence has revealed many shortcomings and achievements, since the abolition of the cotton monopoly and gaining independence alone is not enough to build a new level of public life in the country. Therefore, our esteemed President Shavkat Mirziyoyev thought deeply about these issues and carried out serious reforms. It is no exaggeration to say that the "Strategy of Action" for the development of Uzbekistan, the development of 5 initiatives of a complex social and spiritual nature, was a locomotive in all spheres of domestic policy. As part of the implementation of a new policy in our region based on the principles of openness and mutual consideration of national interests, our Armed Forces have established and are strengthening close partnerships with their colleagues in all Central Asian countries. Over the past years, we have conducted a number of joint training sessions. We also organized visits of high-ranking military delegations and exchanged experience in operational and combat training.

Today our growing cooperation is becoming an important factor in ensuring regional security and stability, peace and tranquility in our common home called Central Asia.

The system of continuous military education, organized according to the highest world standards, is constantly evolving. The recently created Military Institute of Information and Communication Technologies and Communications, which is unique in its essence, has taken a worthy place among the modern higher educational institutions of our country.¹

One of the main priorities of state policy is the training of personnel for the Armed Forces of the Republic of Uzbekistan, the development of personnel, education in the spirit of military traditions, the idea of national independence in their hearts, a sense of loyalty to our Motherland.

One of the most important tasks facing higher military educational institutions today is to provide servicemen with a high level of spiritual consciousness. One of the integral parts of spiritual consciousness is religious tolerance. The worldview of a person who has not formed a spiritual consciousness is narrow and he will fall into the whirlpool of any teachings and views. This, in turn, is a factor that drives society into a quagmire.

Of course, there is a tool that replaces historical memory in the education of young people based on the ideas of religious tolerance. While religion, law, justice, morality, goodness, art, and politics have dealt with the state, history has dealt with the realities of the eighties. History illuminates our future, deeply organizing our sixties.

The works of our great historians Abdurazzak Samarkandi, Abu Raikhan Beruni, Khondamir, Narshakhi and other historians who wrote the history of our country tell about the great events of the sixties, as well as about the tragedies that befell our people.

Taking this into account, today the education of schoolchildren in the spirit of patriotism and personal responsibility is becoming a key and urgent issue of the security of our country.

¹ Shavkat Mirziyoyev congratulates on the 28th anniversary of the Armed Forces of the Republic of Uzbekistan and Defender of the Fatherland Day

CHAPTER I. THEORETICAL BASIS OF THE PROBLEM OF THE DEVELOPMENT OF PATRIOTISM IN YOUTH AND INCREASING PERSONAL RESPONSIBILITY

§ 1.1. Historical examples of patriotism and courage

With the advent of the army, training and education of personnel, which was an important part of combat activity, was and will remain a special social phenomenon. This component, in fact, is a practical military history and serves as a necessary, indispensable tool for the successful conduct of comprehensive military operations by the armed forces. For a long time, military pedagogical recommendations were passed from ancestors to generations based on legends, proverbs and sayings.

As military work became more complex, especially during the formation of nation states, with the formation of a relatively large number of regular armies, the ideas of the great military pedagogical gummists also received further development.

By this time, the generalized military history experience was little reflected in instructions, martial arts exercises, regulations, orders and other written sources. The history of the country and the conditions of its historical development, solving the tasks of the country's army for a long time, the national characteristics of the personnel, etc., had little effect on the content of military history and the process of its creation development.

Monuments of the most ancient military education have not reached us directly. The art of life of the Turkic and Persian-speaking peoples arose as a complex of wisdom and is recognized as an example of a practical approach to existence. His works, such as "Devon lug'atit-Turk", have also been preserved in literary and historical sources. , for example, the Urgun-Yenisei inscriptions, and have come down to us through them. The study of the nature of these monuments shows how much material and

spiritual culture played a role in the formation of man. In particular, while parenting influenced a person's ability to find content mentally and morally, personality formation also, in turn, helped human society to make decisions. Thus, the process of ensuring the maturity of a thinking person and the social development of society are formed in interconnected relationships. Knowledge of the essence of this historical process shows us that human thinking was formed a very long time ago and in difficult conditions.²

Patriotism Everyone has good dreams and hopes in life. The dreams of young people, especially those who grew up in a free and prosperous homeland full of pure feelings, are peace. The biggest of these dreams is to serve parents and the country, to fulfill the duty of childhood to them. To realize this dream, a person must set a clear goal for himself from childhood, acquire the necessary knowledge, skills and professions, be healthy and energetic physically and spiritually. Because great dreams require a lot of striving and effort, great strength. The feeling of love for the Motherland helps all of us on this very difficult and difficult path, love for the Motherland is the greatest feeling. That is why President Shavkat Mirziyoyev, reflecting on the role of this feeling in a person's life, said: "The truth of history shows that only a person who has national pride and love for the Motherland can do great things."

Indeed, if we look at history, we will see that love for the Motherland has given enormous strength, determination and courage to ordinary people and inspired them to unparalleled courage. Recall, for example, the well-known history of Chirac. Shirak is an ordinary shepherd. He has neither combat weapon nor soldier. Only in the depths of his soul does he immensely love his homeland. It is this great feeling that prompts him to fight alone against countless beasts, armed to the teeth and clogging pipes like locusts.

² Durmenov Sh.N. Textbook "MILITARY HISTORY" Tashkent - 2020, p.

Chirac knows in advance that he will die at the hands of the enemy. But he perfectly understands that, as mentioned above, the greatest goal is the freedom of the Motherland, a dignified death on the path of its defense, and therefore chooses this path. Chirac will save many of its compatriots from death and slavery, and cities and villages from destruction and plunder.

Another important aspect is that with his heroism he proves that an entire nation will never be defeated by oppression and aggression, and that his brave children will never allow this. Fearless and courageous boys like Chirac have been in all countries of the world at all times. After all, the peaceful and serene life of any nation, its happiness depends on its brave and courageous children. Every parent, every nation in the world wants their children to grow up brave and courageous, to be able to defend their home and country, raising children with great hopes.

If we pay attention to the tales, songs and epics of the peoples of the world, to the gods that their mothers read, we are convinced that the main themes in them are courage and heroism. For example, ancient Indian mythological heroes such as Prometheus, Antey, Hercules and Odyssey, such as the Indian epics Mahabharata and Ramayana, have lived side by side with us for a long time. Courage and courage are glorified in the person of such Alpine heroes as Rustami Doston, Sukhrob, Siyavush, Jamshid, Bakhrom, Farhod, common to all these peoples.

Since ancient times, the words "my lion", "my hero", "my giant" were revered in the gods of our mothers. Courage and kindness are the highest human qualities in our fairy tales "Three brothers", "Semurg and Bunyod", "Tokhir and Zukhra", in our epics "Alpomish", "Gorogly", "Kuntugmish". as. All this is due to the fact that the biggest and sacred dream of our

people has always been to raise their children as people who are not afraid of anything, who are able to preserve their parents, family, honor and dignity of their people. people. points out Many of our ancestors brought up in this spirit, such as Tomaris, Alp Ertunga (Afrosiab), Spitamen, Jaloliddin Manguberdi, Amir Temur, have repeatedly proved in history that our people are able to adequately protect their husbands and their homeland. Undoubtedly, he serves as an example for us, generations, who continue the glorious traditions of such great people, which they laid down and continued for centuries.

It is no coincidence that President Shavkat Mirziyoyev, emphasizing the rich heritage of our people, including the invaluable role of the epic "Alpomish" in the upbringing of the younger generation, said: "In the image of the invincible hero of our people - Alpomish, we are able to protect our country from evil." If necessary, our sons, ready to sacrifice their lives on this path - we see the spiritual image of today's alpomish. Reading these words, we are convinced once again that the achievement in our country of a healthy and harmoniously developed generation after gaining independence has a deep historical and spiritual basis. Over the past period, much has been done to achieve this goal, which our young people see in practice in the conditions of their schools, the convenience of the educational process and enjoy them every day. We need to know the monument "Oath to the Fatherland" in Tashkent. This is not just a monument, but an oath of courage, courage and devotion, a tall monument erected in honor of our brave sons, defenders of the Fatherland. The same can be said about the statue of Alpomish installed in Termez, on the land of Surkhandarya, the country where Alpomish grew up.

It is known that children in military uniform take a solemn oath of allegiance to military service, which is the sacred duty of every young man

to his people and homeland. "For our people, the military oath, which puts pride, pride and loyalty above all else, is not just an official event, but youthful honor, a sense of honor and a sense of responsibility. This is a covenant ceremony, determined to fulfill a noble duty.

One of the great figures in our history is Jaloliddin Manguberdi, who valiantly fought against the Mongol invaders and gave his life for the freedom of the Motherland. Medieval Muslim writers, including al-Nasawi, who was also his minister and Mirza, called him Manzburni (which means "mank sign", that is, spot, spotted nose).

In order to perpetuate the memory of Jaloliddin Manguberdi (Mankburni) and establish historical justice, the Cabinet of Ministers of the Republic of Uzbekistan adopted a special resolution No. 408 on September 24, 1998. In accordance with this decision, it was noted that the birthday of the great commander would be widely celebrated. Valuable information about the activities of Jalaliddin Manguberdi and the Mongol invasion can be found mainly in Siyrat al-Nasavi as Sultan Jaloliddin Mankburni (Life of Jaloliddin Manguberdi). The works of medieval Muslim historians such as Ibn al-Athir Atamalik Juweini and Rashid al-Din also contain a number of important information about this period. The most valuable information about this period of the twentieth century is recorded in the book by Z.M. Buniyadov "State of Khorezmshahs Anushtegenilar".

In difficult times, Jalal ad-Din Movarounnahr was plunged into war, most of the country was conquered by the Mongols, the empire was overthrown, some of the emirs took the path of betrayal, the rest took the path of saving lives, the sultan left the country in a state of confusion and danger, and at the same time appeared on historical scene. In such a difficult situation, Jaloliddin fought for the freedom of his homeland and people

and fought against the Mongols for 11 years. He played 14 times against the Mongols, winning 13 of them. On the eve of the Mongol invasion, although Jalaliddin was the eldest son, his grandmother was overthrown by Turkon-Khotun, and another prince of the Turkon-Khotun dynasty, Qutbiddin Uzlokshah, was proclaimed heir to the throne.

The lands bordering on Ghazni, Bamyan, Al-Gur, Bost, Takinabad, Zamin-Dawara and India were transferred to Jalaliddin. Although Jalaliddin was removed from the center in the footsteps of his grandmother, the Sultan treated him with special love, appreciated his courage and wished him not to leave him. That is why the famous statesman Shams al-Mulk appointed Shahobiddin Alp al-Haravi as his minister, and Kozbar Malik as his deputy. Muhammad Khorezmshah fell ill with pleurisy and died in exile in the late 1220s (617 AH) on Ashuradi Island in the Caspian Sea. In front of his scientist, the Sultan declared Jalaliddin the heir to the throne and gave him part of the Sultan's ranks. Having buried his father together with his younger brothers Ozlokshah and Okshah, Jalaliddin arrived in Urgench with 70 of his people. Soon Khojand Governor Temur Malik and other liberals joined him. The people with joy and great hope welcomes Jalaliddin Manguberdi as their secretary.

But when he found out that his brother Ozlokshah and his supporters were plotting a conspiracy against him, Jalaliddin, realizing that it was impossible to fight the Mongols, secretly left Khorezm with 300 people. Jalaliddin arrived from Khorezm in 16 days, bypassing the Nisa fortress in Khorasan. When Genghis Khan learned that the sons of the Sultan had returned to Khorezm, he ambushed his army in all parts of Khorasan in order to resist them if they wanted to retreat to Khorasan. Jalaliddin defeated a Mongol detachment of 700 people with 300 soldiers near Nisa. The Mongols are completely defeated.

At that time, Jalaliddin's brothers Ozlakshah and Okshah were confused and did not know what to do, so they followed Jalaliddin to Khorasan. Having defeated a small detachment of Mongols, they pay great attention to this victory. After that, they had a feast, seized and executed in another battle with the Mongols near the city of Khabashan in Khorasan. For some time the Mongols defiantly carried the heads of the executed princes in Khorasan.

Another of the Jalaliddin brothers, Rukniddin Gursandji (described by sources as "unprecedented in intelligence and courage"), fought valiantly against the Mongols in the Iranian fortress of Ustunavand for six months. At this time, Jalaliddin arrives in Nishapur. Within a month, all the emirs appealed to the commanders with a request to collect troops to fight the Mongols. When the Mongols learned about his activities, they settled in the Al-Qahira fortress in the Zavzan region (between Nishapur and Herat). Unfortunately, at present, local deputy governors cannot rally around him. Jalaliddin, who was not yet strong enough, realized that it was dangerous to stay in the fort for a long time, and went to Ghazna.

At that time, Genghis Khan approached Khorasan with a huge army. Before reaching Ghazna, Jalaliddin met Amin Malik, the ruler of Herat and his father-in-law, and together they marched against the Mongols besieging the fortress of Kandahar. In this struggle, for the first time in the history of military science, Jaloliddin opposes the infantry to the Mongol cavalry. Later, the British appreciated this military method and used it in their famous battles at Kress. After a three-day battle, the Mongols were defeated, Jalaliddin won and went to Ghazni.

He entered Ghazni in February 1221. According to sources, people will welcome Jalaliddin with great solemnity. The city is full of joy, like the holiday of Eid al-Adha. In Ghazni, Jalaliddin will be joined by Sayfiddin

Ograk al-Khalaj, the governor of Balkh Azam Malik, the leader of the Afghan tribe Muzaffar Malik and the leader of the Karluks al-Hasan Karluk with a small army. The total number of armies, according to historians, was about 90-130 thousand people. Genghis Khan, outraged by the growing power of Jalaliddin and the Mongol attack on him in Kandahar, sent an army against him led by Noyon Shiki Khutukhu. In the fall of 1221, he approached the lands of Jalaliddin.

Jalaliddin managed to defeat the Mongols in one attack. More than 1000 Mongols were killed in this battle. Many historians, including Ibn al-Athir, Juwayni, and Rashid ad-Din, praised the battle. One of the most important battles of Jalaliddin against the Mongols took place in the fall of 1221 near the Parvan steppe on the Lagar River in northern Afghanistan. Jalaliddin's personal army is led by Amin Malik on the right flank and Sayfiddin Ograk on the left. The Mongols are fighting with all their might. At the behest of Shiki Khutukhu, each Mongol soldier was pushed back to endanger Jalaliddin's army. The Battle of Parwan ended with an absolute defeat for the Mongols, and Shiki Khutukhu managed to escape to Genghis Khan's market with the rest of his army.

The Battle of Parvan was of great importance for the inhabitants of Movarounnahr and Khorasan. So far, the myths and legends about the divine invincible power of the Mongols have been dispelled. Jalaliddin's victory raised the mood of the peoples of Movarounnahr and Khorasan and led to popular uprisings against the Mongols in Serakhs, Merv, Herat and other cities of Khorasan. The uprising in Bukhara drove the Mongols out of the city. Genghis Khan was well aware of the danger posed by the rise of Jalaliddin and his popular support to the lands occupied by the Mongols. For this reason, he himself hastily led a large army south to defeat Jalaliddin at any cost.

Jalal ad-Din's army captured large amounts of booty after the Battle of Parwan. During the distribution of this booty, a dispute arose between the two commanders of Jalaliddin, Amin Malik and Sayfiddin Ograk. As a result of the conflict, Sayfiddin Ograk and then others left. Jalaliddin's eyebrows are lowered, and he finds himself in an extremely difficult position.

Jalaliddin's appeal to the commanders who left him to recreate the alliance and fight together against the enemy was in vain. While Jalaliddin was suffering from intestinal pains, he learned that an advanced group of Mongols had settled in Gardez (a city 50 kilometers east of Ghazni). Despite his illness, Jalaliddin suddenly strikes and defeats the Mongol soldiers in Gardez. Realizing that he could not fight the minority army against Genghis Khan, he decided to retreat along the Indus River.

Genghis Khan, who wanted to defeat Jalaliddin and capture him, followed him. The Mongols pursuing Jalaliddin met with strong resistance, especially the Bamian fortress. During the siege of Bamiyan, Mutulk, the son of Chigatay and the beloved grandson of Genghis Khan, died. The enraged Genghis Khan ordered to capture the fortress and exterminate all the inhabitants of the fortress without taking prisoner. The former fortress of Bamiyan, which was destroyed, was later renamed by the Mongols to Mobalik (i.e., the Foolish City).

Finally, on Thursday, November 25, 1221 (the eighth day of the month of Shawal, 618 AH), a decisive battle began, which lasted three days on the Indus River. A number of medieval Muslim historians have argued that there has never been such a bloody, brutal and terrible battle in history. Jalaliddin and his eyebrows showed unparalleled examples of courage and courage. Only on the third day did Genghis Khan begin to gain the upper hand. Genghis Khan still ordered to seize Jalaliddin alive. Jalaliddin,

with his personal bravery, managed to break through the siege of the Mongol army, which was trying to capture him, and reached the banks of the Indus River. His mother, Oychechak, and other women in the harem were waiting for him by the river. They also call upon Jalaliddin, mentally and physically depressed by this battle, ... to kill us and save us from a terrible captivity.

Jalaliddin has no choice but to order all women in the harem to be baptized. Ozie jumped into the water on his horse and swam across the river to India.

Genghis Khan also recognizes the courage and courage of Jalaliddin, who under no circumstances lost anything. According to historians Juwayni, Rashididdin and others, Genghis Khan admired Jalaliddin's bravery and said that he should be the only son of the Father for his few sons. He saved a little from the fiery battlefield and came to the shore of salvation from a vicious whirlwind, from which great deeds and uprisings of the doomsday are still ahead! "

According to Rashididdin, Jalaliddin meets about 120 survivors from the river on the Indian coast. Both Jalaliddin and the survivors found themselves in a difficult situation, both spiritually and physically overwhelmed by heavy fighting. At that time, one of the local Indian rajahs arrived at the Shatra with a detachment of 40,000 people to exterminate the Khorezmians who sailed to this side of the river. Only because of Jalaliddin's unparalleled courage and heroic deeds does the Rajah fall off his feet and his eyebrows are raised. The morale of the soldiers of Khorezmshah also rose as a result of this battle, and soon Jalaliddin was able to gather 3000 soldiers around him. Even in the most difficult circumstances, the shameless general shelled India and began to occupy lands along the Indus River. The reign of Jalaliddin was soon recognized

by the Sultan of Delhi Shamsiddin Eltutmish (1211-1236) and Nosiriddin Kubach (1205-1227), the ruler of Sindh, Uchchi, Molton, Lohur and Peshawar.

Jalaliddin remained in India until the end of 1223 and set out to conquer Iraq and Iran, the ancient possessions of the Khorezm kings. In his place, the world famous wrestler leaves Uzbekistan as a deputy. The world fighter ruled India until 1229 when he traveled to Iraq with Jalaliddin and was a companion in his military campaigns.

In early 1224, Jalaliddin arrived in Kerman and took an army of 4,000 to help his brother Giesiddin, the Sultan of Kerman. He says that his main goal is to fight the Mongol invaders and restore independence.

Jalaliddin called on his brother Giyosiddin Pirshah, Caliphs of Baghdad al-Zahir (1225-1226), then al-Muntansir (1226-1242), Queen Rusudana of Georgia and others, to fight together against the Mongols. But many Muslim rulers, fearing retribution from the Mongols and the rise of Jalaliddin, do not want to enter into an alliance with him. The Baghdad Caliphate and the Ismaili ruler Muhammad III (1221–1255) decided to draw close to the Mongols and openly fight against Jalaliddin. Princess Rusudana and her minister moved to Georgia in February 1226 after proposals for an alliance with Avak were thwarted. Fierce battles are being waged in Georgia, many tragedies are taking place. After the second conquest of Georgia in 1228, the lands were brutally plundered.

At the same time, Jalaliddin Manguberdi will have to fight the traitor Barak Hajib and the Ismailis who rebelled against him in Kerman. The Khilat fortress, located in the foothills of the Ararat mountains, is also considered important, has long resisted Jalaliddin. At the end of 1227, Jalaliddin, knowing that the Mongols intend to invade Iran, prepared to wage a fierce battle with them. 2,000 vanguards sent by the Mongols that

year were defeated, 400 of whom were demonstratively executed in Isfahan. On August 25, 1228, near Isfahan, a decisive battle took place with the Mongol invaders led by Tinal Noyan, who arrived to conquer Iran. Although his brother Giyosiddin betrayed him during the battle and retreated to Luristan with a slight eyebrow, Jaloliddin vehemently ignored the situation. According to sources, even the little Mongolian nobleman confessed his courage that he was indeed the boy of his time. Jaloliddin wins the battle. He chased the Mongols in Iran for eight days and drove them out of the country.

When he entered Isfahan on Friday morning as a victorious general, the people greeted him with joy as a victorious sultan. The noise of Jalaliddin's victorious victory spread throughout the world of Shavkat. In the same year, Ogedei Jalaliddin, the great khan of the Mongols, even through Khonsultan, the master of the Mongols, sent a letter in which he stated that he intended to conclude peace with him. Jalaliddin refuses the diplomatic agreement and leaves the letter unanswered.

Jalaliddin lived in a difficult and controversial period. Undoubtedly, he was a child of his young age. He sometimes turned a blind eye to the looting and violence of his troops during numerous military campaigns and participated in acts of vandalism. This led to an increase in negative opinions and protests in Iran, Azerbaijan, Iraq and Georgia. But in any case, Jaloliddin Manguberdi remembered that his main goal was to fight the Mongol invaders. In this struggle, he hoped for the support of the Muslim rulers around him. But his inability to find common ground with them in many cases testified to his weakness in foreign policy. Soon, Turkish, Arab and Muslim rulers feared that his rule in the Middle East would increase, and did not want to enter into an alliance with him. Some of them even openly advocated rapprochement with the Mongols. In particular, Jalaliddin's capture of the Khilat fortress earned him the

respect of his rivals. Although Jalaliddin knew of an alliance against him, he was wrong in saying that at least he would be supported by the Turkish rulers.

On August 10, 1230, a joint alliance of Sultan Kun, governor of Hims, governor of Aleppo, governor Mayafirikin and governors of Baynas defeated Jalaliddin. On the other hand, the Ismailis followed the path of complete betrayal and sent a secret letter to the Mongols about the defeat of Jalaliddin.

Taking advantage of Jalaliddin's defeat, the Mongols suddenly attacked his possible strongholds in Mugon, Shirkabut, Azerbaijan. In the spring of 1231, he arrived in Ganja, forgot about all his grievances and again turned to the Muslim rulers with an appeal to conclude an alliance against the Mongols. But his offer remained unanswered. Then he is summoned by the governor of the Syrian fortress Amida. He wants to go to Iraq and gather troops again.

Near the Amida road, it was suddenly attacked by the Mongols (early August 1231). It is followed by 15-year-old Mongolian Navkars. Jaloliddin left his few comrades and came to the village of Ain ad-dar near Mayafarikin (now the province of Silvan, Turkey). In this mountainous village, he falls into the hands of the Kurds. Having presented Oz as a sultan, the Kurds are not going to kill him. Promises a reward for delivering to the right place. But the Kurdish leader killed Jalal ad-Din, who was in his house, in exchange for the blood of his dead brother. This event took place around August 17-20, 1231. The next day, when the sultan informed al-Malik al-Muzaffar, the ruler of Mayafarik, about a Kurd who was selling goods, he sent his little commander Shahobiddin Gazi to the village. Shakhobiddin took the body of Sultan Gazi, killed all the men in the village and let the horse into the village. Muarrich an-Nasawi heard

about this and personally came to Mayafarik. Jalaliddin's uncle, Minister Oturkhan, recognized his body and was deeply concerned. Jaloliddin Manguberdi's body will be buried in Mayafarik, and the grave will be leveled so that the Mongols do not insult them.

When his sworn enemy, the Governor of Damascus al-Malik al-Ashraf, was informed of the Sultan's death and asked for good news, he was saddened and said, "Do you want to congratulate me on his death? But you feel the bitterness of what is happening. By Allah, its destruction means the Mongol invasion of the world of Shaukat. Now we like a person like Khorezmshah, who is a wall between us and Gog and Magog.

Ibn Vasil described it as a stronghold between Mongols and Muslims. After the scientist Jalaliddin, his glorious name soon became a legend in the language of the peoples. Rumors that Jalaliddin is alive and Jalaliddin is returning have long threatened the Mongols. Various people who called Ozini I Jalaliddin, in many cases led uprisings and uprisings against the Mongols (for example, the uprising in Ustundori in Iran in 1236, the events on the Amu Darya in 1255, etc.).



He was a Turk, a middle-aged man with a black face and a black spot on his nose. He was also fluent in Persian. He was incomparable in courage,

a lion among lions, the bravest of horsemen ... short-sighted, never quiet, never tolerating bad words, very serious, a little shy in front of others, never laughing, just smiling. He loved justice, but time made him change. He tried to alleviate the suffering of his few citizens, but he also resorted to violence because it was a time of decline. He didn't want them to glorify themselves. Bachkan did not like the descriptions, and he only asked to be called the Sultan. The only word in his decrees: Help only from Allah! was the motto.

The wide celebration of the 800th anniversary of the birth of Jaloliddin Manguberdi in November 1999, the establishment of a majestic statue to him in his native Khorezm, as the head of our state noted, did not bow before the enemy. It became a symbol of respect, love and sacred memory of our ancestors for our national hero who died as a Motherland.

In the image of courage and patriotism

August 30 is the day of the establishment of the Order of Jaloliddin Manguberdi.

Courage will not be forgotten. Those who care about people, their fate and future, who sacrificed their lives for the freedom of their country, will leave an indelible name in history.

Jaloliddin Manguberdi is one such hero who gave his life to see his people free and prosperous.

The perseverance and courage of the commander, who united a disintegrated nation at the age of twenty-one and bravely fought against Genghis Khan's army for eleven years, is an example of loyalty and patriotism for the current generation.

According to the historian Muhammad Nasavi, Jalaliddin Manguberdi always had the opportunity to meet with scientists and fuzals. He followed

their wise advice. The Mughal Noyans also noted the commander's bravery and skillful use of military tactics. According to historical sources, Tynol, who was defeated by a small army of Jalaliddin Manguberdi near Isfahan in 1227, admired the skill of Noyon Jaloliddin Manguberdi and recognized him as a real hero of his time, the ruler of his peers.

Under the leadership of President Shavkat Mirziyoyev, the memory of our brave and courageous ancestor is highly valued. At the initiative of the head of our state in 1999, the 800th anniversary of the birth of Jaloliddin Manguberdi was widely celebrated. A magnificent memorial complex has been erected in Urgench. Numerous works have been created, scientific research is being carried out on the restoration of the original image of the commander, the true illumination of the glorious life.

On August 30, 2000, the Law of the Republic of Uzbekistan "On the establishment of the order of Jaloliddin Manguberdi" was adopted as an integral part of the work to glorify the life and courage of the national hero.

The Order of Jaloliddin Manguberdi is awarded to servicemen who have shown high military skill, heroism and courage in protecting the independence of our country, the borders of the Motherland, Motherland and its preservation, who have made a significant contribution to strengthening the defense capability of our country. ...

The order has a pentahedral shape, in the center of which, against the background of rays emanating from a circle framed by a white circle, there is a sparkling golden image of Jaloliddin Manguberdi. The background behind the historical figure is covered with blue enamel.

By the decree of the head of our state, a number of servicemen of the defense and border troops of our country were awarded this high award for their great contribution to ensuring the territorial integrity of our

Motherland and the inviolability of our borders, and high leads to hostilities.

In accordance with the law on state awards, the Order of Jaloliddin Manguberdi can be awarded to enterprises, institutions, organizations, public associations, creative teams, military units, as well as administrative-territorial units of the Republic of Uzbekistan. By the presidential decree of August 22, 2003, the Khorezm region was awarded the Order of Jaloliddin Manguberdi.

Although Sultan Jalaliddin Manguberdi lived for a very short time - thirty-two years, his name has forever entered the annals of history thanks to his courage, will and unsurpassed personality in the cause of freedom and freedom of his homeland.

§ 1.3. Formation of a sense of courage and patriotism on the example of an ideal man.

The main goal of the ideology of national independence is to change the worldview of people, to educate them as spiritually mature people. One of the main ideas of our ideology is the upbringing of a perfect person who has both national and human significance, and has the best human qualities.

Humanity arose and over the course of many millennia of development observed the surrounding nature, various events, life experience, observed their causes and patterns, formed various ideas and concepts. Spirituality is a tool that strengthens, expands, and strengthens intelligence and intelligence throughout a person's life. Spirituality and spirituality are a priceless treasure and source of wealth, values, state, people, nation, society and individuals. Thanks to independence, the study of the

centuries-old rich historical, scientific, cultural and religious heritage of the Uzbek people opened up wide opportunities for using it as a common and priceless property of the people. Spirituality is the strength of a person, people, society, state. There will never be happiness without him, - says the President of the Republic of Uzbekistan Sh.M. Mirziyoyev.

The period of independence is associated with the restoration and development of the spirit of national independence, the development of the national language and culture, national identity, the growth and strengthening of national feelings, pride and patriotism. The development of independent Uzbekistan depends on the spiritual maturity of members of society, each person, especially young people, as well as on the deepening of ideas of independence in the minds and everyday life of people. National consciousness and national identity on the path of independent development are the main basis for spiritual maturity.

An integral part of national spirituality and consciousness is that every citizen actively participating in the construction of the great Uzbekistan of the future understands that he is an integral part of his country, people and nation. Because the fact that every nation defines and knows its spirituality and makes it an integral part of its intellect and consciousness strengthens the nation, enriches its self-confidence and self-esteem.

This is a unique worldview that symbolizes the growing confidence of our spirituality in the bright future of Uzbekistan, the restoration and improvement of high human values in our people.

In the field of spirituality, independent Uzbekistan faces important tasks. The main one is to enrich and strengthen our spirituality. Over the years of oppression, spirituality has degraded in every possible way. As a result, for example, the Uzbek people lost the study of the philosophy of imagination and its famous representatives. In the field of law, the great

merits of Central Asian civilization in the field of law were not taken into account, and profound works on ethical views and social philosophy were covered in one-sided manner. Without them, the spirituality of independent Uzbekistan is flawed and incomplete.

From the teachings of the Avesta and Zoroastrianism, ethics and art, to fully demonstrate all the power of our spirituality, the depth and diversity of its content, its immersion in the depths of its ancient history, its endless potential., Through Farobi, Navoi, Babur, Furkat, Behbudi and Fitrat, we need to create a whole chain that spans the entire chain, its branches. Work in this direction is expanding and accelerating day by day, year by year.

The courage of the Uzbek fighters in the victory over fascism:

In the early days of the war, Uzbeks serving on the Western Front fought against the Nazi invaders. Among more than 50 fighters of the Brest Fortress on the border were Uzbeks Daniyar Abdullaev, Bobokhalil Kashanov, Akhmed Aliyev, Nurum Siddikov, Uzak Otaev and others. They fought shoulder to shoulder with the defenders of the fortress against the great forces of the enemy for about a month, until the last drop of blood remained. Zokir Mirziyoyev from Tashkent also showed courage in the first battles on the western border. He fought with the enemy in the Crimea and the Caucasus, for courage and courage he was awarded the Orders of Glory I and II degrees and other orders, as well as the medal "For Courage".



Picture 4: Military instructions of General S. Rakhimov (commander of a motorized regiment on the Southern Front) 1943

Uzbek fighters took part in the defense of Smolensk, Kiev, Odessa, Sevastopol and other cities. During the defense of Odessa, Omon Umarov and the commander of the sapper route Khamza Zaripov showed courage. A small military unit of Omon Umarov attacked an enemy airfield near Odessa and set fire to 16 enemy aircraft and 30 vehicles. Unfortunately, he died in the battles for Kerch. Khamza Zaripov's route blew up 27 enemy tanks and 13 armored personnel carriers in a minefield.

In the fall of 1941, deadly battles were fought on the outskirts of Moscow. In it, on the one hand, there was an unprecedented number of large military armies, which somehow sought to occupy Moscow, and on the other hand, somehow managed to get on their feet so as not to lose Moscow. In these terrible battles, the Uzbek fighters also showed steadfastness and high military skill. Kochkor Turdiev, who defeated one enemy bunker on the South-Western Front, 9 soldiers and officers and captured 3 of them, was awarded the title of Hero.

General I.V. Panfilov, who served in Tashkent for many years, formed the Turkestan division in Almaty. His command consisted of 180 officers trained at the Tashkent Infantry School and the Military-Political School of the Central Asian Military District. The division of General IV Panfilov fought fiercely in the direction of Volokolamsk on the outskirts of Moscow, displaying mass heroism. On the battlefield, the division destroyed 114 enemy tanks, 26 thousand soldiers and officers, 5 aircraft and other heavy equipment, capturing most of the military equipment on the move. Platoon commander Ikrom Khalilov, Zarif Ibragimov, Mamadali Madaminov, Abdulla Togaev, surgeon Gulom Abdurakhimov and others showed courage in the battles. Division Commander I.V. Panfilov died in battle, but his comrades-in-arms fought under the name of the 8th Panfilov Guards Division until the enemy was defeated.

The 21st and 44th cavalry divisions formed in Uzbekistan fought on the doorstep of Moscow and showed heroism. Among them are Kh.Musayev, R. Abdukasimov, A. Abdullaev, commander of the 1st cavalry corps R. Aliev, platoon commander junior lieutenant H. Bektursunov, soldiers of the 2nd cavalry corps Z. M. Kosimov, R.S. Khalilov, senior sergeant V. Sodronov, company. commander M. Ibragimov and others.

The soldiers of the 258th White Division, formed in Uzbekistan, destroyed in battles on the outskirts of Moscow more than 9 thousand enemy soldiers and officers, liberated 137 settlements, and seized a large amount of military equipment. For persistence in the liberation of Kaluga, this division will be awarded the title of the Guards. Among the commanders and politicians of the division awarded with orders and medals were B. Urazov, G. Tolipov, M. Bekmurodov, V. Kashapov and others.

Among the defenders of Moscow was an Uzbek girl Zebo Ganieva. Studied at the Institute of Theater Arts in Moscow. When the war broke out, Zebo Ganieva preferred to fight at the front than return to her native Andijan. They soon became expert snipers and scouts. His military base was located along the Moscow-Volga canal. As of May 21, 1942, the sniper Zebo Ganieva bit 23 fascists, conducted 16 reconnaissance missions and provided valuable information about the enemy. For courage Zebo Ganieva was awarded the Order of Justice. In the battle of Demyansk in August 1943, Zebo Ganieva was seriously wounded and survived 33 operations. On the outskirts of Moscow, Uzbek snipers killed Iskhakov, 354 fascists, Abubekov 229, Yusupov 132 and Madaminov 123 fascist soldiers and officers.

The Uzbek people did everything to help the defenders of Moscow. 1,753 Uzbek fighters were awarded the Moscow Defense Medal. In a battle near Moscow, the enemy was defeated. This was his first major defeat in two and a half years after the outbreak of World War II. The Nazi's lightning military plan was completely thwarted. The contribution of the Uzbek people to this is invaluable.

In 1942, Uzbek soldiers took part in heavy fighting in Crimea, Donbass, Don, Kuban and the North Caucasus. General I.E. Petrov, who served in Uzbekistan for many years, was one of the leaders of the 8-month defensive battles for Sevastopol. He commanded a separate naval army with great military skill, organized the defense of Sevastopol from the ground. His assistant was senior lieutenant Z. Gakhkhorov from Tashkent. General Petrov commanded the North Caucasian Front, then the 4th Ukrainian Front, and took part in Operation Berlin.

Uzbek fighters also took part in the war against Japan. They fought in the 22nd, 79th, 275th, 388th, 221st divisions and other military units.

Lieutenant Fozil Mirziyoyev and intelligence officer Vali Suleimanov, who are part of the 335th battalion of the White Division, showed particular courage in the capture of the port city of Seisin. Machine gunner Nishon Bozorov fought valiantly among the paratroopers who landed on the enemy's shores, defeating 10 Japanese soldiers and 2 officers. He will be awarded a combat medal. Lieutenant A.A. Mirziyoyev, the commander of the artillery platoon, junior lieutenant U. Doniyorov, the commander of the machine-gun unit S. Kochkarov and others also dealt a strong blow to the enemy. The 1 million Kwantung army occupying Northeast China and Korea will be defeated. South Sakhalin and the Kuril Islands will be liberated from Japanese troops Japan is limited.

The Second World War, which lasted 6 years and caused enormous suffering to all mankind, is over. The war cost humanity dearly, more than 50 million people were killed, more than 90 million were injured and maimed, and the cost of property damage exceeded \$ 4 trillion. The war took place on different fronts in Europe, Africa, Asia and Oceania. Many countries took part in the suppression of fascism. However, the main attention in the war fell on the peoples of the USSR. About 27 million people died in the flames of the war, more than 18 million soldiers were injured and disabled.

Of those mobilized from Uzbekistan, 263,005 people were killed, 132,670 people were missing and 60,452 people became disabled. At least 400,000 families were directly affected by the war. Hundreds of thousands of our compatriots suffered on the labor front, suffering from sending their share to the front not alone, but alone. The bravery and courage of the Uzbeks in the war was highly appreciated. 120 thousand Uzbek fighters, including 70 thousand Uzbek boys and girls, were awarded orders and medals. The title of Hero was awarded to about 300 soldiers

and commanders, 75 of whom are Uzbeks. 32 Uzbek fighters were awarded the Order of Glory of three degrees.

War is an integral part of the history of Uzbekistan, we will not forget it. In Uzbekistan, war veterans and members of their families are provided with benefits. On the initiative of the Republican Union of Veterans, on the occasion of the 50th anniversary of the Victory over fascism, archival materials have been collected about about 400,000 of our compatriots who died in battles, 33 books of the "Memory" series have been published. May 9, the day of victory over fascism, is celebrated in Uzbekistan as the Day of Remembrance and Honor. Glorious human deeds, such as the memory of the victims of the war, honoring and respecting the war veterans who live side by side with us today, are of great importance in educating young people in the spirit of love for the Motherland and strengthening the national security of the country. independent Uzbekistan.

One of the prerequisites for being an advanced nation and a developed state is to have a rich, developed spirituality. Only material well-being and prosperity are an important indicator of society's failure. For this reason, President Mirziyoyev has repeatedly stated that one of the most urgent tasks is to raise, promote, enrich spirituality and enlightenment, disseminate them among the general population and ensure a high spiritual level of every citizen. For this, the most serious research is carried out in the field of spirituality and enlightenment, what is the spirituality of the Uzbek people, what is its history and when did it begin, what areas of spirituality are of great importance today and why? of us to enhance his spirituality and his place in the international arena, and what should each of us do to increase his weight in the international arena? These are the questions that our sociologists must answer in the light of the demands of our time; transition is one of our national priorities.

After gaining independence in our country more attention is paid to the upbringing of a healthy and harmoniously developed generation. Perfection means perfection. What modern qualities should an ideal person have in the 21st century?

A modern person should engage in activities aimed at developing the consciousness and culture of people on the basis of a set of educational, economic, political, philosophical and religious ideas.

Work in the field of education in Uzbekistan has its own history. Until 1917, when Shavkat was the dominant ideology, educational institutions existed mainly in the form of three types of religious schools: elementary schools, madrassas and enterprises. Until recently, our scientific literature has widely used the analysis of schools in pre-revolutionary Central Asia. However, these schools were an integral part of the management and regulation of social processes in the countries of the region.

In the first years after the revolution, building and reforming the education system, the Uzbek school received the legal right to teach in its native language and began to develop comprehensively. But these schools mainly served Russians.

After gaining independence, much attention was paid to science and education. The ministries of moral education, higher and secondary specialized education operate on a large scale. Many Uzbek children study in lyceums and gymnasiums of a new type.

The Education Act, passed on August 29, 1997, introduced continuing education. After graduating from a secondary specialized vocational college or higher education, a person can apply science and technology in his work.

Everyone who lives in the 21st century should have a thorough knowledge of secular knowledge. Because turbulent times require different needs from people.

President Sh.M. Mirziyoyev said: "Only if we can educate smart, highly spiritual people, we can achieve our goals, prosperity and development will be established in our country."

It is true that the fundamental principle of human spirituality is knowledge, but science and enlightenment are a healthy generation that has developed in the spirit of morality and universal ideas with the peculiarities of the educational system and style of the peoples of the East, and oriental qualities. Our main task is to educate and educate him and turn him into a nationwide noble movement in the future.

All educational institutions are actively strengthening the national and spiritual spirit of the people and the formation of a strong-willed, strong-willed, freedom-loving citizen. The ability of every citizen to freely express and defend their views can become the foundation of our society.

So, summarizing the above, we can conclude that:

- A spiritually mature person with a high consciousness, able to think independently, educated, enlightened, capable of setting an example for others by his behavior;
- An educated person has such qualities as purity of heart, generosity, sincerity, kindness, honesty, loyalty, kindness, honesty, truthfulness, justice, respect for parents, loyalty to the family.

An important criterion for a harmoniously developed human spirituality is patriotism, humanity and devotion to one's people. Patriotism is the dedication of a person to defend the interests of his country, to defend

every inch of his homeland, every plant as the apple of his eye, and, if necessary, sacrifice his life for this.

So what is homeland?

Motherland (Arab. Motherland) is a place where people live, where their descendants and ancestors were born and raised, territory, social environment, country. The concept of "homeland" is used in a broad and narrow sense.

This is a broad concept, given the territory in which representatives of the same people and their ancestors have lived together since time immemorial. When a person was born and raised in a house, district, village, this is a narrow concept. In Uzbek, to say that someone has become a patriot means that a person has a home, a shelter.

Hazrat Alisher Navoi used the concept of Motherland in the sense of Motherland, place, place of birth, place of residence. The word "homeland" is also used figuratively in fiction as a place of spiritual property. The concept of the homeland acquired particular importance under the conditions of independence. It is known that the dominant ideology in the years of oppression is in the minds of our people.

He wanted to break the concept of homeland and replace it with an abstract, broad and general concept of homeland, that is, for the Uzbeks, for example, it was as if Russia were the same homeland as Uzbekistan. To say that Uzbekistan is my homeland or Uzbek was considered nationalism, nationalism, and the author of such words was removed from active creative activity.

However, homeland is a definite concept. The first reason that the concept of the Motherland is not clear enough in many parts of our people is the influence of the dominant ideology of the past, the second reason is

the absence of a geographical and political concept of Uzbekistan after the Timurids until the first quarter. XX century, khanates, emirates became a colony of tsarism. Independence eliminated these two negative factors and strengthened in our people the feeling and understanding of their true homeland. This means that the Motherland is a holy place, a great heritage, a holy memory, a sacred land, a source of pride, pride, happiness, peace and tranquility for all.

Patriotism is the dedication of a person to defend the interests of his country, to defend every inch of his homeland, every plant as the apple of his eye, and, if necessary, sacrifice his life for this.

Chirac liberated his homeland from the tyranny of the enemy. Otabek died in a brave battle with the tsarist troops. Tomaris' unprecedented passion is a shining example of patriotism. That is why their name lives forever in the hearts of people.

The greatest patriot of Uzbekistan today is President Shavkat Mirziyoyev. The head of our state rendered unprecedented services to the independence of our country and its worthy place in the world community. Even in the most difficult situations, we do not go astray! he began to move people forward.

There are many patriots who introduce the world to our country in the field of sports. Boxer Mukhammadkadyr Abdullaev, Artur Grigoryan, tennis player Iroda Tulaganova, chess player Rustam Kasimdzhanov and others glorify our Motherland all over the world, we are proud of our Motherland. Having achieved high results in the field of art, Yu. Usmanova, F. Zokirov and others demonstrate Uzbek art to the whole world. Their fame, achievements and courage are an example for young people.

In fact, a person is highly valued in Uzbekistan. Building a society based on democratic principles in our country is for the happiness of people. The ideology of independence provides for further enrichment, based on modern requirements, of the following national characteristics, reflecting the character, will, and aspirations of our people:

- the prevalence of the spirit of community life in the life of our people since ancient times;
- The sanctity of the concept of family, community and country, which is a symbol of the community;
- High respect for parents, community and society as a whole;
- love for the native language, the immortal soul of the nation;
- great respect and little respect;
- love, beauty and elegance, a symbol of the eternity of life - respect for a woman;
- patience and hard work;
- honesty, kindness, etc.

The ideology of independence recognizes and feeds on the following universal values:

- law supremacy;
- human rights and integrity;
- respect and coexistence with representatives of other nationalities;
- religious tolerance;
- striving for secular knowledge, enlightenment;

-study of advanced experience and culture of other peoples, etc.

A person always needs goodness. She lives with a dream of good days in anticipation of the future of her homeland and her children.

National ideology represents the goals of the people. It is a source of support and encouragement in the tests of history. This nation, this society is looking for answers to many life and spiritual problems. One of these problems is loyalty to the Motherland.

To awaken in oneself the feeling that living in a country like Uzbekistan is a great happiness, and to be proud of it, to learn to appreciate its symbols - the flag, anthem and anthem. Respect for laws based on democratic principles, all this means our devotion to our Motherland, our people, our people.

A person thinks not only about material goods and benefits, but, above all, about the development of the Motherland with confidence in the future, with intelligence, faith and high spirituality given by God.

The changes taking place in our society today serve to build a prosperous life. The ideology of independence fundamentally changes the attitude of people towards life, land and work. The main goal of the ideology of national independence is to unite people for the sake of a great future, glorious goals, to educate high-quality and perfect people, to encourage them to creativity.

The development of the country's economy largely depends on entrepreneurs. Young people studying in higher education institutions studying abroad through ACSALS or similar associations are the backbone of the country's development. Education laws and the National Training Program serve to train such personnel. And in schools there are opportunities for educating versatile, cultured people.

§ 1.3. The feeling of patriotism is a stable factor in the psyche of young people.

Homeland is a concept that embodies the human psyche, lifestyle, consciousness and thinking, past, present and future. The homeland begins at the doorstep, in the place where he was born and raised. That is why a child needs to grow up in a house in which he lives and breathes, to have eternal love and devotion to the Motherland, which is a magnificent and powerful place for him to grow up. Every love for the Motherland is instilled in him by mother's milk, a mother's goddess and parental love, and a child who loves his parents, his ancestors, their traditions, customs and professions loves others. He is proud of his nation, people, literature, art, religion and culture, inspired by the nature of the country in which he grew up, and understands the value of his sacred land.

After all, no one can find happiness outside the homeland. A person who has no reputation in his own country is not valued in another country. That is why our people say: "Be a shepherd in your country until you become a sultan in another country", "It is better to be a beggar in your country than to be a king in another country", "O` If you die, stay in your homeland! "Such translations are not in vain. Everyone who travels and lives in another country knows the value of every home, home, homeland.



Great thinkers Alisher Navoi, Babur Mirzo, Furkat and other ancestors lived far from their homeland, with a strong longing for their homeland, smelling the soil of the homeland and the fruits grown on it. It is clear to everyone that they have suffered at the hands of the country. Their spiritual experience is the condition for a true patriot. A true patriot, wherever he lives, will not leave him in good or bad times, he will be with him. He increased his abilities several times. Today our servicemen in words, not in words, prove that in terms of professional training they are not inferior to the military personnel of the leading armies of the world. At international military training competitions, inter-army and sports competitions, representatives of Uzbekistan demonstrate their skills, spiritual strength, will to win, demonstrate that they are worthy successors of our great ancestors.

Undoubtedly, all this evokes in the people of Uzbekistan, especially in our youth, a sense of pride in their national army, a sense of respect for the honorary profession of defender of the Fatherland.

The task of further development of our defense-industrial complex, capable of providing our national army with weapons and other necessary equipment, is gradually being solved.

³ Ibragimov A. and others. Sense of homeland. Tashkent, 1997, p.152.

⁴ Shavkat Mirziyoyev congratulates on the 28th anniversary of the Armed Forces of the Republic of Uzbekistan and Defender of the Fatherland Day

The highest feeling in a person is the feeling of homeland. He loves his native land with all his heart, cannot enjoy the nature of another country as much as his own, is proud of the great and small achievements of his homeland, and even enjoys the movement of tiny ants. And this feeling manifests itself only in a person who is able to devote his life to the beauty and development of this society and nature. Both the Motherland and the feeling of love for the Motherland are divine blessings, and a person, in whose veins this feeling flows, will never have a penchant for patriotism, such vile cruelty as treason. It is not by chance that our people say: "The gardens of another country are invisible to the naked eye."

The feeling of homeland is to remember the hearts of lions such as Tumaris, Shirak, Spitamen, Najmiddin Kubro, Salihbek dodkhokh, mulla Aligul dodkhokh, who defended this homeland and sacrificed it as their homeland.

Jaloliddin Manguberdi, Temir Malik, Abdumalik Tora, Kurbonjon Dodkhokh, Madaminbek, Namozbotir, who fought the enemy to the last drop of blood left in his veins, left the post of defense minister to support the brothers in difficult times. remember the names of Anvar Pasha, who came to Turkestan and died in fierce battles, and the defenders of Akmajid, Shymkent, Avliyota, Tashkent, Jizzak, Samarkand, Zirabulak, who preferred death to slavery.

The feeling of homeland is to remember the memory of the rebels of Tashkent, Jizzakh, Andijan, and Prince Eshan who rose up against this colonial regime.

The meaning of the homeland is to call people to enlightenment, to get rid of this oppression, to call for national awakening, selfless intellectuals who know salvation in science, unity and action, their leaders Munavvar Kori, Mahmudhoja Behbudi, Abdullahoja, Avloni, this is always to remember the names of the Fitrets.

Thousands of people, such as Abdullah Kodiri, Cholpon, Fitrat, Usmon Nasir, who suffered and died in prisons and exile in massacres against our people in the 20s, 30s, 40s, 50s and finally 80 years. nation.

A sense of homeland is to honor the memory of our compatriots who valiantly fought against fascism in World War II. Heroes defending the Motherland will never be erased from the history of mankind. The sacred duty of defending the Motherland, defending every inch of the land, and having a free and independent Motherland has never been easy. Faith and conscience of every person before the people, nation, Motherland - forever remember those who gave their lives for freedom, independence and freedom of the Motherland.

The homeland is sacred. There is nothing dearer, dearer, dearer, greater blessing and wealth than this. Only a person who values and is proud of this wealth will love his family, people, environment and society.



The homeland is in harmony with the Mother, who performed the miracle of human birth.

⁶ Ibragimov A. and others. Sense of homeland. Tashkent, 1997, p.154

Homeland is a place of miracles in the fate of such a person as a mother. That is why two miracles are next to each other, called Motherland.

The more a person sacrifices for the sake of his mother, the more he cares about the Motherland, respects, loves and takes care of her, protects from various disasters and enemies. If necessary, sacrifices his life for the Motherland. If Munis and the revered Mother lead a person into this bright world, the Motherland will raise him in the light of life, increase, show him as a person. Therefore, there is no place for a person greater, worthy and valuable than the Motherland. When people think of the Motherland as the Motherland, and the Motherland as the Motherland, people have a figurative meaning. For some reason, our compatriots living in other countries are also proud of "Motherland", "Fatherland", "The land where my blood was shed."

Thanks to the patriotism and nationalism of the head of our state, after the proclamation of the state independence of Uzbekistan on August 31, 1991, the Uzbek people were restored, the value of the Motherland increased, our national values and religion were destroyed by violence. (Holiday of Navruz, Ramadan and Eid al-Adha) were returned to the people.

After our country gained independence, new state symbols of the Republic of Uzbekistan were adopted: the state flag, coat of arms, national currency, anthem are state symbols. According to the tariff of President Sh.M. Mirziyoyev; The symbols of our state - flag, seal, anthem - personify glory, pride, historical memory and aspirations of the peoples of Uzbekistan. Respect for these symbols means strengthening self-esteem, self-confidence in your country and in yourself. Source above. Page 157. The Constitution of the Republic of Uzbekistan, the main encyclopedia of our new state, was adopted.

⁷ Ibragimov A. and others. Sense of homeland. Tashkent, 1997, p.154

⁸ Source above. Page 157



Picture: 3. State symbols of the Republic of Uzbekistan: Flag and coat of arms.

After all, the symbols of our state personify the mentality, pride, feelings, historical memory and the desire of the Uzbek people for a brighter life. These symbols are the pride of the Uzbek people. It is the duty of every citizen to respect them, to protect them like the apple of an eye, to enhance their universal dignity.

Thanks to the freedom of our Motherland, there is an opportunity to freely express our views on the Motherland, people, nation, national values, religion, history, present and future life. Our country has chosen the path of independence. He has won his place and voice on the world stage. When the sun of freedom shines in the sky of our Motherland, the Uzbek people will honor their language, re-study the traditions and values formed over the centuries, think freely, decide their destiny and miss their homeland in other countries. Our compatriots were able to return to their homeland without fear. Where there is a homeland, a people, there is a feeling of patriotism. This feeling encourages courage, kindness and honest work. This is the feeling of patriotism that goes through the storms of life in the formation of a nation as a nation.

Patriotism is social, spiritual and moral qualities that express a person's love for the place where he was born and raised, the land, the country.

⁹ Independence: Annotated, popular scientific dictionary, Tashkent, 1998, p. 34

Patriotism is one of the highest values of a person's spiritual maturity, one of the values and emotions that underlie the ideology of independence. A bright future for parents who are able to instill in their children a sense of patriotism, and for people living with such a spirit.

Patriotism To be physically and mentally prepared for the preservation of the peace of the Motherland, the peace of parents, people, people, to

thoroughly arm with the secrets of military patriotism, to acquire knowledge, skills and abilities of hisdir.

Patriotism means making a worthy contribution to the social, economic and cultural development of the country on the basis of honest work, putting the interests of the people above their own.

Patriotism is the study of the language, religion, culture, customs and traditions of peoples, nations and peoples living in our country, their commitment to the study and establishment of interethnic friendship and cooperation.

Patriotism is to defend the Motherland from any enemies (internal and external), to sacrifice one's life in the name of the nation, people, freedom and freedom of the Motherland.

Patriotism is a combination of courage and heroism in the development of society. Patriotism means initiative, creativity, enterprise in everything. Patriotism is a firm faith and faith in a person, a healthy way of thinking and a healthy unity of thoughts.

A patriotic person is free from such vices as gossip, indifference, betrayal, betrayal, vandalism, localism.

Patriotism is a feeling for wise and righteous children of all nations of the world. They have a number of opinions on this.

Cicero (Italian philosopher). We value our parents, children, close relatives, but all our ideas about love are in one word - "Vatan". He hesitated to give his life for any conscientious objector.

¹⁰ The above data

¹¹ Musurmonova O. Family spirituality.T., 1999, pages 120-121

¹² Ibragmov A. et al. Sense of homeland. 1996, pp. 147-148

G. Hegel (German philosopher) The true courage of enlightened peoples is reflected in the fact that they are ready to sacrifice for the sake of the Motherland.

J. Delisle (French poet). The most desirable quality is service to the Motherland and humanity.

J. Byron (English poet). Anyone who does not love his country does not love anything.

J. Rousseau (French thinker). The greatest courage of generosity is associated with love for the Motherland.

V. Belinsky (Russian critic). He who does not belong to his homeland does not belong to humanity.

P. Cornell (French playwright). Whoever despises the Motherland will lose both his family and property.

V. Dugo (French writer). To tarnish the homeland is to sell it.

Yes. Gallon (Ukrainian writer). Those who emigrate from their homeland also emigrate according to their conscience.

M. Salmon Savaji (Persian poet). Every day I live without the good of my Motherland, I earn a living.

Right! May every day benefit the Motherland, may our life be filled with meaning.

The Uzbek people have always had their homeland - Uzbekistan, Turkestan, Turan and have never been homeless. It is the duty of parents, teachers and the public to foster a sense of patriotism in the hearts of our children from an early age.

Thus, the duty of every citizen is to preserve the sacredness of the Motherland, to make a great contribution to the development of the people, state and country with a sense of patriotism. A true patriot can only be one who honestly, cleanly, selflessly and courageously fulfills this duty.

To this end, the Government of Uzbekistan, on the initiative and under the leadership of President Shavkat Mirziyoyev, adopted a number of documents and resolutions in the interests of our children and people, such as the personality and interests of a person, raising children, families, a healthy generation, etc.

Now in all spheres of life, based on the national interests of the republic, taking into account the centuries-old way of life, traditions, customs and skills of our ancestors, implementation in practice is becoming an important urgent problem.

The formation of patriotism, humanity and kindness is one of the most important components of education. Therefore, when educating preschoolers, it is important to take into account, first of all, factors that contribute to the growth, development and improvement of their mental processes.

About the Motherland, the feeling of the Motherland, devotion to the Motherland, the height of patriotism, humanity and compassion, closeness to the human heart, the faith of every person, the heart of our religion, the Holy Quran, our hadiths and the great thinker, expert on hadith Views and works of Imam al-Bukhari, Az- Zamakhshari, al-Termizi and other ancestors, who are considered the jurists of their time, reflect the ideas of the Motherland, the people, the freedom of the nation.

In the works of our people, it is noted that the feelings of homeland, patriotism, humanity and compassion in a person are high, and loyalty to

him is the essence of the life of every Muslim who professes the Shavkat religion. In particular, "Nightmare" by U. Kaykovus, "Saodatnom" by Nasir Khisrov, "Politics" by Nizamul Mulk, "Kutatgu bilig" by Yusuf Khos Hadjib, "Hibatul hakoyik" by Ahmad Yugnaki, "Kalila and Dimna" by A. Navoi. ", "Teaching of Amur Temur" by A. Temur and others are shown in his works.

Therefore, the formation and development of high feelings in the upbringing of adolescents makes it possible to create the necessary conditions for the upbringing of a future harmoniously developed person, adapting them to the difficult conditions of social life.

A humane, loyal to the Motherland, a sympathetic person has a number of positive emotions, that is, such a person is courageous, magnanimous, true to his promises, generous, generous, does not violate the criteria of justice, speaks badly. Faithfulness, faith, kindness, compassion become vital for such people who have a sense of protection from evil deeds.

In his speeches and addresses, the President always emphasizes the need to instill in children in fostering a sense of devotion to the Motherland and man, patriotism, humanity and kindness. The duty of our future generation is to follow the teachings of our president.

According to Uzbek tradition, the place where he lives is considered sacred. No evil intentions or bad words will be said about this sacred land.

Ideas about the homeland, country, nation are wonderful concepts, always inspired by love. From this point of view, these feelings are twins - blood relatives. Awakening, developing and improving these feelings in the heart of a small child is the sacred duty of all employees of educational institutions, parents, citizens and others.

Therefore, the first lessons of love are laid in the hearts of children, first in the family, and then in preschool education. The purpose of education is in all respects to form such a person.

¹³ Safa Achil, Human adornment is manners. Tashkent, 1996, p.9

CHAPTER II. METHODS FOR DEVELOPING PATRIOTISM AND INCREASING PERSONAL RESPONSIBILITY IN STUDENTS

2.1. Ways of forming in the minds of students the concept of defending the Fatherland

In order to further strengthen and improve the quality of work on educating young people in the spirit of military patriotism in our country, to attract non-governmental organizations and other civil society institutions to this area, to increase the social and political consciousness and worldview of Uzbeks. citizens. - A draft concept of education in the spirit of patriotism has been developed and this concept plays an important role in preparing the youth of our country for the comprehensive spiritual and moral defense of the Motherland, the role of this concept in the formation of the concept of defense of the Fatherland in the minds of students .:

I. General rules

The concept of educating young people in the spirit of military patriotism (hereinafter - the Concept) is based on the basic principles and priorities of state youth policy in our country and in the context of modern complex globalization, in the context of rapid development. information and communication technologies. Determines the current tasks and ways to solve them, the role and importance of state and non-state organizations, families, communities, educational institutions in this regard, their interaction, taking into account national and international legal norms.

The concept critically assesses the existing system of educating young people in the spirit of military patriotism, paying special attention to its improvement in accordance with the requirements of the Action Strategy

for the Development of our country for 2017-2021, advanced domestic and international practice, real socio-political changes in Uzbekistan.

In this Concept, the issue of educating young people in the spirit of military patriotism is considered as an integral and integral part of an integrated education system for the upbringing of a physically and mentally healthy generation.

The main meaning of the Concept is to preserve the Motherland as the apple of an eye, to instill in the hearts and minds of young people the most important life and professional skills, to educate true patriots of Uzbekistan from an early age.

II. Goals and objectives of educating youth in the spirit of military patriotism

Educating young people in the spirit of military patriotism is a multi-stage process of state bodies, public associations and organizations aimed at developing in young people, regardless of nationality, language and profession, a sense of devotion to the Fatherland, their ability to fulfill their civic obligations and constitutional obligations are systematic, purposeful and coordinated activities.

The main goal of educating young people in the spirit of military patriotism is to be active in various strata of society, especially in public service, to be loyal to the Constitution and military duty in peacetime and in the army, to bear high responsibility for the fate of their country and people. the formation of important features.

The main tasks of educating young people in the spirit of military patriotism are:

educate young people in the spirit of national ideology and devotion to the Republic of Uzbekistan, its people and the President, instill in their

hearts and minds that defending the Motherland is an honorable and sacred duty;

to be proud of our ancient history and culture, our national heroes, selflessly fighting for the independence and prosperity of our Motherland, to form a sense of belonging to them, to strengthen confidence in the strength and potential of our national army;

to strengthen the understanding of the need for physically strong and mature young people in our national army, the fact that military service is a sacred duty for every citizen of Uzbekistan, as well as theoretical and practical skills in this area;

develop the skills of young people to approach the political and social processes taking place around us and in the world, based on our national interests, ideological immunity against various internal and external threats;

to adapt young people to combat operations, to make decisions quickly and independently in any difficult situation, to teach young people the skills to effectively use modern military equipment;

To be ready to defend the interests of Uzbekistan not only in the military sphere, but also in all spheres of life, at every step, to inspire young people through real examples and effective means that dedication to the country is to demand today.

III. The system of educating young people in the spirit of military patriotism and its basic principles

The system of educating young people in the spirit of military and patriotism is a continuous process consisting of a complex of interrelated political, legal, socio-economic, ideological, cultural and educational activities.

Education of young people in the spirit of military patriotism is carried out on the basis of the Constitution and laws of the Republic of Uzbekistan, decrees and resolutions of the President of the Republic of Uzbekistan, general military regulations of the Armed Forces, regulatory legal acts of the Republic of Uzbekistan. Defense Department.

The system of educating young people in the spirit of military patriotism includes the following structures:

preschool education, general education schools, secondary special, professional and higher educational institutions aimed at the formation and development of values of social and spiritual significance, the spirit of love and devotion to the Fatherland, starting from kindergarten, which is the most important and fundamental link in the educational process;

state and non-state organizations carrying out public and military-patriotic work, local government bodies, the Armed Forces, the Ministry of Defense, military units and institutions, law enforcement agencies, veterans' councils, the Youth Union of Uzbekistan and other organizations.

Work to educate young people in the spirit of military patriotism is carried out regularly, on a systematic and scientific basis, and all subjects of society are responsible for its effectiveness. In particular, its main topics are:

state and local authorities;

non-governmental non-profit organizations and civil society institutions;

a family;

preschool, general education, secondary special, professional and higher educational institutions;

cultural and sports institutions (theater, museum, historical monuments, cinema, library, etc.);

MEDIA;

national and universal values, culture, literature, art;

parks of culture and recreation;

children's health camps;

military authorities, etc.

The objects of educating young people in the spirit of military patriotism include all young people regardless of nationality, language, gender, social affiliation, in particular:

from pupils of preschool educational institutions;

students of general education, secondary specialized, professional educational institutions and students of higher educational institutions;

from unorganized youth;

cadets and students of higher military educational institutions;

from the military;

from young people working in organizations and enterprises.

The basic principles of educating young people in the spirit of military patriotism are characterized by the scientific basis of this process, its regularity, the compatibility of education and practice, the interdependence of history and modernity, and include:

- scientific;
- historicity;

- accuracy and speed;
- regularity;
- Activity;
- compatibility of educational work;
- consistency of the educational process;
- principles of reliance on positive results and achievements in military-patriotic education.

IV. Methods and forms of educating youth in the spirit of military patriotism

Methods of educating young people in the spirit of military patriotism are methods and techniques aimed at developing the necessary vital knowledge, skills, abilities and willpower among young people, including high moral, combat and civic qualities that affect their consciousness, psyche and activities ...

The following are the main ways to educate young people in the spirit of military patriotism:

conviction;

exercises and independent work;

observation;

incentives;

example, personal sample, etc.

Forms of educating young people in the spirit of military patriotism. Military patriotism education for youth is organized in various forms, including scientific conferences, hands-on conferences, Q&A nights,

reading, electronic games, celebrity meetings and other forms, and they provide a variety of spiritual and educational work. ... serves to create a healthy social and spiritual environment. In this case, priority will be given to the following forms:

lectures, evenings of questions and answers, individual and group discussions;

meetings with servicemen and veterans with rich life experience, winners of various competitions and contests in the field of science, culture and sports;

scientific-theoretical and practical conferences, training seminars, evenings on a specific topic, discussions, quizzes, round tables;

organization and dissemination of best practices;

organization of public opinion and the spiritual environment in military communities;

the use of television and radio broadcasts, films and cartoons, works of art and music, military spoons, the media, websites and electronic games, various gadgets and other technical means;

meetings with war and labor veterans, combatants, representatives of state and public organizations, foundations;

Conscript day, lessons of courage and excursions.

V. Stages and directions of education in the spirit of military patriotism.

The state is the main institution that organizes the system of educating young people in the spirit of military patriotism and monitors its results. The state organizes the educational process of the younger generation in the family, preschool institutions, secondary schools, higher and secondary specialized educational institutions, while serving in the army,

as well as at the level of local self-government bodies, various state and public organizations.

The work to educate young people in the spirit of military patriotism is carried out mainly in four stages:

The first stage (3-7 years) is the stage of the first ideas about the world around the Motherland, in which children in families and preschool institutions are taught different lions, melodies and songs, show cartoons and electronic games, learn the world through drawing, state symbols. (flag, coat of arms, anthem) on the basis of acquaintance with them suggests a slight formation of love for the Motherland.

At this stage, you should pay special attention to:

tell fairy tales and fairy tales to form first impressions in the military-patriotic direction;

memorizing lions and spoons on topics related to love for the Motherland, the sacred duty to defend the Motherland;

organize various contests and contests to develop children's imaginations and strengthen their physical abilities, thereby inspiring them spiritually;

demonstration of military-patriotic cartoons and electronic games;

organization of excursions to military museums and parks of culture and recreation on military-patriotic themes.

At the second stage (children 7-16 years old), to strengthen in schoolchildren love and devotion to the Fatherland, with great responsibility to fulfill their children's duty to the Motherland, to strengthen a positive attitude towards the Armed Forces, to raise the prestige of military service is encouraged to perform good deeds, for example, to form an independent thinking person.

At this stage:

reading articles about contemporary heroes, fiction;

organization of military-patriotic cultural and educational events, thematic evenings and spoon contests in secondary schools, performances;

with the participation of students, I will defend my Motherland like the apple of my eye, organize an essay competition on the fate of the country and my fate;

organizing sports competitions and events in sanatoriums on topics such as the followers of Temurbek, the children of Uzbekistan will show courage;

screening and discussion of feature films and documentaries, cartoons on military-patriotic themes;

include in textbooks and teaching aids information about the life and work of our great commanders, tell stories about their courage, dedication and heroism using vivid examples;

Organization of excursions to special groups and military units of Temurbek schools, higher military educational institutions, professional colleges and academic lyceums;

Meetings with our compatriots, laureates of the State Prize "Brave Boys", wide dissemination of their achievements and results among young people;

Particular attention is paid to the gradual organization of military sports games of Temurbek's heirs with the participation of high school students.

The third stage (schoolchildren aged 16-18) is aimed at ensuring that young people are morally and physically ready to serve the Motherland and its defense.

At this stage, in addition to the above tasks, the following issues will be resolved:

preparing young people for military service, forming their independent opinion and a positive attitude towards military service, strengthening patriotic feelings;

organization of various meaningful and interesting events in conjunction with defense departments and military units, local governments, state and public organizations in order to enrich theoretical and practical knowledge and skills of students;

to provide detailed information on the needs of our national army for physically strong and spiritually mature youth, the importance of military service and ongoing reforms in the Armed Forces.

The fourth stage (18-30 years old) involves the development of physical and mental abilities, leadership qualities and intellectual potential, general and professional skills of young people, encouraging them to regularly work on themselves, lead a healthy lifestyle and achieve this. keeps. At this stage, the following aspects should be considered:

further enrichment of understanding and knowledge about the importance of educating the younger generation as mature people, intellectually and spiritually strong, loyal to their parents and homeland;

Always be ready to defend the Motherland and be proud of young people who serve in the Armed Forces, to form a sense of loyalty to the constitutional duty and military oath;

adaptation to the conditions of military service and thorough mastering of military specialties, readiness for any challenges, strengthening the qualities of perseverance and courage, development of skills in the protection of weapons, military equipment, state and military property;

the formation of such qualities as combat training and regular improvement of military skill, understanding of mutual assistance and friendly relations established in the military collective;

wide popularization of reading, instilling in the consciousness of young people the role and significance of works of art in solving high spirituality in society;

help young people to master less-chosen professions and become mature professionals;

to be critical of other people's ideas that are contrary to our national ideology and to strengthen ideological immunity, self-confidence, vigilance and awareness;

be able to clearly express an active life position and independent opinion of young people, develop the qualities of responsibility, strict discipline and discipline, teach them to be persistent.

VI. Efficiency and criteria of education in the spirit of military patriotism

The effectiveness of educating young people in the spirit of military patriotism is determined, first of all, by the positive influence of this process on the upbringing of a harmoniously developed generation, by the level of patriotism of young people.

An important condition for determining the level of effectiveness of military-patriotic education is the regular recording and analysis of factors that have a positive effect on the further development and improvement of such qualities of young people as patriotism, military duty, and loyalty to the traditions of war.

One of the important criteria of upbringing in the spirit of military patriotism is determined by the degree of proportionality of society's

requirements for the younger generation with the content, form and methods of educational work in this area.

VII. Expected Result

This Concept serves as a methodological basis for increasing the effectiveness of military-patriotic education of young people, improving their knowledge and skills, aimed at high moral and ethical qualities, civic position, love for the Motherland and its preservation.

The implementation of the concept will increase the sense of patriotism among the citizens of the Republic of Uzbekistan, will replenish the ranks of our national army with young people with modern knowledge and professional skills, strong will, and an active civil position.

This Concept is based on the principles of openness and transparency, and governmental and non-governmental organizations, civil society institutions, all our compatriots can be involved in improving it with small proposals and recommendations.

2.2 Personal responsibility as a key factor in patriotism

Responsibility of a person to a nation:

“When you become a nation, oh people! - exclaimed the heartbroken poet at a time when our people were forcibly mutilated. For a people to be a nation, for an abstract crowd to become a people (budun) in the full sense of the word, first of all, every citizen of this country must become a Personality, an independent spiritual being. Just as there is no stateless person, a nation does not become a nation, a crowd, until it becomes a person. Therefore, before talking about a nation, it is necessary to look for the first answers to the question of who this person is.

Spirituality is in harmony with the reality of Being in the human soul, which means that when a person starts thinking about a nation, a nation begins to form. Bilka Hakan, what happened to the spirit of the Kultegin, we know today from the inscriptions left on the stone by Yollug. Isn't the fact that the great poet of the nation mourned the fate of the Turkish Buddha and left the will for generations not convincing proof that the nation has been forming since those times?

The spirituality of the individual and the nation are interdependent phenomena. The President said that each person connects with spirituality only when he feels like a part of his people, when he thinks about it and works hard. In other words, the spirituality of the individual is virtually inseparable from the spirituality of the nation. Each person has a less independent spiritual world, and the spirituality of a nation in the absolute sense is formed on the basis of the spirituality of all people belonging to this nation for centuries, maybe thousands of years. At the same time, the event plays a leading role in shaping the spirituality of each person, the influence of the spirituality of the nation. The more a nation forgets about its spiritual wealth, the more the next generation will be crippled, the more it will not recognize itself. The main factor for the complete and perfect transmission of national spirituality to future generations is the political and economic independence of the nation. The level of harmony, responsibility to the Motherland and the people in the spirit of the leaders of the nation - its leaders in the political, economic and spiritual spheres - determines a lot. Recognition of the identity of a nation depends on its level of awareness of its place, status and responsibilities, duties and responsibilities on a global scale. Each person, nation and people has a responsibility to Truth, duty and status on a universal scale. If a nation is not aware of its identity, it will not yet be a

nation, it will face spiritual decline and begin to lose its identity as a nation.

¹⁴ Karimov I.A. Works. Volume 1, p. 81.

In the spiritual world, freedom is needed for creativity. Freedom from slavery and bondage begins with freedom of the soul. On the other hand, freedom of the soul comes from understanding the minority. For a person to be called a person in the true sense of the word, he must have an independent spirituality, that is, an independent path of perfection, which he freely determined. But it is also true that no one in the world is alone. This is a connection with nature, with other people through rings that are infinitely connected with the reality of Being. Therefore, any attempt to absolutize the independence and freedom of man, without combining it with duty, is a path leading to delusion.

Each has a less definite place in nature and in society and, accordingly, responsibilities. Only a person is given a certain freedom of their choice. Free will is manifested in the ability to choose this small path and independently create a small spiritual world.

The independent spiritual world of each person is a relative concept. As if every family has little living space, an apartment or a castle. Inside this citadel, as elsewhere, there is air, water, people, suckers and technology. But their location, how they cook, how they interact, and so on, have their own uniqueness, unlike other homes. If you see simpler and smoother appliances in one apartment, you will see better, more unique or unusual appliances in another.

Just as houses and fortresses form quarters and districts, which, in turn, form a large city, the spirituality of different people is intertwined with the spirituality of certain categories that ultimately make up the spiritual world of a nation.

The concepts of state and nation are interconnected. Everyone knows this. But no nation lives in one nation. Consequently, the interdependence of the state and the nation is always relative. In this relativity, the independence of the state is more connected with the economic factor, and the independence of the nation - with the spiritual factor. An independent spirituality is a force that ensures the independence of a nation, and an independent economy is a force that ensures the independence of a state.

The spirituality of a nation cannot be improved in a day, a year, or even a century, and it is difficult to be perfect. Unless special emergency measures are taken. Consequently, the loss of political independence does not lead to the sudden destruction of the nation. But there is such a risk that, under certain circumstances, it is unlikely that sometimes the father is in serious danger. For more than a century, the Uzbek people have been under equally dangerous pressure. Thank God this danger has been removed from our heads.

Uzbek spirituality has deep roots. We often call ourselves the Turkic people because of our common language. Right. But if we seek the roots of our spirituality only in Turkish sources, we will treat ourselves with a flawed heritage that has made us extremely poor. In this respect, we must learn from our great ancestors.

Great scientists of our people, such as Al-Bukhari, Al-Khorezmi, Al-Fergani, Al-Farabi, were educated in the scientific centers of the Arab world, where they wrote in Arabic for a long time. Yesterday we dragged them into garages, claiming that one Kazakh, one Tajik and one Uzbek. While the Arabs respect them as our scientists, the Iranian people are less spiritual, and all Turkic peoples rightly call them few.

In Mazi, the culture of Shavkat has always been the culture of one region, and Herat and Hamadan, Baghdad and Bukhara, Egypt and Kashgar, Bulgaria and Khorezm did not ignore each other in science and culture. From distant Spain to Eastern Turkestan, from the Volga region to the land of Northern India, different peoples and peoples lived in a single spiritual world.

Uzbek national spirituality is a sea connected to an endless ocean. Rashid ad-Din al-Watwat, who served in the palace of the Khorezm kings in Khorezm, spoke about the art of poetry in his 12th century work *Khadayik as-sir fi-dakok ash-sheer* (Gardens of Magic Gardens). gives examples from Sharia. Alisher Navoi, along with his few teachers and predecessors, mentions Lutfi and Nasimi, as well as Sanoi and Nizami, Sadi and Amir Khusraw, Mawlavi and Attar, Hafiz and Jami. Speaking about the teachings of Sufism, he mentions the Turkestan Yassavia and Naqshbandi, as well as representatives of the Indian sect Chishtiya, and supports the great rulers of Ancient Greece in the book with the prophets mentioned in the Koran. This means that if we take a different approach, we will not be able to achieve the goal.

While the spiritual world of primordial humanity is formed from the harmonious cooperation of the spirituality of different regions, Shavkat and the Christian world, Indian and Chinese spirituality only benefit from rapprochement. But if there is a single language, a single ideology based on coercion, this is bad. Fortunately, in the so-called former USSR, intellectuals from different countries have cooperated in the same language for 70 years, and the wealth created in return is to some extent the common heritage of these peoples. Today, if we deny this, we will not win, we will only need to be able to separate the odd nuclei from the empty, bloated ideology. In addition, it is natural that the intellectuals of other

languages of our country, who are with us today, also contribute to our national spirituality. Only one inheritance should not contradict another.

In a word, the Uzbek national spirituality is a beautiful and colorful world with a thousand-year history and complex destiny, a region rich in different peoples and cultures, which includes the spiritual worlds of great people.

Let's not forget one more fact. According to tradition, in ancient times, in Movarounnahr, various political-territorial units (states) have always been multinational. First Turan, then Turkestan was inhabited not only by the Turks, but also by representatives of various Iranian-speaking tribes, Greeks, Indians, Arabs, Mughals and others. The peoples of our region have always lived in peace and harmony with mutual respect, took a bride and gave each other a daughter. The struggle for political power existed only between dynasties, and national conflicts were completely alien to our peoples. This tradition is still valuable to us and is not reflected in the policy of our state. The new book of the President analyzes in detail the security of the Motherland in a broad sense, the main threats that may threaten it, and the ways to overcome them.

The people of today's independent Uzbekistan is a union of people speaking different languages, having different religious beliefs, different spiritual identity and historical past. Although most of them are representatives of the peoples who have lived on this land since ancient times, some of them came to this country from other countries for different reasons and in different historical conditions. Of course, the majority of our citizens consider Uzbek as their native language, so this language is the state language, the official means of communication between different ethnic groups. This is a natural state accepted in world practice. For example, in the USA there are Abyssinians, and there are

Uzbeks, Poles and Ukrainians. But whatever language they speak at home, English is the official language of communication in this country.

No one in any way sees this as a violation of human rights. The word "national" is used today in two senses: one for a group of people who are considered to belong to the same nation based on a common language, history and spiritual image, and the other for things that affect all citizens of a particular country. For example, national wealth, national interests, gross national product, and so on. singari. We said that we must treat each person as a Person, because he was given such an opportunity. In the same way, we must treat every citizen of Uzbekistan as part of the united Uzbek people. Because every person who voluntarily accepts Uzbek citizenship, consciously considers himself to belong to the land of Uzbekistan, and not to Russia or Tajikistan, Korea or Armenia, and every Uzbek should be proud of this. Sayyids are descendants of the Prophet, and Khoja are descendants of the Companions. But today everyone understands that Uzbeks are not Arabs. This means that they belong to the Uzbek people. Whatever language the ancient Khorezmians, inhabitants of Sogdiana or Parkany spoke, today we, Uzbeks, consider them to be our few ancestors. Therefore, every citizen of today's independent country bears responsibility before the so-called Motherland, nation and people of Uzbekistan.

According to the ancient Greek philosopher (384-322 BC) Aristotle, "the decisive factor is not the end, but the means to achieve it." In the epic legends that are our spiritual heritage, including the epics "Avesto", "Gorogly", "Alpomish", "Shohnoma" by Firdavsi, "Devon lugatitturk" by Mahmud Kashgari and a number of other works, the love of our ancestors. Homeland and people, qualities such as honor and loyalty to friends, were seen as their main social qualities. ... [17,19].

The requirements of Zoroastrian doctrine include: pain and not betraying other people's property, caring for women, especially pregnant women, irrigating the land, planting trees, getting married early, and taking care of children. In the Avesto, again, land, water and air are considered sacred and are encouraged to be honored and respected. Scientists of the first period of the revival of the East (IX-XI centuries) were brought up on the teachings of Shavkat, who tried them several times in life and tried to convey to us through the words of wisdom. In particular, Abu Raikhan al-Biruni said: "The main cause of all vices is ignorance."

Abu Ali ibn Sina said: "To know the truth, one must have knowledge, but no knowledge leads to truth. You need to know the logic to know the truth of a little knowledge. " Medieval Central Asian explorers and representatives of the 19th and 7th century Jadid movement also focused on human qualities and showed the main features of the perfect human figure. In the works of thinkers, scientists, poets and sages of this period, human qualities that are important for social development, such as humanity, faith in knowledge, protecting the interests of people, increasing spirituality, achieving a perfect man and a mature person. communities are covered.

Great thinkers and scientists of the East devoted all their creative activity to the formation and development of the spiritual culture of the individual, which is the difference between the creative activity of the thinkers of the East and the thinkers of the West. For example, Alisher

In Navoi's epic "Farhod and Shirin" there is a strong desire to enjoy the source of courage, honesty, enlightenment, hard work, respect for the elderly, the interests of the state and the people. Human qualities such as superiority, as well as faithful love did not find their expression, and thus the poet tried to show the foundations of the formation and development

of the spiritual culture of a person. When Farhod is given the opportunity to govern the country, he refuses, saying that he is too young and inexperienced for this, and that it would be better if he was hired by people older than him and with more experience in government.

However, Farhod was well known among the courtiers and among ordinary people for his good knowledge and skills in this area. By this behavior, the poet Farhod tried to show the following qualities that develop spiritual culture:

1. Be able to evaluate a little and have a deep sense of responsibility for each task.
2. Take the matter calmly and try not to get too hung up on the problem.
3. Treat older and more experienced people with respect and try to learn from their experiences.
4. Stay away from the vices of bureaucracy. Amir Temur also gave many instructive instructions in his articles. In particular, his views on the need for a fair attitude towards public administration, the need to always treat the intellectual mind fairly, the need to always show kindness to the poor and the need to unswervingly defend national values are of great importance in the formation of an immediate spiritual culture.

In the City of Noble People Farobi, the problem of introducing laws is widely covered, which is one of the main criteria of democracy. According to Farobi, when adopting the new law, this legislator takes into account the fact that it will bring happiness, joy, freedom and prosperity to all classes, generations and people of the country. The law should be worthy to be greeted with kindness by people of different temperaments and qualities. According to Farobi, happiness can be achieved through wisdom and the constant pursuit of it. Consequently, the law leads to

prosperity only when it is aimed at fostering a strong spirit and rational understanding. This means that the leader must strive to educate people, the masses, and strengthen their spirit and understanding.

If we generalize and systematize these positive qualities, which are human criteria of our ancient ancestors and are required from everyone, the following system of social qualities is embodied: first, courage, then knowledge, resourcefulness, patriotism, hard work, humanity, morality and decency. , friendship, frugality and the qualities of greed.

"Spiritual Foundations of Human Development" E. Yusupov. Spirituality concerns human spirituality, the stages of its formation, factors that play a special role in the formation of human spirituality, the social and moral significance of spirituality, as well as the conditions for the formation of human spirituality based on psychological characteristics. The emphasis is on the fact that the spirituality of patriotism is characteristic of a tall person.

The concept of "patriotism" is also interpreted. According to the author, "patriotism is inherent in all people who associate their fate with the fate of the Motherland, the nation. Opportunities, glory and prestige of the development of a nation also depend on the level of formation of patriotic values among the people of this nation "[23].

In his book "Iftiksor" [20] .. M. Sharifkhodzhaev expressed his views on the values of legitimate pride in the great state of the future, the achievements of the republic over the years of independence [20].

The author speaks about faith and patriotism, emphasizing the need to carefully systematize the history of the Uzbek people, restore national traditions and customs, and enrich it with modern achievements. B. Aminov, T. Rasulov in their book "Vatan - a pearl in the heart" [43] presented educational materials on the formation of national-patriotic

values in schoolchildren, their upbringing in the spirit of devotion to the Motherland and faith. , heritage of ancestors, commitment to the teachings achieved by the Republic of Uzbekistan

Doctor of Psychology, Professor Z. Nishonova defines the concept of “harmoniously developed personality” as follows: “A harmoniously developed personality is a person capable of showing all his abilities, mentally mature, high talent and potential, spiritually high, moral. clean, physically healthy, he is a free, creative person who knows how to feel the beauty of life ”[34].

The author's disclosure of the role of the spiritual and moral views of Eastern thinkers in the history of the formation of a perfect person and their significance today serves as an important light for the effective organization of spiritual and moral education in educational institutions. The concepts of national “pride” and “pride” in the formation of patriotic values in psychological literature can reflect both individual and social characteristics from the point of view of the organized object.

After all, personal pride is a psychological trait inherent in a specific person, such as a person's social status (for example, his position as a representative of a particular nation), personal characteristics, lifestyle, professional or social activity, satisfaction with achievement.

Possession of the values of national pride means understanding, pride and satisfaction with a person of a certain nationality, his place in the world community, his contribution to the development and civilization of mankind. Patriotism is a sense of belonging to a particular nation and a sense of pride in the contribution of this nation to world culture, as well as a sense of loyalty to the nation to which a person belongs and which acts in this way.

The book by S. Ochilov "Spirituality and the foundations of education for independence" [35] describes the reforms taking place during the period of independence of Uzbekistan, the ongoing educational processes. The author puts it this way: "Education ... means to understand and know the political age of life and life lessons during the month, during homework, in the organization of education and science, as well as in the setting of a personal example. should be done with one. "

According to him, "a person needs to be educated in two main ways: through the direct influence of others, that is, through training, and also through the flow of thoughts, teachings and deeds of the wise, so that a person can draw. appropriate conclusions in human actions, deeds and actions; can be taught. "The author emphasizes the need for a pedagogical approach to life and scientific and creative, leadership and worldview of President Shavkat Mirziyoyev, his unique nationality, personal and personal example, life and life experience, intelligence and humility, enterprise and initiative, resourcefulness, courage. and bravery.

He argues that it is appropriate to recommend this set of organized samples as a teaching tool and guide for the younger generation. The formation of patriotic values in adolescents is not limited to theoretical knowledge. Only selfless young people who serve the country and the people and protect its interests are concerned about its future. In the future, young specialists working in the socio-political, economic, legal and other spheres of our country will be formed on the basis of their public activity, the deeper the place of patriotic values in their minds and worldview.

One of the main tasks of society is the upbringing of adolescents, which is analyzed by domestic psychologists in the study of spirituality, national

values and its methods and tools for the development of the younger generation.

With the help of education, the accumulated, most acceptable, progressive experience of generations is reduced and passed on to a new generation, in this society the consciousness and moral values of people are instilled, a conscious attitude towards them is formed. important functions of the education system. In order to better understand the essence of independence, to love and be proud of the Motherland, to defend the honor of the Motherland, it is important to instill in the educational process what students should pay attention to. From the content of the sources discussed above, it is clear that the coverage of the content, methods, forms and means of forming beliefs and patriotic values among students is an urgent problem of psychology.

Z. Kurbaniyazova, who conducted a study on the formation of patriotic values in student youth, “explains the essence of the values of “ understanding the national minority ”” [35].

“Understanding a national minority is the beginning of all human qualities., Conscious management of a minority, living with the values of the Motherland, making a small contribution to its development; a combination of qualities such as respect for the native language and respect for other peoples

The student gives young people the opportunity to learn about national identity, about the sixties of the nation, about the uniqueness of its history. After all, a person who does not understand the history of a minority cannot determine the place of a minority in society, its position among different peoples. On the other hand, a person without social status cannot think independently and make few decisions in different situations. Therefore, he is doomed to dependence, rebellion and slavery.

In the process of forming patriotic values among young people, the student awakens in them a sense of confidence in the future, builds far-sighted plans and aspirations. Confidence in the future fosters in a person mental fortitude, the formation and manifestation of willpower, refreshes, motivates the father to try to get out of the situation on the basis of logical thinking, even in difficult situations. In the formation of patriotic values, national traditions, customs and values, the ideas put forward in them serve to form the human psyche, in which spiritual and moral qualities are cultivated. Traditions, traditions and values are one of the determining factors of nationality.

Therefore, for a representative of the nation, the preservation of national traditions, customs and values, their further enrichment becomes a socio-psychological necessity. In turn, pride in the fact that the ideas of national customs, traditions and values serve the society. development of the nation, human development. guarantees that they. When organizing educational work, it is advisable to pay attention to the development of students' abilities to preserve national traditions, customs and values, to strive to enrich them.

Pay special attention to the acquaintance of students with modern heroes who work effectively in the field of production and creativity, and be active in this direction.

Creation of psychological and pedagogical conditions that allow students not to put personal interests above the interests of society, fully realize their human duty to society and the nation, strive for the happiness of people and the well-being of the country.

The revival of the traditions of holding large-scale and interesting high-level events to promote patriotic ideas among student youth.

Achievement of a holistic organization of psychological, pedagogical and philosophical aspects of the formation of patriotic values among students, adequate organization of effective methods, factors and means of organizing this process. Thus, under the assumption that students have patriotic values and the organization of this process as a whole, the intended use, the ability to see opportunities and the assessment of their effectiveness are important.

§ 2.3. The use of modern information technologies and practical exercises in the formation of personal responsibility and patriotism among students of higher educational institutions.

Features of patriotic education of schoolchildren through the formation of national pride. The sacred duty of every parent, educator and society is to educate a person brought up in the spirit of the ideology of independence, possessing high spirituality and well-mannered. In addition, pedagogy is an important and urgent task. To fulfill these blessed tasks and responsibilities, it is necessary to look for the features and factors of the patriotic upbringing of children, to use them effectively and correctly. In our people, the patriotism of the child, according to the ancient traditions of education, played an important role in family education. Previously, the main role was played by parents, grandparents, elders in the neighborhood, as well as specially hired educators in various fields of education. The development of the Republic of Uzbekistan requires boundless zeal and zeal in the activities and aspirations of young people entering an independent life. Society can never remain indifferent to the aspirations of young people, their ideals, interests and future dreams in life, as well as to the ways of their realization. During the years

of independence, the term "youth shooting" was used to refer to young people.

In particular, during this period, there is a tendency to look at young people and evaluate them, to understand the positive and negative aspects of the appearance of young people, to associate the characteristics of youth behavior with the older generation. systematize and analyze the knowledge of young people, their role in society. According to the results of scientific and comparative analysis, changes in the social life of young people during the transition period are as follows:

1. The emergence of new young people, free from the burden of old thinking and activity;
2. Development of a fundamentally new system of education, spiritual, moral and professional training of young people at all stages of the education system;
3. Loss of the constructive aspects of the world experience of further strengthening the socio-political life of the country;
4. The problem of youth employment and the effective use of their labor, the creation of new jobs for young people as a result of the development of small business and private entrepreneurship;
5. It should be noted that the state is seriously concerned with thinking about young people, increasing their social, political and legal activity, and so on.

The lifestyle of young people is based on the national mentality and is influenced by social relations in the family. Interaction with people influences the attitude of young people to public life. It was at this time that political attitudes in the minds of young people, professional interests, the development of consciousness and changes in the behavior of the

minority take place. These processes are based on changing the role of young people in society, increasing their rights and responsibilities. At the same time, some forms of behavior left over from childhood add new elements to its character.

Even when a parent speaks rudely to a child, reprimands him, or instills the idea that a small child is always wrong and an adult is always right, changes are taking place in the social life of young people. This is why social development at a young age is not always smooth.

As a result of development, the strength of young people increases, their interest in life increases, and energy is released¹⁰. No matter how independent and free the life aspirations of young people are, in many cases they depend on the opinions of their peers and the people around them. Features of youth ¹⁰ Abdullaeva M. Shooting lessons. Society and management. Tashkent. 2001 There are 13 of them, which are characterized by an influx of young people, education, choice and occupation of a certain profession, acquisition of civil rights, the formation of a small outlook, achievement of independence, marriage, and so on. But achieving these goals is not easy. The reason is that the older and middle generations who run society do not want to immediately recognize the younger generation that comes to life.

This problem is actually related to the inherent characteristics of young people, their inexperience, socio-political immaturity, imbalance in theoretical knowledge and practice, as well as impatience, myopia, curiosity and other characteristics of young people that confuse the problem. Based on the above methodological analysis, it is important to divide the mood and behavior of young people into an integral part of the organization. According to the social composition, young people can be divided into the following types:

1. Intellectual youth (students of higher educational institutions and secondary specialized vocational education, creative youth, etc.);
2. Young entrepreneurs (manufacturers, traders, small entrepreneurs, etc.);
3. Young people working in the public administration system (military, civil servants);
4. Unemployed youth;
5. Criminals; Thanks to this type of youth, it is possible to comprehensively reveal their way of life, social status, peculiarities of changes in their social life and their social problems.

Young people inherit the spiritual and cultural social recognition of society from the older generation, strengthening the laws of succession. Young people are less interested in education, profession, specialization, culture, art and other social functions. The issue of youth has always been relevant. Therefore, the organization, analysis and development of the image of modern youth in all historical periods is one of the most pressing problems facing all societies. When analyzing the problems of young people, factors such as the entry of the younger generation into society and the inheritance of knowledge, experience, professional skills and intellectual potential of the older generation, the formation of life plans, the role of the minority in society are taken into account. This requires the use of new forms of labor and tremendous strength. In such an environment, economic growth requires young people to be leaner, more alert, alert and think in all directions. During 1991-2008, cardinal qualitative changes took place in the social life of young people studying in higher educational institutions and secondary specialized vocational education of the republic. As a result, students of higher educational institutions and secondary specialized vocational education, creative

youth occupy less and less place in society, relying on less and less strength and knowledge. The upbringing of youth is the primary task of the family, followed by the high duty of society in the district, school, higher and secondary specialized education, community and society.

Organizational and financial assistance was provided to gifted and talented youth throughout the country in publishing works, organizing exhibitions, participating in various competitions and contests. In particular, in 1991-2000, the state provided organizational and material assistance to young people who participated in various competitions and contests. Unemployed, unemployed youth are the most painful point in society, and their problematic situation during filming is an urgent issue. Especially in the period from 1991 to 2002, carefree, indifferent young people, neglecting education and training, wasted their time and were involved in various criminal activities. This can be explained by the following reasons. In the process of independent development from the previous regime and the transition to a new society, natural difficulties arose in a number of areas. As a result, some people who lacked patience made great strides in the easy way, lived prosperous lives and faced certain difficulties, went in the wrong direction, looking for 15 ways to renew their small lifestyle.

Some unclean people also gathered young people around them and allowed them to engage in misconduct such as drug dealing, prostitution and other negative activities. Moreover, instead of doing socially useful work, a number of dull and dull young people were involved in criminal activities, seeking easy enrichment instead of individual labor; Employment of some young people was also a problem, and although they had a diploma or education, they could not find work in the village or did not want to work in a low-paying job.

In search of an easier way, he became involved in wrong, evil, negative behavior;

Some young people who are poorly versed in the subject,

They have been influenced by religious extremist groups such as Wahhabism, Hizb ut-Tahrir and Akromism disguised as Islam. In a sense, in order to get rid of atheism, some young people, unable to distinguish the best aspects of religion from extremist movements disguised as religion, were drawn into negative, alien, alien, harmful ideas and views;

In family upbringing, some young people are neglected, and parents neglect their children just for the sake of earning money. As a result, disadvantaged young people faced a variety of social challenges, doing what they knew right and what they liked. For working and working youth, the youth employment status is analyzed on the basis of data on the population aged 16 to 30, officially registered by national labor exchanges.

In the period from 1991 to 1996, the unemployment rate in Uzbekistan was 5 percent. As a result, attention was drawn to the fact that political, social and economic structural changes in the country require new spiritual informational potential from young people. This means retraining, vocational training, new specialties, qualifications in accordance with the current structural and technological changes, the introduction of industry in rural areas, processing, industrialization, development of services, the creation of joint ventures. At the same time, solving the problem of youth employment is directly related to such factors as the development of production and the state of readiness of young people for new production processes. In order to protect the rights of minors and youth in Uzbekistan, an appropriate organizational and legal base, a legal base has been formed.

In particular, article 45 of the Constitution of the Republic of Uzbekistan states that the rights of minors are protected by the state, and also provides for the education and encouragement of charitable activities of children.¹⁵ It can be seen that various ways of solving the life problems of young people are extremely important for the general public. When solving problems in the social life of young people, it is advisable:

1. Further activation of the work of spiritual and educational centers created in the republic, region, city, district, enterprises, farms, educational institutions;
2. Pay special attention to the selection and retraining of employees working in the field of spirituality and education;
3. Further strengthening of the work of labor exchanges and employment centers;
4. It is necessary to pay special attention to the activities of the family, school, community and community, to ensure their joint work;
5. In order to effectively organize leisure time for young people, it is necessary to pay attention to various sports sections;
6. In order to raise the legal awareness and culture of young people and prevent crime, it is necessary to pay more attention to various round tables, seminars, trainings, demonstrations.

¹⁵ Constitution of the Republic of Uzbekistan. Tashkent .: Uzbekistan, 2010. 17

State youth policy in the Republic of Uzbekistan, first of all, to take care of young people regardless of nationality, race, language, religion, social status, gender, education and beliefs; secondly, legal and social protection of youth; thirdly, to support youth initiatives, to provide them with the

freedom to choose the way to realize their secondary interests within the framework of the Constitution and laws of the Republic of Uzbekistan; Fourth, to ensure the direct participation of young people in the development and implementation of social policies and programs for the development of society, especially in the lives of young people in the country. Socio-political processes in the renewal and development of Uzbekistan are an important basis for reforms. In Uzbekistan, special attention is paid to the acquisition of modern knowledge and experience of social life by young people, based on a new worldview, an objective approach to work and the spiritual environment, a deeper understanding of the essence of reforms in each area. In this regard, mobile phones, computers and the Internet, which quickly entered the social life of Uzbekistan's youth, have played an important role in shaping the image of modern youth. Changes in the social life of the country also require serious changes in the outlook of young people. In Uzbekistan, the main task in educating a harmoniously developed generation is to determine the personal qualities of young people. The proclamation of 2000 as the Year of a Healthy Generation, 2008 - the Year of Youth, 2010 - the Year of a Harmoniously Developed Generation by President Sh.M. Mirziyoyev and the adoption of the State Program¹² is a sign of care for harmoniously developed youth. generation. Such attention of the state has provided more opportunities for solving social problems of the younger generation. As a result, the following tasks were identified: The Youth Union of the Republic conducts a number of effective works with partner organizations to protect the interests of youth, to assist in solving various problems. In particular, the programs "Youth and Employment", "Youth and Entrepreneurship", "Youth and Spirituality", "Education", "Youth and Environment" were developed. Regional, city and district branches of the movement carried out a number of activities under these 19 programs, effectively using the support of partner organizations. This means that in

Uzbekistan today it is important that a new generation of harmoniously developed young people, who think freely and make a worthy contribution to the development of the country, enter into public life. At the same time, the existing problems of young people find little solution in the practical work carried out by the state. The problem of young people is in constant focus, and the specifics of changes in their social life are regulated by the state, society, neighborhood, school, family. In order to develop the talents and abilities of young people, the state holds various competitions. The development of comprehensive measures to create conditions for young people to realize their low creative and intellectual potential creates the necessary conditions for strengthening their guardianship, providing legal and social protection, educating a physically and comprehensively developed generation.

PATRIOTISM



- • not to tarnish the blessed names of our ancestors,
- • - to love the motherland, the people,
- • - interest in learning the history and spirituality of the homeland, careful preservation and enrichment,
- • - enrichment of the national mother tongue,
- • - to strengthen the values and achievements of the country with their knowledge and hard work.



A patriot is a person who loves his homeland and his people and is selfless in the interests of the homeland

Acquaintance with miniatures, color pictures and albums reflecting the historical monuments of our country; To get acquainted with the homeland and local history, it is recommended to play the following games: "City, city", "Travel around the city", "Whose flag is this", "A guest from Tashkent", "What grows where", "Family", " melon. "

Formation in children of the qualities of hard work, independence, satisfaction with the results of work; Regular involvement of children in household chores; They are taught to plan their work, control their activities, diligently and efficiently perform the assigned work.

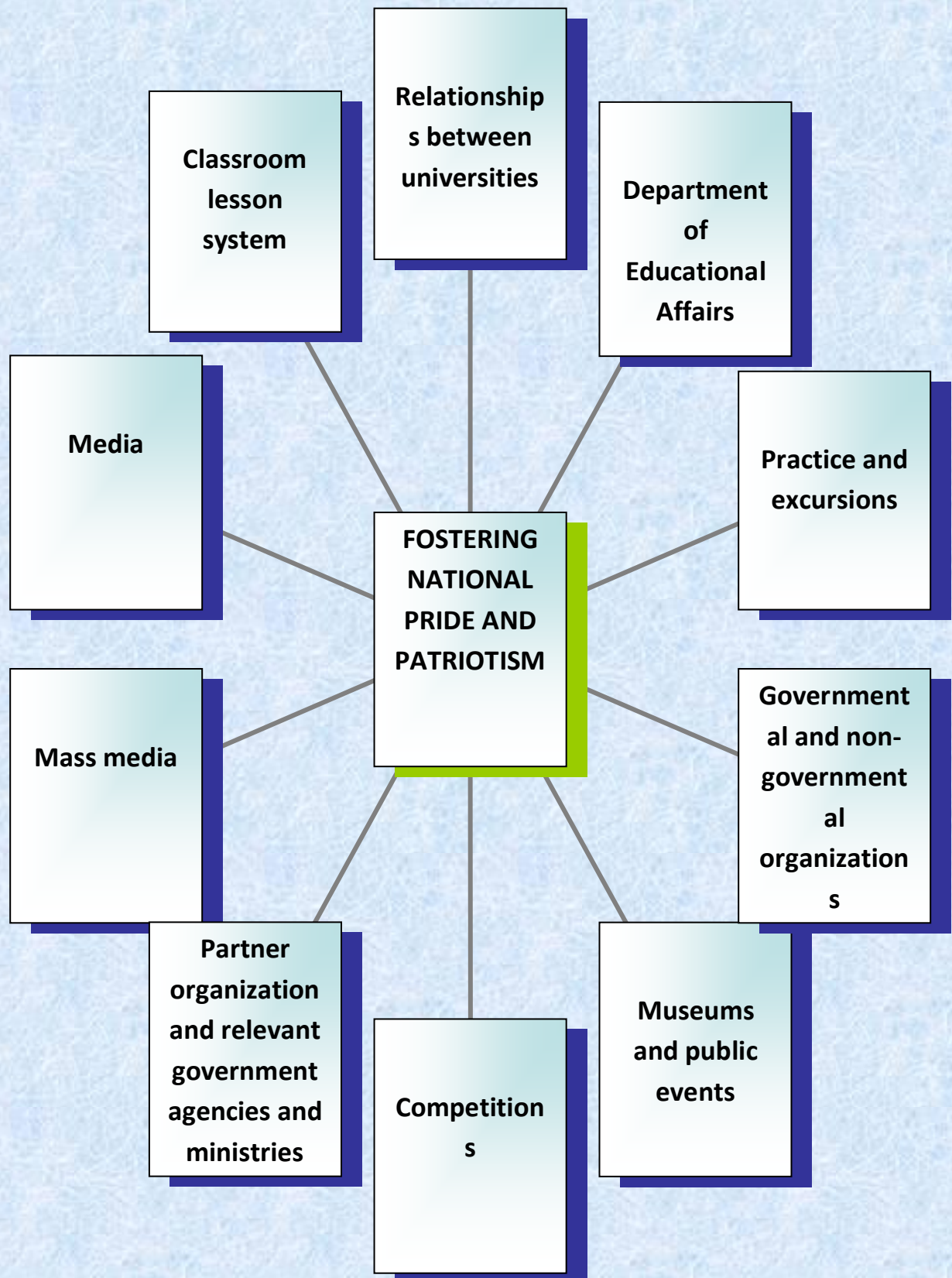
The content and mechanism of the experimental work methodology Stage I. High level of patriotism. There is a wide range of ideas about Turkestan and Uzbekistan. We are convinced that Uzbekistan is the only homeland; Undoubtedly believes in the greatness of the future of Uzbekistan; knows the history of independence, important events taking place in our country, achievements of reforms; We are proud of Uzbekistan and its great children; Actively participates in activities of a patriotic character in Uzbekistan; respects the nature of the country and encourages others to do the same; preparing for the defense of Uzbekistan; fidoi;

The history of Uzbekistan, indifference to the future, shows intolerance to other people's ideas. The middle one has an idea of the history and modern life of Uzbekistan;

Believes in the greatness of the future of Uzbekistan; knows important events in the country, the merits of historical figures, people who glorified the nation; takes care of the nature of the country; possesses military-patriotic abilities; active;

Condemns indifference to Uzbekistan, indifference to the Motherland; understands his unity with the future of Uzbekistan. Low-level people do not have an independent opinion about the history, present and future of Uzbekistan; Doesn't know important issues related to the life of the republic; respects nature; lethargy in social activity; He does not understand cases of indifference to the Motherland. An unsatisfactory level is not interested in the life and fate of Uzbekistan, does not think about it; continues to pollute nature and the environment; myself.

The system of factors for increasing the national pride of students



Avoids preparation for the defense of the Motherland; does not accept or ridicule examples of patriotism. National pride is based on a deep

understanding of its seven pillars, the responsibilities of national childhood; demonstrates respect for the Uzbek people, their art, traditions, language and culture at all times and in all places; demonstrates deep knowledge and understanding of the history of the nation, its scientists; actively seeks to return his compatriots when he sees a manicure, national ignorance, indifference to the history and fate of the nation; It will become a program that integrates all the cutting edge aspects of "Uzbekism" with progress.

The average person understands that he has a child's duty to the Uzbek people; respects the Uzbek people, language, culture and art; knows and respects the history of the people, the heritage of scientists; condemns manicure, national ignorance, indifference to the history and fate of the nation; understands its national responsibility. The lower ones feel no duty or responsibility towards their people; neglect of Uzbek art, history, culture, language and heritage of scientists; Manchurism, national ignorance, indifference to the history and fate of the native people; Lack of knowledge and lack of interest in the most advanced aspects of "self-sufficiency".

An unsatisfactory level denies any debt to the Uzbek people; neglects the history, art, language and heritage of the Uzbek people; national indifference, indifference to the history and fate of the indigenous people puts the nationality of another people above their own national values; Blindly imitates negative models of "mass culture".

High level of conscience Always and everywhere demonstrates and encourages commitment, honesty; his words and deeds are the same everywhere; knows how to read well and reads well; fulfills his duties and responsibilities always and everywhere; bidoni sofa, pok; voluntarily and actively participates in the activities of the public, school, community;

injustice, intolerance of injustice constantly and everywhere; when he sees dishonesty, he expresses his disagreement with it with words or hate.

Average level of honesty, trying to translate his word into reality; knows how to read well and reads well; performs duties and responsibilities well; consciously participates in the life of the audience, school, community life and events; hates injustice and dishonesty; dishonesty shows a dislike for dishonesty.

A low level speaks of a mixture of truth and lies; there is a difference between word and deed; knows that he should study well, but reads in moderation (does not try to study well), does not feel duty, responsibility; participates in visual, school, social events only when necessary; does not understand the essence of injustice and dishonesty; dishonesty is indifferent when it sees dishonesty.

Unsatisfactory degree of a liar; swears in vain; careless; words and deeds contradict each other; can read well and read poorly; does not accept responsibility; knowing that he must take an active part, the public avoids the events of public life; knowledge of the nature of injustice and dishonesty; encourages dishonesty, dishonesty, promotes.

The culture of interethnic dialogue contains a deep understanding that the condition for the prosperity of the Motherland is at the highest level - from the friendship and harmony of all peoples; to believe that all the peoples of the world have the same wonderful traditions and culture as the Uzbek people, and that the nations are different and equal; actively and proactively take measures to improve interethnic relations; Expresses respect for all peoples loyal to Uzbekistan; Respects every representative of the people of Uzbekistan; inter-ethnic dialogue is bold and grounded when it comes to expressing an opinion that worsens relations. Medium Understands the equal rights of all nations; can communicate with

representatives of other nationalities; participates in activities aimed at improving interethnic relations; There is a sense of respect for the people of Uzbekistan; I do not agree with the opinion that it worsens interethnic relations. The low level values only their national traditions; preserves carefully; disregard for the national traditions of other peoples; refuses to communicate with people of other nationalities; if necessary, participate in activities aimed at improving interethnic relations; does not realize that it is harmful to express an opinion that worsens interethnic relations.

Unsatisfactory degree The culture and customs of other peoples are humiliated; have bad relations with people of other nationalities; puts his people above other nations; expresses thoughts and appropriate actions that exacerbate interethnic relations.

A high degree of national etiquette expresses sincerity, closeness, affection for Parents always and everywhere; deliberately and strictly adheres to the Uzbek moral norms as a guarantee of the preservation of humanity; always and everywhere shows respect for ancestors and elders; shows hospitality in word and deed; respects older than himself; knows how to control his anger when angry; has a culture of joy and mourning (knows and actively fulfills his place, service at weddings, mourning ceremonies); actively condemns actions that are contrary to national etiquette, always and everywhere. Moderate respect for parents; friendly to the observance of Uzbek moral standards; respects the elderly; hospitable; knows how to control his anger; can behave in ceremonies; does not like behavior that is contrary to national etiquette.

The low level failed to restore the honor and dignity of his parents; is indifferent to Uzbek morality: if he is interested, if he sees that someone sees, observes and admires him, he respects his elders; does not understand the culture of hospitality; “You” make yourself equal; when it

gets hot, he cannot control himself; cannot behave in ceremonies; indifferently easily notices actions that are contrary to national etiquette.

An unsatisfactory degree humiliates parents; itching; he sighed; the old-fashioned, "uncivilized" attitude towards Uzbek morality; does not respect the elderly; swears, feels everyone; ignorant; violates rituals; chronic violations of national etiquette. The level of ideological consciousness At the highest level, Yonajon Watan has a deep and well-grounded understanding of the situation, unity and integrity of Uzbekistan in the world and in Central Asia; Aware of the domestic and foreign policies of the Government and the President of Uzbekistan; deeply understands the superiority of the interests of the national state over the interests of group, sectarian, local, kindred, substantiates with evidence; He can resist external (from other countries) and internal (nationalism, localism, etc.) divisions that run counter to the ideological unity of the Uzbek people. The average is aware of the independence of Uzbekistan, the path of development, domestic and foreign policy; understands that the interests of the nation state prevail over the interests of group, sectarian, religious, local, kindred; understands the harm of external or internal actions that contradict the ideology of national independence.

The low level of understanding of the reforms that have taken place and are taking place in Uzbekistan is superficial; does not understand that the interests of the nation-state should prevail; does not understand the essence of the ideology of national independence.

The unsatisfactory level does not interest Uzbekistan's place in the world and in Central Asia; puts personal, group, religious, local interests above the interests of the nation state; advocates actions contrary to the ideology of national independence. Folk methods of education Our national education has a rich methodological value. For example,

“forgiveness” is a mistake a student makes to educate him, a way to forgive sin; The term "play" is a way of playing games with a child, which are carried out according to certain rules and methods, aimed at developing positive qualities in him, reducing negative qualities, and so on. It is a system of instructions, behaviors and styles that the Uzbek people have used and continue to use to develop positive qualities in their children and eliminate negative behavior.

SECTION III. ASSESSMENT OF THE MENTAL AND PHYSICAL STATE OF STUDENTS

§ 3.1. "Methods for monitoring the level of national protection and responsibility of students in universities."

The organization of physical education, sports and fitness classes among students, mass physical culture and sports events plays an important role in the life of professional colleges. First, it develops the physical training of students, graduate students, teachers and employees of the institute, develops useful skills and abilities and lays the foundation for their participation in physical education.

Secondly, the conditions for competition are created, taking into account the preparation and interest in the games.

The fact that participants in various training competitions follow the rules of the competition and score points increases the interest in physical culture and sports at the institute. Mass physical culture and sports events, depending on their focus, are divided into training, propaganda, sports competitions. Sports competitions are one of the most useful organizational-mass, health-improving, physical culture and sports events.

When used correctly, physical education signs, along with other activities, improve people's health, prolong life and improve mood. The types of physical training mentioned by Ibn Sino include mutual stretching, punching, archery, brisk walking, javelin throwing, jumping, jumping on one leg, fencing and javelin throwing, horseback riding, shaking includes exercises for fast movement while standing on tiptoe at the same time, spreading your arms back and forth. As you can see, not only the types of physical exercises recommended by the great scientist Ibn Sina have come down to us, but also international competitions of these types, which are included in the program of the Asian and Olympic Games.

Physical education specialists solve the problems of physical education and physical development of the younger generation, preparation for work and life, as well as public health. Therefore, they must be experts in their field and experienced athletes. They should set an example in the process of physical education with a high level of theoretical and practical training in motor training, the formation of motor skills and skills, as well as teaching exercise techniques. At the same time, teachers should be distinguished by the fact that their moral and spiritual maturity is ready to help students in any way, and that they are good friends in fostering will and spiritual qualities.

The versatility and complexity of the educational process impose a great responsibility on the physical education specialist. The pedagogical abilities of physical education specialists are determined by their theoretical and practical assimilation of educational materials. The level of use of pedagogical methods and technologies of teaching in teaching physical culture also determines the level of qualifications of specialists in physical education. Physical education specialists not only teach students physical qualities, technique and exercise tactics, but also instill in them a sense of patriotism, the idea of national independence, responsibility for representing the country to the world through sports achievements, as well as moral and aesthetic qualities. Along with the formation of motor skills and the development of physical abilities, one of the main tasks of specialists in physical education is to cultivate their ideological goals for the development of the country, to make them active participants in building a new society. The teaching skills of physical education specialists are as versatile as the processes of physical education.

Organize and conduct control sessions. Determination of the individual assessment of students according to the degree of mastering the program.

At the final stage of training, three-day field trainings (meetings) will be held with graduate students in educational institutions to consolidate the knowledge, skills and competencies acquired in CHQBT, and to conduct control sessions, as described in the above sections of the program. These classes are conducted as follows:

- in March and May with the 11th grade of general education schools, with 3rd year students of academic lyceums and professional colleges;
- Conducted in the last period of study with 3rd year students of professional colleges;
- A student in educational institutions created by the decision of the district (city) khokimiyat is transferred with the boys according to the plan of the district (city) khokimiyat.

Three days training

- (DOM) is executed in the following order:
 - by the simultaneous gathering of students from all or several educational institutions of district (city) educational institutions in defense sports and recreation camps (ISSL) or in military units by paternity;
 - by enrolling students of one educational institution (TU) in educational institutions based on the ISSC or in the father's military unit;
 - by taking the children of each group (audience) to the training grounds, shooting, shooting or shooting every day; The timing and procedure for holding the DOM (Y) are determined by the Ministry of Defense in conjunction with the district (city) public education authorities, regional (city) secondary special, vocational and technical departments in agreement with the head of the garrison and are brought to the attention

of the chiefs. educational institutions before planning PCI. Overall rating for DOM (y). Annual and final certification of students for CHQBT.

Appreciate the quality of the training provided by the general and the CHQBTO. The overall DOM score (Y) is as follows:

"Excellent" - if the mark obtained in the sections "Fundamentals of Military Affairs", "Shooting Training" of the program is not lower than the mark "Alo" and "Practical physical training" in the section "Good", as well as "exemplary", "good" manners ;

"Good" - if the score in the sections "Fundamentals of Military Affairs", "Shooting Training" is not lower than "good", and in the section "Practical Physical Training" not less than "satisfactory", as well as "approximate", "good" or "satisfactory" "manners;

"Satisfactory" - if he has a "good" grade or "satisfactory" manners in any department, except for "Fundamentals of Military Science";

"Unsatisfactory" - if the score on two or more sections is "unsatisfactory" and the mannerisms are "exemplary," "good," "fair," or "satisfactory," but "unsatisfactory".

In control exercises DOM (Y) control criteria (exercises, methods, practical actions, tasks) are performed in accordance with the conditions of Appendix 2 to this program.

In the section "Fundamentals of Military Affairs":

- identify targets, determine their location in relation to surrounding objects and signs, and provide information about the results of observation;

- choosing a place to open the horse, preparing a trench for lying; - fast and short running and crawling across the battlefield with a machine gun (included);

In the section "Preparation for shooting" (Topic 4, 13-14 - training): - disassembly, cleaning and lubrication of the barrel (SC); - complete the first machine gun firing exercise (small bore rifle firing exercise); - placement of home white in white; - Perform exercises 1 (2) on throwing explosive grenades (anti-tank).

In the section "Practical physical training":

- tension on the horizontal bar;
- Running 1000 or 3000 meters;
- Crossing the barrier, performing general control exercises;
- Take part in hand-to-hand combat. Control meetings of DOM (Y) are held by a commission formed by the decision of the district (city) khokimiyat. A certificate of grades of students in control classes is sent to the director of the educational institution, certified by the signature of the commission and the seal of the power of attorney. The overall DOM score (Y) is recorded in the audience log as DOM (Y).

In educational institutions created by the khokimiyat of the region (district, city), all sections of the program for preschool children who have passed the SCBT are transferred to the final stage of the MSSP, an individual assessment of which they received in control sessions. For the adoption of MSSL control standards by decision of the district (city), a commission will be formed consisting of representatives of the Ministry of Internal Affairs, the Department for Emergency Situations, the Committee for Physical Culture and Sports, and the Vatanparvar Central Committee.) khokimiyat.

The CHQBT Annual (Course) Grade is based on the students' quarterly (semester) grades. The final score for DOC (Y) is based on the overall DOM (Y) and annual (exchange rate) scores and is determined as follows: "alo" if the score is "alo" for DOM (Y) if not; "Good" - if there is a "good" mark on the DOM (Y), as well as if the annual (course) mark on the DQBT is not lower than "satisfactory"; "Satisfactory" - if there is a "Satisfactory" mark on the DOM (Y), as well as an annual (estimated) BCHT mark not lower than "Satisfactory"; "Unsatisfactory" - if one of the DOM (Y) or annual (at rate) estimates is "unsatisfactory". The order of the director of the educational institution is drawn up (executed) at the end of the CHPKBT.

This order is based on an analysis of students' performance in the DOM (Y) process, as well as an assessment of the completion of the DQBT, depending on the order in which the program is implemented in the current academic year. The quality control of training conducted by the commander and CHQBTO will be carried out during routine training.

It is forbidden to change the place of training. If on the day of control it is necessary to conduct classes on different topics with several audiences (groups) according to a weekly plan, then the supervisor determines which of the classes will be checked. The analysis of the lesson is not carried out immediately, the word is passed first to the head of the lesson, and then to the director of the educational institution. After that, the curator (inspector) analyzes the lesson (lesson) and makes final conclusions.

When evaluating a lesson (lesson): compliance of educational and pedagogical goals, as well as teaching methods to the requirements of the program;

The ideological level of the lesson, its educational significance, as well as the wealth of material security and their use in the lesson;

Maintaining the structure of the lesson and the distribution of time, the order of the teaching material, its clear presentation, flexibility and processing of educational questions;

Vitality and connection with previously organized materials;

Organization of practical demonstration of techniques and actions, expression of the basic concepts of the subject, conclusions and definitions of concepts;

Implementation of interdisciplinary communication;

Individualization of training during all classes;

Methods for enhancing the cognitive activity of students;

Discipline in the classroom and students' compliance with the requirements of the charter;

Methods for strengthening new materials;

Particular attention is paid to the use of new pedagogical, innovative technologies and the effective use of modern educational technologies. Appreciate the quality of the training provided by the general and the CHQBTO. Assessment of the general condition of CHQBT in higher education. Organization and conduct of control sessions.

Control classes are held only at the end of field training (classes) for boys in the sections "Fundamentals of Military Work", "Shooting Training" and "Practical Physical Training", as well as in the sections "Fundamentals of Military Service" and "Civil. Defense "after the completion of these sections is carried out by teachers in educational institutions.

In higher educational institutions, control classes are held with boys in the "Fundamentals of Military Service" section and with boys and girls in the "Civil Protection" section. Checking and assessing the assimilation of

educational materials by students is one of the mandatory elements of the educational process when acquiring skills and abilities.

Regular supervision primarily guides the formation of students' knowledge and skills at different stages; supervision is of great educational and educational value. Knowledge, skills and practice should be monitored and regularly assessed in an objective and thorough and objective manner to help students develop good personal qualities.

Current and final controls are widely used in educational practice. Regular testing of knowledge and practical skills in preparing a patriot for military service is carried out in the allotted time at each lesson, in the form of a questionnaire, in the process of explaining, repeating, consolidating the material and homework. The combined use of various forms of monitoring activates the educational activities of students. Monitoring is also carried out in order to control the compliance of all filmed objects.

The general may ask a question without an answer, without knowing the main content of the CHQBTO topic. Such exams teach students to think logically and find the main meaning in the material. To save leakage time, various technological (innovative) training and monitoring tools can be widely used:

Final control is carried out at the end of each semester or academic year. Its goal is to objectively assess the results achieved in the process of training a worthy patriot, Defender of the Fatherland. A common form of ongoing and final supervision is interviewing students individually or collectively. In a one-to-one survey, the student answers in front of the blackboard and, if necessary, writes and draws the required answers. The whole audience hears the student's answer, then fills in the students' answers, corrects mistakes. In the general survey, all students are usually

supervised. It can be written or oral. After completing all or part of the initial training program before the challenge, which will cover the entire range of materials, control sessions will be held to determine the level of knowledge and skills of students for the final grades.

It is important to carefully consider the procedure for asking the various questions that will cover all study materials. In these sessions, each student answers practical questions about the curriculum by performing practical actions (methods, criteria) on behalf of the military leader, CHQBTO. Control classes are conducted with students in pre-prepared and equipped classrooms, on playgrounds and on campuses, ensuring the implementation of techniques and actions.

Current control. The order of oral answer to a specific question posed by the sections of the program should be as follows: presentation of theoretical material or solving a problem on the board, presentation of the design of weapons, equipment and tools.

It is recommended that you first put the security question in front of the whole group and then put it on the board for students to answer.

The oral answer takes into account the correctness, completeness and consistency of the student's answer, the use of rules and special terms, independent thinking, the ability to explain the importance of applying the knowledge gained in practice. The practical implementation of techniques and actions is the main method and criterion for assessing the knowledge and skills of students.

By assigning tasks to the execution of methods and actions, the warlord, CHQBTO, gives the student time to understand what needs to be done and to prepare to perform the actions. When the student is ready, the commander, CHQBTO, instructs the student to perform an action (method, norm). Once the steps are completed, the student receives a

grade. This takes into account the correctness of the method (action), compliance with the order of execution and the ability to apply theoretical knowledge in practice.

Conducting control sessions in the organization of the educational process is the period of responsibility for the initial preparation before the call. In control classes, students fulfill the criteria (exercises, methods, practical actions, tasks) specified in the program.

The individual assessment of students is determined on the basis of the sum of points received for the fulfillment of each of its criteria in control classes for the sections of the program:

“Excellent” if more than 50% of all tested criteria (method of exercises, practical action, tasks) were performed on “alo”, and the rest - on “good”;

“Good” - if more than 50% of all tested criteria meet the marks “excellent” and “good”, and the rest do not have a grade below satisfactory;

"Satisfactory" - if the "unsatisfactory" assessment of compliance with all checked criteria does not exceed one;

“Unsatisfactory” - two or more unsatisfactory ratings according to the criteria;

In educational institutions, control classes are held with boys in the "Fundamentals of Military Service" section, with boys and girls in the "Civil Protection" section. Line preparation - students are tested and evaluated using the following line methods:

correction;

turns while standing;

turns while driving

step by step;

without a hat and in a hat standing and on the move

military salute;

leave the ranks, go to the chief, return to the ranks;

The exam should begin by checking the student's appearance. The amendment is assessed based on the student's resignation from the order of the supervisor.

Movement patterns are repeated once or twice in each row. The technique of performing the method (exercise and movement) was assessed as follows: 5 (excellent) if the method is performed correctly in accordance with the requirements of the linear regulation, 4 (good) if the method is performed correctly in accordance with the requirements of the linear regulation, but at least once 3 (satisfactory) if the method was performed correctly in accordance with the requirements of the charter and two mistakes were made, 2 (unsatisfactory) if the method was performed incorrectly or three or more errors.

Of the usual mistakes in movement: in adjustment, the toes are not spread along the front edge and the width is not equal to the width of the heel, the chest is not raised and the stomach is not stretched, the palms of the hands are turned with the palms back, the body is not tilted forward.

When turning in a standing position, the arms are torn off from the body, the whole body is not rotated, the hind leg is not put in place after the turn, the toes after the turn are very wide, not in line, not straight, the head is tilted forward. When turning back during movement, the right leg does not bend to the left and takes a very wide step, when turning, the balance of the body is lost, the rotation is not performed by 90° or 180° (degrees),

there is no connection in the movements of the legs and arms, the head is tilted down.

During a step, the body is not pushed forward, the knees are bent, the leg is below 15 cm from the ground, the length and shape of the step are not preserved, the movements of the arms do not reach the specified height, the backward movement of the arm does not reach the end, there is no connection between the movements of the arm and leg.

Greeting with a military salute when moving not in 3-4 steps. Putting your foot on the ground is not the same as standing face to face, putting your hand on the hat is not the same as stopping the left hand, the middle finger of the right hand does not touch the bottom of the hat, the elbows are not parallel to the shoulder line when the arms are moved forward. Leaving the line, approaching the boss, putting your foot on the bottom of the hat when returning to the line is not the same as putting your foot on the bottom of the hat, about 2-3 steps on the way to the boss, the middle finger does not touch the bottom of the hat, failure to do this with the left foot, simultaneously with the installation and the early priority of the step will lead to a decrease in the established price.

Students' enrollment is assessed individually based on their grades in each of the six rowing methods, and their suitability for clothing and headgear worn during CHQBT classes is considered: "5" (excellent) if 50 methods are met. % "excellent", the rest "4" (good) - if at least 50% of the methods "excellent" and "good" - not less than "satisfactory", "3" (satisfactory) - if "unsatisfactory" "2" (unsatisfactory) - two or more unsatisfactory ratings.

If the student's attire does not match the attire prescribed by the principal for CHQBT classes, or if the student comes to class wearing undressed, non-standard attire, then the grade is deducted by one point.

In civil defense - protection of the respiratory system and the body, the norms for wearing personal protective equipment, the use of faulty gas masks in polluted air.

When answering control questions, the correctness of the answer, fiber and sequence, the correct pronunciation of the charter and special terms, independent thinking and conclusion, the practical application of the knowledge gained are taken into account. The answer should be short, clear and understandable and can be assessed as follows:

"5" (excellent) - if the student answered correctly and completely (basic and additional questions), clearly sets out the requirements (concepts) of the charter, confirms them with examples from the life of military personnel and educational institutions of the Armed Forces, if they performed the necessary exercises and solved the problem, used demonstration weapons , observed consistency in the communication of the device of weapons, tools, military property, fully observed security measures.

"4" (good) - if the student gave a correct and complete answer, but there is some ambiguity in the expression of the requirements (concepts) of the charter, it is difficult to confirm them, giving examples from the life of military personnel and educational institutions. in the armed forces, if the sequence of performing the exercise and solving the problem is somewhat ambiguous, when using demonstration weapons, when narrating the design of weapons, tools, military equipment.

"3" (satisfactory) - if the student answers the question correctly, the basis of the answer is obtained using additional questions, the answers are confidently confirmed by practical examples, the sequence in the presentation of the design of weapons and military equipment is violated.

"2" (unsatisfactory) - if the student incorrectly answers the question or does not express the requirements of the charter, even with the help of auxiliary questions, cannot explain the device of weapons and military equipment, and also violates safety rules.

§ 3.2 Education of youth in the spirit of military patriotism in the process of pre-conscription initial training

As you know, today the socio-political situation in the world, including in Central Asia, is tense. It is true that the struggle of various religious extremist and fanatical groups for power, their propaganda of worldviews completely alien to our society, threaten the independence of our country, its peaceful multinational people. Therefore, it is always important that every citizen, especially young people, cultivate love for the Motherland, its preservation, protection, nationalism and courage.

Independence, the organization of an independent sovereign state is the realization of age-old dreams and sacred goals of every nation. On August 31, 1995, the people of Uzbekistan declared their independence. Another independent, sovereign state appeared on the world map - the Republic of Uzbekistan. Oliy Majlis of the Republic of Uzbekistan declared September 1, 1991 the Independence Day. From that day on, we felt a sense of homeland.

As the President said: "Each generation builds the history and prestige of the country with its children's love and faith, devotion and creativity, perseverance and courage. The source of the strength and power of independent Uzbekistan is the commitment of our people to universal human values.

The Republic of Uzbekistan is based on four basic principles of building and developing a democratic legal society. These are the basics:

- Commitment to universal human values;
- Strengthening and development of the spiritual heritage of our people;
- free expression of human potential;
- Patriotism

One of the important tasks of the teaching staff of educational institutions is to master the theory and practice of military-patriotic education of young people, prepare them for military service, and fulfill their duties to protect the Motherland of the Republic of Uzbekistan.

The subject "Fundamentals of military-patriotic education", training in the specialty "Military training and physical culture" will help to successfully solve this problem.

The subject of "Fundamentals of military-patriotic education" is the methodological and ideological-theoretical foundations of military-patriotic education of young people, the system of military-patriotic education at school, the organization of moral, political, psychological, military-technical and physical education. training cadets for service in the Armed Forces is its content, form and style. The main tasks of the "Fundamentals of military-patriotic education" are:

- firstly, in close unity with other disciplines taught at the university, educate students in a national and international spirit so that they are always ready to defend the Motherland with weapons;
- secondly, to develop in students the qualities of an active, hardworking teacher capable of raising a young generation ready for courage and heroism for the Motherland;
- Thirdly, to equip students with theoretical and practical knowledge on military-patriotic education, organize and conduct educational work to

work as a teacher of military education in secondary schools, and form their skills and abilities. Military-patriotic education is an integral part of the general education of young people. What do we mean by "homeland", "patriotism"? "Vatan" is a sacred feeling, polished over millennia, inspiring the souls of people, inspiring brave boys to be brave and, if necessary, sacrifice their lives for the Motherland. "Vatan" is our family, home, neighborhood, village and city, and, of course, this is Uzbekistan.

These sacred ideas, regardless of nationality and religion, should be part of the life, consciousness of every citizen living in this country and on this earth, a huge support for each of us, the greatest trust, let us become true believers. " Until the protection, reverence, glorification and service of independence become our national consciousness and faith, no force can turn us off the path we have chosen. These great ideas must be instilled in each of us, in our hearts and passed on to future generations as a sacred treasure. These words of our President tell us in detail what is the meaning and essence of "patriotism" and what "patriotism" should be. When we hear the words "Vatanparvar", "Millatsevar", we instinctively see the images of our great ancestors Shirak, Tumaris, Alpomish, Jaloliddin Manguberdi, Namazbotir and the great master Amir Temur. We, like them, strive to be a worthy generation for the Motherland, for the Uzbek people.

We bow before the noble sons of our people Osman Nasir, Fitrat, Cholpon and other great figures who lived in Soviet times. Their patriotism, courage, their sacrifices for the bright future of the Uzbek people, their life and struggle for the development of the nation will become a patriotic school for our young generation.

Important principles of the pedagogical management of military-patriotic education are:

- scientific, i.e. based on the laws of the development of military-patriotic feelings among students of different ages;

- unity of collective and individual leadership;
- transparency, hard work, participation of the entire teaching staff in school management;
- personal responsibility of each person for the task at hand;
- systematic organization of military-patriotic education;
- the availability of skills in choosing the most important areas of educational work and their development;

The main directions of the organization of patriotic education.

Like all social and political activities, military patriotism has a certain system, a formal style. It includes specific tasks, the content of forms and methods, tools, as well as state and public enterprises, organizations and institutions that perform specific functions. This system, form, first of all, is complex, that is, the formation of a sense of patriotism is the task of all educational institutions. Secondly, it is continuous, because it does not have much influence at all stages of a person's life. Thirdly, it is a form, because it is based on all forms of education and the unity of the army and the people. It should be borne in mind that the main tasks of patriotic education, in particular military patriotism: - are formed in young people through love for the Fatherland;

The main directions of military-patriotic education are:

- moral, political and psychological (psychological) preparation;
- military-technical training; - physical training.

Of course, all of the above fighting qualities are formed in military-technical training, which is one of the main directions of the military-patriotic education of young people. Carrying out this work, classes and clubs for pre-conscription training of youth under the organization "Vatanparvar" should make a significant contribution to the training of recruits with a high level of military-technical training.

One of the main directions of military-patriotic education is the physical education of young people. This direction develops the physical training of young people, their ability to withstand heavy physical exertion (stress) both in military service and in peacetime. Physical fitness is not only about having a healthy body, but also being ready to defend the Motherland and work.

The scientific basis of military-patriotic education is revealed in the principles that make up its main content. These principles reflect the basic rules, requirements of military-patriotic education, the content, forms and methods of practical activities of moral, political, military-technical and physical training of young people to defend the Fatherland.

1. The main principles of military-patriotic education are:
2. Scientific foundations of military-patriotic education;
3. Historical approach to military-patriotic education;

Integral connection of the theory of military-patriotic education with practice;

According to current statistics, the health and fitness of 50% of young people do not meet the requirements. These shortcomings indicate that physical education is not carried out at the proper level in general education schools and youth organizations, and important work, which, say, is a sphere of national importance, is often superficial.

Currently, in Uzbekistan, the President and the Government have adopted a number of laws and regulations to solve these problems and improve the physical education of young people, and significant work is being done in this direction. Uzbekistan is making big strides towards independence and development towards a great future. The role of the young generation is invaluable in the process of creating a hardworking, peaceful, highly developed culture, the basis of a legal society. Our President and Government are doing everything possible to educate the younger generation as builders of a great future, to educate them as worthy successors of the great creative work of our people today. In order to realize these noble intentions of our people, our government has passed a number of laws and regulations. These include the Education Law, the National Curriculum, the Action Strategy, the Fifth Initiative, the Tali Concept, and a number of other laws and presidential decrees. These laws allow organizing and implementing military-patriotic education of young people at a higher level in terms of content and quality, as well as all types of education and upbringing.

As mentioned above, the people of Uzbekistan are working hard to build a great state and society. Our daily task is to involve young people in the construction process, to instill in them the idea that the future of Uzbekistan is in the hands of young people, to awaken patriotic and nationalist feelings in them during daily classes and various events.

The conclusion is this: in the process of military-patriotic education, young people should know and understand how great the greatness of their homeland and people is. When we decide to build the great Uzbekistan of the future, these great sixties of our country will instill in us greater confidence, aspiration, ability and strength.

§ 3.2. Modern and innovative teaching methods for CHQBT students

During the period of independence of independent Uzbekistan, we have witnessed very important and significant changes and progress. We saw this not only in the field of economics and politics, but also in the field of culture, education, science and science, especially in sports, which is the main link in the social sphere.

It is no exaggeration to say that the strategy of action on the five development priorities of the Republic of Uzbekistan for 2017-2021, approved at the initiative of President Shavkat Mirziyoyev and serving as a roadmap for the development of Uzbekistan, has a broad impact on all sectors.

Pedagogical innovations (innovations, innovations) are purposeful changes that introduce elements of sustainable innovations into the activities of an educational institution and effectively influence its development and performance. Innovative pedagogical technologies are a combination of modern teaching methods and techniques aimed at teaching students (listeners) a certain subject (subject) in the educational process and personality formation, among which case technology is widely used.

There are the following guidelines for developing and planning technology case studies.

1. Technology for solving cases by students.
2. The content of the activities of a teacher who implements case technology and procedural structure.
3. The main stage: the introduction of case technologies.
4. Expert assessment of the technology of the educational case.

It is also recommended to first organize the technology for solving cases by students. Stages of solving the case by students:

World experience shows that if the technology for solving student cases consists of two technological stages, they can be more effective in achieving educational goals.

The first stage is individual (extracurricular) work on solving cases.

The second step is to work with the case as a team (in the classroom).

The first step is to organize individual work to solve the case. The student must independently familiarize himself with the case materials, systematize, interpret and substantiate the presented situation, highlight the problem and the underlying confusion, choose methods of research and analysis of the situation, and analyze this practical situation. Further, methods and means of solving the selected problem are identified and substantiated, measures are developed to implement the proposed solution.

The second step is to work on this case as a team. Students are divided into small groups and work together on a case. Agree on the different perspectives of the group members on the situation, the key problems and how to solve them. Discuss and evaluate the proposed solutions. From the point of view of the problem posed, they choose the most suitable option for the situation, develop a detailed step-by-step program for the implementation of the chosen course of action leading to the solution of the problem situation, prepare for the presentation and formalize the material that will be presented.

Conducting small group presentations of the results of solving cases. offers several options for solving a problem situation. Explains the path of

the chosen action and justifies its rationality, and also identifies several sentences, answering questions from other group members.

In the process of working on the case in a team, the solutions proposed by the groups can be discussed together, the students and the teacher can evaluate the viability and feasibility of the proposed solutions.

The content and procedural structure of the teacher's work on the implementation of case technology ensures the correct implementation of this innovative process.

Stages of the teacher's activity in the implementation of case technology: preparatory stage, main stage, analytical, evaluative stage of implementation of case technology, preparatory stage, which includes a set of research, methodological and project activities performed outside the classroom. will depend on:

- creates a case (if a ready case is not used);

- designs and plans educational equipment;

- prepares students;

- develops educational and methodological support for independent work with a case.

The design of the case depends on the sequence of the teacher's actions: based on the work program, it determines the form, type and time of the training session (seminar / seminar). Expresses the goal of learning, defines the expected learning outcomes and pedagogical objectives. Selects the optimal training model (a set of optimal training methods, forms and tools that ensure the implementation of the set goal and the achievement of predicted learning outcomes at a specified time and under certain conditions). Key design (continued)

Develops a training flowchart based on training time, case size and selected training model. Determines the conditions necessary for the implementation of the model: study time, the likely number of students in the class; identifies methods and means of feedback to support monitoring, including the ability of the audience to organize group learning, use of TTV and computer technology. Determines methods and means of intermediate and final assessment of educational achievements, draws up the results of project activities in tabular form.

Case development (continued) Consider the options for the case training flow chart Case training flow chart:

Option 1 There is 1 training on working with keys. The size of the cases is not that big:

1. Get to know the keys individually.
2. You should also analyze the following steps for sharing keys.
 - Brainstorming is the generation of ideas for solving a problem situation.
 - Team assessment and selection of priority ideas.
 - Resume of the teacher.
 - Assessment of student progress

Option 2 There is 1 training on working with keys. Case size not so big

1. Work individually with keys.
2. Team analysis and problem solving, such a practical discussion aimed at developing recommendations for action in the current situation.

3. Resume of the teacher.

4. Assessment of student progress

When planning educational technology, the teacher plans educational technology based on the chosen learning model and the predicted learning structure. The planning of educational technology in the classroom can be performed in the form of a technological map.

Applications of the technological map of the educational process include: questions for updating students' knowledge;

Explanations, rules that students must follow in the learning process (for example, rules for psychological attacks);

Pictures, tables and other visual materials used by the teacher in the educational process;

Additional questions for discussion, etc. The number of materials provided in this place is not limited. However, they must be concise, well-structured and graphically formalized. Therefore, case studies are carried out at the end of the training topic or during its organization. It all depends on the type of case, including its purpose and duration.

Preparing students for the case-solving process (continued)

- Indicators of students' performance in a case study:

knowledge of methods and tools of scientific research and analysis by each Student;

develop small group work skills, brainstorm and participate in discussions;

Scheme of student problem analysis (explanation, algorithm);

with methods of assessing and selecting priority ideas for solving problems

introduction

Preparation of teaching and learning materials In preparation for the lesson, it is advisable to develop and offer students: Curriculum, which includes the presentation of theoretical information in the form of diagrams, tables, structured expressions, practical situations in the process of independent and group work. instructions for analysis and solution or a solution algorithm, preparation of teaching materials, brainstorming, discussion, work in small groups, posters, booklets with presentation rules.

Methods for Assessing and Prioritizing Ideas for Problem Solving provides indicators and criteria for assessing meaningful student activities in the classroom, writing case studies, and peer reviewing student performance in small groups.

In addition to simple preparation for the lesson, the teacher conducting the case study practice does the following: carefully analyzes the situation, analyzes the problem situation and prepares several models that can be offered to students to solve it, and evaluates the proposed options. Students develops criteria. prepares a secondary solution to the problem.

At the main stage, we will consider the implementation of case technologies:

Introduction to learning

The sequence of actions of the teacher:

the teacher announces the topic and purpose of the lesson;

announces a list of projected academic achievements of students;

introduces the order and features of training;

announces indicators and criteria for assessing learning outcomes;

explains the role of the case and its influence on the development of professional knowledge and skills in order to form students' interest in future educational activities.

The main stage of training is the sequence of the teacher's actions: it begins with work on updating students' knowledge of the course of the subject, and this work is carried out in the form of a blitz questionnaire or a question-answer. ... When students begin to organize their work with a case in the classroom, the teacher can flow passages from literature on the subject of the case, demonstrate the production of a production facility in a practical situation, this is a certain way to generate interest in the exercise. problem or add new ideas.

The main stage of training depends on the case and the subsequent work: the work is determined by the time allotted in accordance with the curriculum, the size of the case and its tasks, the chosen training model, the planned training technology according to the projected technological training scheme. The main stage of training (continued) Here are several options for the technological scheme of training at this stage:

Option 1

1. Organizes individual work with cases.
2. Organizes joint work with the case: invites students to mentally attack the creation of solutions to solve the problems presented in the case.

Option 2

1. Organizes individual work with cases. In this respect:

1.1. Drawing / commentary on the analysis and resolution of the problem situation

explains

1.2. Assignment: Acquaintance with the keys. Organize the situation. Identify and explain problems and sub-tasks. The choice of research and analysis methods. Diagnose and analyze the situation. Define and justify methods and tools for solving the problem. Develop measures to implement the proposed problem situation.

2. The team organizes a team discussion aimed at analyzing and resolving a problem situation, developing recommendations for action in such a practical situation.

Option 3

1. Organizes individual work with Keys outside the lessons.

in this respect:

1.1. Drawing guide for analyzing and resolving a practical situation

explains.

1.2. Provides each student with a case and tasks:

- acquaintance with the case;
- organize the given situation; separation of problem and sub-problem problems; choice of research and analysis methods;
- diagnosis and analysis of the situation; identify and justify methods and tools for solving the problem;
- development of measures to implement the proposed problem situation;
- Draw up the results of work with the case in writing.

1.3. Rules (requirements) for performing written work and criteria for its assessment

introduces

2. Conducts classroom work with Keys:

2.1. Organizes activities of small groups to solve the case:

Divides students into small groups, introduces (reminds) the rules for working in small groups, a note from the discussion participant; explains the definition of group work to analyze and resolve a practical situation; introduces the methodology for assessing and choosing a priority idea for solving a problem, proposes to start discussing the various views of group members about the situation, the problem and ways to solve it.

2. Organizes the presentation of the results of the work of small groups.

The credibility and feasibility of the proposed solutions can be assessed jointly (student and teacher). The final and evaluative stage of learning is the sequence of the teacher's actions, draws conclusions on the topic, focuses on the students, adjusts the importance of work for a future career, evaluates the work of groups, individual students, summarizes peer assessments, analyzes the level of achievement.

Analytical, evaluative stage of the teacher's practice using case technology This is the teacher's extracurricular activity, which consists of the following sequence of actions:

- Analysis and evaluation of training; evaluation of the effectiveness of the case in education;
- make changes to educational technology (if necessary).

In accordance with the above schemes and implementation stages, the following conclusions were made: Expert assessment of the case study technology.

The assessment of the case study technology is carried out by experts;
its results are entered in the examination sheet;

At the end of the examination, the following conclusion is made:

1) The technology is recommended for experimental verification or.
2) Recommendation for experimental verification after the technology has been refined.

done, or

3) further processing of the technology and its re-examination recommended.

Recording correctly confirms that the Primary Preparatory Teacher (PRT) can do the right thing, not just in word but in deed. Depending on the results of the semester and the protocols of the students of the educational institution, it is possible to assess the level of mastering the YOCHQBT program, competitions, trainings and other events. Each YOCHQBT teacher is required to provide training in all aspects of pre-professional training for young people. The teacher's methodological skills are based on his pedagogical and military knowledge, high practical training and ability to apply principles, creatively apply methods and techniques in teaching a student.

In theoretical classes, students study the basic rules and requirements of the Armed Forces charter, manuals and guides on the basics of military work, as well as tips and advice on how to use the knowledge and skills gained in real military service. in the form of a story using materials and

teaching methods. In practical lessons, students will learn how to organize and strengthen the technique of performing exercises, standards and methods of movement, as well as to solve white shooting problems and other issues with the help of devices, equipped sites, offices and weapons, tools, engineering weapons. , personal protective equipment, sports equipment and inventory. they have to do it.

When organizing and conducting practical classes, it is important that the leader's attitude to the lesson and the ability to influence the trainees, personal example, is characterized by the ability to briefly and concisely explain them, as well as maintain interest. The class leader should be able to economically use the time of the lesson, monitor its optimal intensity, choose the right exercises, methods and movements for each lesson, perform them intensively, that is, distribute the load during the lesson. To do this, the class leader should avoid using exercises, techniques, movements that do not significantly contribute to the formation of the necessary qualities in the student, but take a long time in the body.

An experienced facilitator conducts the entire workout, and not entirely and whenever possible (remembering to improve the technique of performing the exercises later) in all cases, without wasting an extra minute on detailed explanations and repetitions, teaching Diligently, quickly, immediately shoots to carry away. During practical exercises, the class leader is obliged to observe safety measures, help and take precautions when working with weapons, military equipment, ammunition, and take measures to prevent injuries and accidents. The facilitator must approach the lesson with conscientiousness and conscientiousness. Clear and compelling commands and a friendly and equitable attitude towards students will make the lesson fun.

The facilitator is advised not to be harsh, angry, rude, or constantly criticize students. The course leader should not only take care of the formation of students' skills, but also educate them in accordance with the requirements of the military oath and the General Military Regulations, and achieve a high level of discipline and responsibility. During training, the training leader should not allow the slightest violation of the requirements of the rules of the ruler, and also pay special attention to eliminating various situations, for example, performing practical actions and standards without stress.

It is important that the facilitator maintains a low level of organization in the class. His well-groomed appearance, straight stature, compactness and fatherly attitude towards students often lead to successful training. To strengthen discipline and motivate learners, the facilitator is encouraged to encourage aspiring, dynamic and versatile learners, setting an example to others, to influence those who do poorly, and to instill in them a sense of responsibility for their military and physical fitness.

In fact, it is not enough for a military leader to know and observe the basic principles and rules of practical training, but also to skillfully apply them in practice, organize the implementation of norms, methods and actions in each exercise and create more favorable conditions for training. Skillfully combining all these different requirements at the same time is the methodological skill of a military leader. This skill creates an environment for a rational approach to each exercise, allowing the military leader to gain sufficient experience in a short period of time, have organizational and methodological skills and key qualities, and gain experience.

In short, in the process of using new innovative approaches and interactive forms of learning, the quality of education, the subject of experience, individual pedagogical skills, knowledge and skills of the

subject using technology are increasing. They develop new perspectives and features of statistical, logical, intellectual worldview and observation.

List of used literatures:

1. National Encyclopedia of the State Scientific Publishing House of Uzbekistan. Tashkent. 2002.169 s.
2. Pedagogical excellence. Toolkit. TDPU.T., 2005
3. Mavlonova R. and others. Pedagogy T.: Teacher. 2010
4. Ishmukhamedov R. Yuldashev M. Innovations in pedagogical technologies in education T.: Nihol. 2013.
5. A. A. Moldazhanova About the implementation of the program "Professional culture of a teacher of a higher educational institution" in the system of improving the qualifications of teachers of the hanging school // Bulletin of the Tomsk State University – 2006. - No. 292-I / - C / 207 - 210.
6. Krasinskaya L.F. The technology of variable-modular advanced training of teachers based on the competence of the approach // World of Science, Kulturi, Education. - 2011. - No. 1. S. 116 - 119.
7. Gure L.I. Modern means of teaching in the process of improving the qualifications of university teachers // Educational technologies and society. - 2009. - No. 1. S. 324 - 327.
8. AI Ibragimov, HH Sultanov "Sense of homeland" T. 1996 y.
9. "Defense of the Motherland - a sacred duty" T. Military publishing. 2000 y
10. The textbook "Fundamentals of military patriotic education." M. 1997 y

11. "Defense of the Motherland - a sacred duty" T. Military publishing. 2000 y.
12. Textbook "Fundamentals of military and patriotic education." M. Enlightenment. 1987 y.
13. "Methods of primary military education" M. Enlightenment. 1986 y.
14. Zakharova O.A. Authorized training sentries in the system of increasing the qualifications of teachers in the higher school // Vector of Science TSU. - 2010. No. 4. - S. 354-356.

1. Abulgazi "Turkish Shajaray", T. Cholpon, 1992.
2. Vambery X. "History of Bukhara or Movarounnahr", T. 1990.
3. M.Yu. Shajaray Khorezmshahiy, T. 1994.
4. Murtozaeva R.Kh. and b. History of Uzbekistan (text of lectures), T. 2000, pp. 221-265.
5. Resolution of the President of the Republic of Uzbekistan on the occasion of the 800th anniversary of Jaloliddin Manguberdi. People's Daily, October 21, 1998
6. Education Act. August 29, 1997 2. National training program August 29, 1997
7. State National Program for the Development of School Education for 2004-2009.
8. The idea of national independence: basic concepts and trends. - T. Uzbekistan, 2001.
9. Constitution of the Republic of Uzbekistan.

10. Law of the Republic of Uzbekistan "On General Military and Military Service".
11. Defense doctrine of the Republic of Uzbekistan.
12. Regulation of the Republic of Uzbekistan on pre-conscription training of youth. 1994 year
13. The concept of the Republic of Uzbekistan "Preparing youth for the call."
14. Directory "Organization of acquisition, accounting and storage of weapons, small-bore rifles and cartridges for them" in educational institutions.
15. Orders, orders, orders of the Ministry of Defense and the Ministry of Higher and Secondary Specialized Education of the Republic of Uzbekistan.
16. Recommendations for "Equipping and improving the educational base of pre-university training" in educational institutions.
17. Educational institution orders.

II. Military planning and military-patriotic education documents:

1. Weekly plan for the YOCHQBT.
2. Monthly work plan for the war room (plan of extracurricular activities).
3. Training plan (plan summary).
4. Personal plan of a pre-professional teacher (PPST) for the academic year to improve political, military, pedagogical knowledge, and the formation of methodological skills.

5. A long-term plan for the academic year for the restoration and improvement of the educational material base of the educational institution according to YOCHQBT.

6. A plan of events for the academic year, carried out jointly with the educational institution and the sponsoring military unit, for the patriotic education of students.

7. Work plans of the educational and methodological commission on the basics of physical education and medical education of pre-conscription service.

8. Plan for the preparation and conduct of field trainings (DOM (y)) with adolescents in graduation classes (graduation courses).

9. The plan of preparation for holding a military sports festival in an educational institution.

10. Fundamentals of military work, work plan of clubs and sections on military-practical sports.

11. Work plan for the selection of candidates for military educational institutions.

III. Educational institution orders:

1. About the organization of YOCHQBT training in the academic year.

2. On the organization of groups, sections and the appointment of commanders.

3. About shooting from a small-bore rifle.

4. About conducting field trainings (meetings) with students.

5. About the completion of the YOCHQBT program for students.

Internet resources:

19. Blended Learning: perexod k smeshannomu obucheniyu za 5 shagov.
<https://zillion.net/ru/blog/375/blended-learning-pieriekhod-k-smieshannomu-obucheniuiu-za-5-shagov>
20. Incheon Dekloratsiyasi /Ta'lim-2030.(Incheon Declaration / Education 2030: Towards inclusive and equitable quality education and lifelong learning for all.– p.6-7) <http://unesdoc.unesco.org/images/0023/002338/233813m.pdf>.
21. Kompleksnaya otsenka elektronnykh obrazovatelnykh resursov <https://present5.com/kompleksnaya-ocenka-resursoveor/>
22. Ctruktura IKT-kompetentnosti uchiteley. Rekomendatsii yunesko. (UNESCO ICT Competency Framework for Teachers, ili ICT-CFT)<https://iite.unesco.org/pics/publications/ru/files/3214694.pdf>
23. Europe 2020. A European strategy for smart, sustainable and inclusive growth. http://ec.europa.eu/eu2020/pdf/Europe_version.pdf 137. Smart in Europe-a program to form a "single European university" on the principle of education.
<https://www.eciu.org/forresearchers/about#smart-er>
24. In the U.S., Smart is a program that will revolutionize education in the philosophy of education in this decade.
http://download.microsoft.com/download/8/E/4/8E4D5383-058A-431E-9090-1F241AC23246/1_MS_EDU_TransformationPapers/MS_EDU_BonusCoreOverview.pdf
25. [BonusCoreOverview.pdf](http://download.microsoft.com/download/8/E/4/8E4D5383-058A-431E-9090-1F241AC23246/1_MS_EDU_TransformationPapers/MS_EDU_BonusCoreOverview.pdf)
26. Servis onlayn-obucheniya s Edunet. (Online learning service with Edunet).
<http://www.edunet.net/nedu/main/mainform.do>
27. IBM 100/ Smarter Planet. <https://www.ibm.com/ibm/history/ibm100/us/en/icons/smarterplanet/>
28. Education Technology Promotes Skills for the Future.

29. [Http://www.intel.com/content/www/us/en/education/education-transformation.html](http://www.intel.com/content/www/us/en/education/education-transformation.html)
30. China PLS (Personal Learning Space) model system.
31. [Https://www.researchgate.net/figure/Personal-Learning-Space-fig2_301361789](https://www.researchgate.net/figure/Personal-Learning-Space-fig2_301361789)
32. [Space fig2_301361789](https://www.researchgate.net/figure/Personal-Learning-Space-fig2_301361789)
33. Internet manba: <http://www.prometheanworld.com>
34. Internet manba: <http://www.sweetrush.com>
35. Internet manba: <https://www.blackboard.com>
36. Internet manba: Vikipediya: <https://ru.wikipedia.org/wiki/SMART>
37. Internet manbaa: <https://www.discoveryeducation.com>
38. Internet ensiklopediya - Vikipediya–RFID

TABLE OF CONTENTS

Introduction four

I'm Bob. Theoretical substantiation of the issues of developing a sense of patriotism and personal responsibility among young people 7

§ 1.1. Historical examples of love and courage for the Motherland7

§ 1.2. Courage of Uzbek fighters in the victory over fascism.

§1.3. The feeling of patriotism as a stable factor in the psyche of young people 17

§ 1.3. Formation of a sense of courage and patriotism on the example of an ideal man 38

II Bob. Ways of developing students' feelings of patriotism and personal responsibility46

2.1. Ways of forming the concept of national defense in the minds of students 46

§ 2.2. Personal responsibility as a key factor in patriotism 59

§ 2.3. The use of modern information technologies and practical exercises in the formation of personal responsibility and patriotism among students of higher educational institutions. 81 years

III Bob. Assessment of the mental and physical state of student youth 101

§ 3.1. Methods for monitoring the level of defense of the country and the responsibility of university students 101

§ 3.2. During the period of applying modern and innovative methods of teaching the subject to students 104

§ 3.2 Education of youth in the spirit of military patriotism in the course of service training.

Findings 108

List of used literature 110

"DEVELOPING A SENSE OF PATRIOTISM AT STUDENTS AND INCREASING PERSONAL RESPONSIBILITY"

MONOGRAPHY