



**THE SOCIAL SIGNIFICANCE OF FORMING PATRIOTIC MIND IN CHILDREN
THROUGH POETRY**

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Abstract:

This article reveals the social significance of using the ideals of national heroism through poetry in the formation of the patriotic spirit in primary classes.

Keywords: primary education, children's poetry, patriotism, national heroism, social importance.

Today, the use of ideals of national heroism in the education of children remains one of the urgent tasks. At the new stage of development of our society, the issues of creating ideals of national heroism and raising our children on this basis are gaining priority. In a word, bold steps were taken to realize the identity. This process made it possible for the citizens, first of all, to expand their vision of the Motherland, to become aware of impartial information about their ancestors, and to rise from "second-class people" to the level of "highly spiritual nation". The results of sociological research based on theoretical concepts prove that this is not a level that can be formed in five or six years for a people freed from discrimination, humiliation, strong material and spiritual pressure.

In the social mind, the phenomenon of patriotism is reflected in the spiritual and moral heritage, with the figures of individuals who have made a fundamental turn in the social and historical life and who are the leaders of the struggle to ensure the will, freedom and future of the people, and who are the moral examples of this activity. is determined. The bravery of our ancestors, such as Shiroq, Tomaris, Spitamen, Mahmud Torabi, Temur Malik, Jalaluddin Manguberdi, Amir Temur, who raised the flag of freedom against evil invaders and invaders, is a symbol of patriotism and courage for generations.

There have been such heroes in different periods of human history and they have been praised by people. In our opinion, such heroes and owners of courage are recognized not only as heroes of their people, but also as heroes in the history of the nations of the world.

In general, patriotism is among moral values that are formed historically and passed from generation to generation: it is necessary to interpret and study it as a virtue, heritage, and value. In our opinion, the reflection of patriotism in the spiritual and moral heritage is manifested first of all in the characters of folk epics, who have become a moral ideal and embody high qualities. These include scientific and artistic resources related to folklore.

"Since time immemorial, our people have brought up their sons to be real wrestlers who do not spare their lives for the country, in the spirit of bravery, honesty, courage. This experience has reached us through the masterpieces of folk art of our national-spiritual heritage." In particular, a bright example



of patriotism can be seen in the epic "Alpomish", which reflects the pride, love of the country and great pain of the Uzbek people, and is a priceless monument of the artistic genius of our ancestors. There are many episodes related to the perception of patriotic virtues in the epic. In this sense, Alpomish is an example of the heroism of our ancestors, which shows the identity of the Uzbeks, comes from the hearts of our brave and brave people, and is passed down from generation to generation.

The new development strategy of Uzbekistan is a noble goal aimed at the great future of the Uzbek people, and aimed at educating the generation to become mature and perfect people in all respects. In this sense, the epic "Alpomish" was created as an example of people's bravery, heroism in ancient times among the blood-related Turkic peoples, including a large part of it - the Uzbeks. Over the centuries, this epic has been an important educational tool in forming and perfecting the qualities of spirituality, culture, morals, love for the Motherland, loyalty, bravery, valor, and perseverance of generations and ancestors, first of all.

It should be noted that in the phenomenon of national heroism, patriotism becomes a socio-spiritual phenomenon through a moral ideal. Usually, the moral ideal is a symbol of maturity and perfection formed on the basis of social experience, natural environment, religious ideas, customs, traditions, ideas related to human life and activities.

In the oldest written sources of the Uzbek people, the social and spiritual image of women is described in various images. Because women also showed courage and bravery that men showed in protecting children, family, Motherland and fighting against the enemy. According to the authors of the ancient times, if a man from the Sak tribe wanted to marry a girl, he had to fight with her one-on-one in the field. If the girl wins, the defeated man becomes her prisoner and is completely at her disposal. The girl married only the one who won on the field. The reflection of these thoughts in life is expressed in ancient epics. Women like Zarina, Sparetra, and Tomaris, who became national heroes, became symbols of courage. The oldest of such legends is the legend about the Saka queen Zarina and the Median general Stringeus. It tells the story of the struggle of the tribes living in Central Asia against the invasion of the Median state.

Every compatriot knows and is proud of the historical event that the mastery and heroism of the ordinary shepherd Shiroq, who is recognized as an example of heroism and courage in the history of the Uzbek people, confused Darius I, another Persian king and army commander. According to the information provided by Poliene, the author of the work "Military Tricks", the historian of antiquity, Darius I turned to Shirok and asked why you lied and misled us: "I won the victory because my countrymen were I eliminated the disaster at the beginning of the Sakas, I killed our enemies from dehydration and hunger, now it's up to you what to do." Importantly, as a result of Shiroq's simple and at the same time natural trick, Darius I lost half of his selected army before fighting, deprived of food, weapons, and the morale of the troops, which were considered perfect and invincible, was broken. Darius I, on the other hand, abandons the intention of making another war in Central Asia and starts a large-scale war to the West - to fully subjugate the Greek provinces.



The philosophical essence of the phenomenon of Shiroq's heroism is that patriotism is defined not only by standing bravely and dying in battle, but also by destroying the enemy and taking revenge on him, leaving a free, free and free Motherland to the generations.

When talking about the ideals of national heroism in the formation of patriotism among young people, it is appropriate to refer to the essence, content and spiritual significance of the moral ideal. In this regard, researcher Aktam Samadov's thoughts about the moral ideal are somewhat important. The researcher points out that the moral ideal, regardless of whether it is personal, national or universal, has two characteristics: the first is the concept, imagination and examples of goodness, happiness, justice, love, chastity, which constitute the essence of the moral ideal, with national characteristics the individual state exists as a claim to certain stability, and secondly, it reflects the idealized images of reality in the mind of the subject as a reality that represents personal and national needs. This shows that the moral ideal is influenced by socio-historical conditions and the economic and ideological influence of society. In this dialectical process, saying that only certain social relations determine the content of the moral ideal undermines the fact that the moral ideal is a universal value and ultimately turns it into a phenomenon that changes as a result of the struggles of different social groups, forces, and classes.

In fact, a person experiences various social conditions during his life, he encounters ideal personalities and qualities. Real symbols always have a direct emotional impact on a person. These symbols are different: a person, a hero of a work of art, a figure of beauty, the great symbols of past ancestors, cases of imitating and following them determine the way of materialization and "living" of the moral ideal from an abstract generalized imagination. Due to this kind of imitation and following, the evaluation process of approaching, choosing, striving for, and achieving the moral ideal begins to take shape in a person.

In order for a person to rise from the state of simple imitation and following of examples, symbols, and examples on the way of life, it is necessary for the symbols chosen by feelings, examples, thinking to unite and become the basis of a person's worldview. It is only then that the moral ideal of a person is clearly and completely manifested, it expresses his life path and purpose, his status as a person. Therefore, in the process of living and working of a period, a time, a group of individuals, someone's separation and inability to fit into their environment is a consequence of separation in the moral ideal. Therefore, the moral ideal cannot be formed by force and propaganda. It is a personal, national and universal spiritual value formed from the unity of social environment, national and individual way of life, ability and intelligence, education and moral-religious feelings and concepts.

Alp Er Tonga has a special place in the phenomenon of heroism of the Uzbek people. The concept of "Alp" in Uzbek epics is a title given to a person distinguished by his creativity and spiritual courage in the interests of the Motherland and the people. In the "Annotated Dictionary of the Uzbek Language" the explanation of the concept of "alp" is interpreted as follows: "1. In ancient Turkic nations, a warrior who participated in a one-on-one fight between two armies before the start of the battle. 2 folk. In Uzbek folk epics, supernatural strength, bravery, courage, etc. the quality of a hero that is distinguished by".



For example, in the epic "Alpomish" - Hakimbekka, in the epic "Gorogli" - Gorogli are given these qualities.

In sources covering the history of our people, names such as Oguzkhan, Afrosiyob, Alp Er Tonga are found many times. In some cases, they are depicted as legendary heroes. These names are mentioned as historical in the works of Firdavsi, Narshahi, Mahmud Koshgari, Abu Rayhan Beruni, Alisher Navoi. Although the names are expressed differently, their origin is considered to be one person - Alp Er Tonga, the ruler of the Turan land, who protected it from various invaders. Only the earth is sacred to those who sacrificed their whole lives for faith and belief, patriotism and humanity, purity and honesty, knowledge and enlightenment, justice and religion. If there are no such people, if the breath of their genius is not felt, any land will remain an ordinary soil.

In the era of globalization, the situation on the world scale is changing rapidly, the situation in some regions of the world is becoming increasingly tense, various contradictions, conflicts and bloodshed are increasing, and the danger of international terrorism and extremism is increasing. This situation is causing deep concern and worry to the world. Thus, some researchers point out that solving these threats is primarily the responsibility of Uzbekistan, and Uzbekistan, as a major power in the region, remains a source of international terrorism, drug business and various attacks. Such a complex and unpredictable situation requires people to maintain a high level of awareness and be in a state of constant preparation, as well as high patriotism. This is done, first of all, through deep knowledge of history, understanding of cultural values, understanding of spiritual heritage. Because today it is becoming more clear that no force can defeat a nation that knows, understands and correctly understands its history, culture, and spirituality, and derives spiritual strength from it. Every person, the whole nation, if he knows his Motherland deeply, if he understands well where its deep veins go and where they are connected, he will feel and appreciate today more deeply, and he will be able to see the future brightly. An example of history is a tree. Just as there is no building without a foundation, a tree without a branch cannot grow tall and withstand storms.

Can everyone feel what the Motherland is? For someone, the Motherland is a house, a child, and for others it is a comfortable place to live in abundance. For them, wherever it is easy to live, that is the Motherland. Of course, there are people who consider the whole earth as their Motherland. They are usually called cosmopolitans. They can also be called bevatans, if we use a common folk saying. Those who have forgotten their historical homeland and the memory of their ancestors cannot be loyal citizens even to the country they live in. Because to be a real citizen, first of all, it is necessary to be a real person. He who forgets his past has no future. A person is a person with a memory, and memory is the only human quality among creatures. Remembrance of one's historical Homeland and attachment are one of the main factors that determine a person's spirituality. A person who forgets his historical homeland does not appreciate the place where he lives. If something unpleasant happens to this country, it immediately leaves that place and goes to another more comfortable place, chooses a more convenient place for living. Such people can be compared to a herd that goes in search of a better pasture after eating in the meadow. As Rasul Hamzatov said, "Each person should know from childhood that he was born to represent his people and prepare himself to take on this task." Therefore, the national



traditions, traditions, customs, and the idea of national identity, which have been preserved by the ancestors for centuries, became a source of independence for national worship.

In conclusion, the analysis of historical sources and the scientific-theoretical situation, generalizations, conclusions and lessons formed on its basis allow a more objective look at the principle of education in the spirit of military patriotism, and the formation of the activities of government structures in the implementation of the paradigm of patriotism. The study of the conceptual foundations of patriotic upbringing in our history can be used in the development of modern patriotism paradigms that significantly enable the formation of the Uzbek-patriotic personality of the 21st century.

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