

**PATRIOTISM, MILITARY PATRIOTISM AND MARGINALITY: SOCIAL AND
PHILOSOPHICAL ANALYSIS**

Rahmonov Abrorbek Rustamovich

Independent researcher Namangan State University

turktili2024@gmail.com

Annotation

The article analyzes the phenomena of patriotism, military patriotism and marginalization in the context of social philosophy, the factors that determine the phenomenon of marginalization in the context of globalization, the prevention of serious negative consequences for the present, tomorrow and future of Uzbekistan, the stabilization of society and the development of the country, the interaction of the concept of marginality with the concept of patriotism and military patriotism, the causes of marginalization in Uzbekistan, the specifics of implementation, intensive solutions to eliminate its consequences.

Keywords: globalization, patriotism, military patriotism, marginalization, marginalization, lumpenization, deprivation, social stabilization, development of the country.

**ВАТАНПАРВАРЛИК, ҲАРБИЙ ВАТАНПАРВАРЛИК ВА МАРГИНАЛЛИК:
ИЖТИМОЙ-ФАЛСАФИЙ ТАҲЛИЛ**

Аннотация

Мақолада ватанпарварлик, ҳарбий ватанпарварлик ва маргиналлик ҳодисалари ижтимоий фалсафа контекстида таҳлил қилиниб, глобаллашув шароитида маргиналлашув келтириб чиқарадиган омиллар, Ўзбекистоннинг бугуни, эртаси ва келажаги, жамият барқарорлашуви ва мамлакат тараққиётига жиддий салбий таъсирининг олдини олиш, маргиналлик тушунчасининг ватанпарварлик ва ҳарбий ватанпарварлик тушунчалари билан ўзаро муносабати, Ўзбекистонда маргиналликнинг пайдо бўлиш сабаблари, амал қилиш хусусиятлари, унинг таъсирини бартараф этишга доир интенсив ечим таклиф этилган.

Калит сўзлар: глобаллашув, ватанпарварлик, ҳарбий ватанпарварлик, маргиналлик, маргиналлашув, люмпенизация, депривация, жамият барқарорлашуви, мамлакат тараққиёти.

ПАТРИОТИЗМ, ВОЕННЫЙ ПАТРИОТИЗМ И МАРГИНАЛЬНОСТЬ: СОЦИАЛЬНО-ФИЛОСОФСКИЙ АНАЛИЗ

Аннотация

В статье анализируются явления патриотизма, военного патриотизма и маргинализации в контексте социальной философии, факторы, обуславливающие явление маргинализации в условиях глобализации, предотвращение серьезных негативных последствий для настоящего, завтрашнего и будущего Узбекистана, стабилизация общества и развитие страны, взаимодействие концепции маргинальности с концепцией патриотизма и военного патриотизма, причины маргинализации в Узбекистане, особенности реализации, интенсивные решения по устранению ее последствий.

Ключевые слова: глобализация, патриотизм, военный патриотизм, маргинализация, маргинализация, люмпенизация, депривация, социальная стабилизация, развитие страны.

Today, it is an important task to educate young people in a military-patriotic spirit, to strengthen their civil position[1]. A truly patriotic person, not waiting for either "chapak" or "chalpak", devotes all his strength and skill, wealth and soul to the honor of the Motherland, the happiness of the Motherland, the protection of the Motherland, the safety of the Motherland, the freedom of the motherland. At the same time, patriotism runs the risk of becoming nationalism, marginalism, nasism and fascism in its own right as a result of extreme thinning or aggressiveness of ideological processes. The first reason for this is explained by a patriotic feeling. Patriotism is a strong feeling that can lead a person to put his homeland above others, to humiliate other cultures and peoples. The second reason is social in nature, and in the context of "us" and "them", "US" is assessed as a nation that protects its homeland from the enemy, "enemy". The third reason is that patriotism is too "left", that any behavior done for the motherland, that is seen as "right", albeit at the cost of humiliating and humiliating other nations and peoples, leads to extremism. "The rapidly changing world is facing humanity, opening new horizons and opportunities in front of young people, as well as exposing them to various evil dangers that have not been seen before. Taxids such as religious extremism, terrorism, drugs, human trafficking, illegal migration, "crowd culture" bring heavy calamities and visions to many families, countries coming. We are all witnessing this. Mercenary forces are not yet able to bring children whose minds have not yet fully formed to their parents, against their motherland, and give them their lives, their lives"[2]. From the above points, it is understood that it is important to maintain the position of caution in the education of a sense

of patriotism in the minds and minds of the younger generation. For this, in addition to raising the patriotic feeling of children from an early age, it is also advisable to instill in their minds such values as tolerance, tolerance, compromise, respect, peace-loving, nationalism, elationism. After all, raising the intellectual potential, mindfulness and worldview of young people, a harmonious generation living with patriotism, love for the people and a sense of loyalty is a requirement of the period[3].

The sense of patriotism not only isolates peoples, but also isolates peoples, being able to unite peoples for the protection of the motherland. On the internet networks, many events that went so far as to kill their compatriot, compatriot, compatriot, neighbor, relative, even their loved ones are evidence of our opinion. Protecting the consciousness of the younger generation from negative influences, returning the lost to the right path is obliged to remain the main duty of every citizen of Uzbekistan, especially young people, who consider himself a "patriot". [4] Such patriotism is assessed as "degradation" and "the gift of patriotic degradation". The concept of patriotism is closely related to the socio-political, spiritual-cultural life of the country, and in the society, public sector, multinational diaspora, which has always supported patriotism, there is no place for National disputes, a mood of patriotism. On the contrary, with the incomplete formation of civil society, the emergence of a ravine between the state and the people, the sense of patriotism alternates with marginality. What to do to prevent this? "It is necessary to talk more with young people, listen to their hearts, know their pain, provide practical assistance to solve their problems, especially to teach girl children the secrets of science, professions, protect their interests, help them find a worthy place in life[5].

In the implementation of these tasks, we rely on the rich spiritual heritage of national traditions, ancestors, formed over the centuries. In the hearts of young people, we strengthen the propaganda work aimed at maturing the feeling of love and loyalty to the motherland, raising them in the spirit of a healthy lifestyle. Our policy on this subject will be strictly continued under the newly adopted law "On state youth policy" [6]. The question arises: What is marginality? How does marginality arise? Marginality is derived from a Latin word meaning "to stand on the edge", "to stand on the border". Marginalism leads to situations such as when an individual or group is disorganized in society without belonging to any class or strata, seceding from society, isolation, discrimination, humiliation, bankruptcy, "firing" from the game, rioting against the state, organizing national-ethnic clashes, organizing organized crime, Street "mafia", organizing "samosud", chaos, spreading various hoaxes and lies against the state, endangering the social, economic and political stability of the state. Marginality is reflected in such a phenomenon as a "socially stable" group that has lost its social status, could not have any right, even if a person who remained in a conflict, separated from society and alienated joined a new social group.

The term marginal was first coined in the 1920s first introduced into scientific circulation by the American sociologist philosopher R.Park[7], marginality is the result of cultural and national conflicts, a consequence of socio-political processes. According to the R.Park's definition, marginality is a random product of a cultural adaptation process by combining to perform life expectancy under one "roof" of multi-ethnic peoples of different cultures and different races[8]. Marginality arises mainly between different nationalities and elates living in multi-ethnic and large cities. In particular, the inability of the mujahideen to come to terms with their special way of life, which contradicts their ethnic, political, religious, cultural views, is an impetus for the emergence of marginality. R.Park studied the phenomenon of marginality in detail, citing cultural marginalization as a form of marginalization[9].

R.Park concluded that as marginal individuals with a nuisance, aggression, ambition, curiosity, reluctance, egoistic parameter[10]. How does a person who is ready to sacrifice his life for his homeland yesterday become a foreign to his homeland, a marginal person who looks at any information about his homeland with disregard? In our opinion, marginality is a certain manifestation of a state of mind in which, by the assumption of the five-fold conditions of life, various worldviews and beliefs in society fall into a whirlwind of mutually different concepts. It is no secret that in the coming years, girls who dream of becoming "brides" to Korea, and instantly become rich both by themselves and their parents, have fallen to the deepest level of marginality today. In fact, they realize that even though they ruined their young lives in the hope of finding their lust for wealth, the happiness they did not find in their homeland in another country, their beautiful dreams were "sarob" in the heat of the other state's mentality, customs, rituals, way of dressing, food, culture of treatment, calculations in the pragmatic world. The fact that the Fatherland "forgot" the days of their homeland, their parents, loved ones, the government, blaming them for their found pride, even if the Fatherland extended their helping hand to them, plunged abroad again, lost their health with deception and fraud, became slaves of the Korean idea of "achieving ethnic quality", abandoned their children in a foreign land and returned without any time, engaged in negative It is easier for them to sell it than to love the Homeland. Even so, training courses in Uzbekistan that prepare girls for marriage to Korea are practically functioning[11]. It is necessary to admit that it is unrealistic to show only lupmenization in the ranks of the marginals[12], that is, people of the lower class, who are standing on the border of the abyss, mujahideen, drinker, drug addicts, dudes, homeless, foxishas, they can be typical representatives of marginality, but "magrinality as a general concept, any person, rich and poor, who could not find a place in society, without a profession, may be"[13].

The phenomenon of lympenizasia has a socially dangerous character, which leads to the fact that people get out of social life, to social turbulence. This category of people is poor,

unemployed, with associative behavior, for which the prosperity of the motherland, loud slogans about the Motherland, a song sung about the motherland, or a poem praised by the motherland are not affected by the particle. Because this category occurs in cases where people are victims of a violation of the social structure, for example, their homes have fallen into "snos" or burned down, economic crises, wars, political instability, separation from their family, loss of friends or loved ones, fall into poverty, become a denominator of needs, such as food, clothing, housing. The effects of lympenizasia in social life are stronger than patriotism, derailing the stability of society, creating many social problems such as crime. In order to prevent such problems, the Ministry of Poverty reduction and employment was established in Uzbekistan in order to reduce poverty, reduce the poverty level of the population[14]. It is precisely that it is advisable to philosophically analyze lympenization as both a social and spiritual problem that most poor people, were in fact the owners of high talent, talent and mental thinking.

As a result of the presumption of time, objective and subjective factors, participation in the crime, they perceive themselves as "unnecessary" to society. When I talked to one such person, I deeply felt how great potential he had. Having worked as a simple tractor driver, lost his leg for technical reasons, was nailed to bed for several years, lost his place in society, did everything, then found the right way, came to rest in the sanatorium for health reasons, it was both astonishment and surprise that this man remembered Abulqosim Firdavsi's "masterpiece" from beginning to end. Marginalism is the case of socioeconomic changes, people who ideologize under one idea, transform and cannot accept the second idea, people who have hardened their thinking, who have gone through processes of migration, discrimination, who have not been able to compromise with the lives of two worlds, are lonely, have lost confidence, have suffered depression. In this regard, in a globalized society, "there is no need to talk too much about what great importance is attached to the agenda, namely, the further development of the socio-spiritual sphere, the strengthening of a healthy environment in family, neighborhood, society, youth education, peaceful life, the preservation of the purity of the sacred religion of Islam today. Why, it is these issues that decide today and tomorrow, the fate and future of children, grandchildren, in a word, life-matter"[15]. It is worth noting that in the scientific literature there is no data on the occurrence of the phenomenon of marginality in Uzbekistan and its social consequences account. After all, it is inevitable that the "body knows no more pain" will show its opposite effect after time. Marginality is the many invisible problems associated with both social, political, legal, economic, cultural and spiritual life. One of the causes that cause conspicuous marginality is related to labor migration. Many young people with insufficient worldview, low political consciousness, incapable of logical thinking are manipulating, adopting a different ideology, a different idea, a different culture, a different

lifestyle[16]. Among these are individuals who joined the religious extremist current, got involved in negative affairs up to taking up arms in their homeland, blindly betrayed their homeland, formed various currents and groups against their homeland and people in order to fulfill their evil intention, are all-native, spiritually "alien", consciousness poisoned, there are also representatives of the current from the feeling of the motherland, such as "Even if they return to their homeland or return them to their homeland, they can never be trusted either way. The highest level of marginality is "cuff". Objective and subjective aspects of the emergence of marginality in Uzbekistan as well, which are associated with globalization processes, economic insufficiency and a traditional lifestyle.

The roots of this phenomenon were considered in three aspects. First, the rapid development of globalization, especially the migration of the population living in rural areas to cities, changes in economic activity, the influx of new technologies, leads to marginalization. Secondly, economic failure, unemployment, poverty, low standard of living are some of the main factors of marginality. The lack of economic opportunities leads people to withdraw from society, avoid solving social problems and join marginalized groups. Thirdly, changes in the traditional way of life, the migration of the population in rural areas to cities, changes in social norms and values can also lead to marginalization. Especially those who are strongly developed in the traditional way of life will not adapt to the new conditions and will move away from society. From the fourth, the subjective factor, that is, spiritual and material poverty. A layer of poverty, both spiritual and material, faithful to traditional culture, who sees traditions above any renewal, who spends what he finds not on knowledge, but on weddings, obsessed with luxury and obsessed with himself, tends to marginality. The fifth is the absence of social adaptation, which means that some people may not adapt to the new conditions and, unable to find their place in social life, withdraw from society. This is usually due to fear of change, a lack of interest in studying new technologies, a lack of desire to develop social relationships. The sixth is due to the influence of marginal groups, whose illegal activities such as "money laundering", human trafficking lead to the exclusion of its members from society. To prevent marginalization, it is important to accelerate economic growth, reduce unemployment, increase the level of education and culture, strengthen the social protection system, increase interest in the study of new technologies, stabilize social integration. The question arises: as long as marginality has occurred in Uzbekistan due to the factors listed above, marginality is at several times higher levels, even if economic prosperity prevails in developed countries. What is the reason?

Despite the high level of economic well-being in developed countries, the fact that the level of marginality is large is due to complex social and cultural factors, including social stratification, serious discrepancy between wealth and the poor, cultural diversity, unfavorable social

adaptation, selfishness, loneliness, immoral lifestyle, infertility in values, mental disorders, weak social protection, etc. The real reasons for marginalization in developed countries are the American political scientist It is revealed in P.Buchanan's "The wreck of the West". In it, the problems of human development today are considered one by one, among them the issue of marginality. The scientist made public the negative consequences of neglect of eastern and Western relations, the interaction of their cultures, issues of spirituality and national idea, morality and upbringing, including spirituality: "the West is on the verge of destruction, the peoples of the West are not increasing from themselves, the population of the Western countries is shrinking rapidly. We were not exposed to any more serious danger after the "black died", which scraped a third of Europe in the fourteenth century. The current tension threatens Western civilization.

Today, in seventeen European countries, dying is much higher than birth, coffins are more needed than cradles. Catholics, Protestants, Orthodox all are participating in the huge funeral of Western civilization " [17]. In fact, Western marginalization is a consequence of lack of spirituality, and it is its spirituality that makes a person "human" as well as a nation "nation". Neglect of spirituality is the cause of all vices. Without spirituality, liberation, freedom, democracy have lost their value, and these concepts become enemies of themselves. Although patriotism is always seen as glorious, young people are not free from the influence of vices such as homelessness, egocentrism, obscenity. As a result of the wave of migration, neither history, nor language, nor culture, nor faith, nor dress, nor food are being added to an unorthodox crowd, making it a common "chaos". Yesterday, millions of people who have their own language, their own religion, their own culture, their own value are formed as a "new elite", a "new nation", a derivative of a "crowd culture", which is not subject to any value with the help of tools to break any traditions and values, such as Western television, media, art, entertainment industry, educational system. The Overton Window served for a long time in this regard[18].

Recently, such phenomena as prostitution, abortion, euthanasia have been recognized as "immorality", while today, at the height of globalization, these unpleasant situations are voiced as "progressive achievements of mankind." "Fashion" will return to its mark again, " they say. Existing values in society are also subject and necessary to reevaluation. For marginality to occur, there is no need to wait for influence from the West. Because at the same time, the spiritually impoverished ones, who have become entangled in the internal problems of society, left their traditional way of life, "followed the rich, the number has opened up", who, not knowing what to do, chose the path of betrayal to their homeland and plunged the state to improve their social status, are extremely repulsive representatives of marginality.

Another aspect of the issue is the question of whether marginality is related to patriotism and military patriotism, which is complex and multifaceted. When the causes of marginality are revealed through socio-economic, cultural, political, individual factors, the Association of marginality with patriotism can lead to a lack of patriotism, a lack of patriotism, a misinterpretation of patriotism, radical forms of patriotism, such as a propensity for violence. But even in the process of marginalization, patriotic feelings can be formed in a person. To do this, it is important, first of all, to integrate marginalized people into society, to consider them as a "part" of society, to put it simply, social "integration". Secondly, it is of serious importance to look at marginalized people not with a low gaze, but as a person, as a talented, full-fledged person, to look at all people as equal. Thirdly, the reason that marginalized people cannot tolerate the words "patriotism" or "military patriotism" is that patriotism is not measured by the prism of some career people, they cannot be a criterion of patriotism, but, on the contrary, patriotism is obliged, first of all, to interpret it as love, loyalty and service to the native land, society, to reject its radical forms.

In the process of marginalization, stable progress is achieved in society by the correct formation of patriotic feelings. The next issue was the connection between the concepts of marginalized personality and military patriotism, which was considered in several aspects during the research process: first, the fact that military service is considered an opportunity given to him for a marginalized person leads to a serious change in his worldview; second, a marginalized individual admitted to military service feels part of society, that is, socially integrated; thirdly, for a marginalized person, military service will be a source of work and income, the basis for rebuilding his life; fourth, a marginalized person will spiritually feel that he is a noble person for the protection of the motherland at the time when he realizes that something benefits him, he will feel for heart that his homeland is the right person. Deprivation is a manifestation of marginality, when the needs and desires of an individual are not satisfied, there is a denominator of important things for his life, material, social, spiritual, spiritual needs, patriotism in such individuals disappears, and alienation takes its place. To prevent this, it is important to meet the needs of individuals who have undergone deprivation, to promote socialization, to provide social protection, to restore their rights, to provide them with unbiased assistance.

In our opinion, there is a solid and reliable way to prevent deprivation. In this regard, "the formation of a strong patriotic idea in the younger generation and a strict civil position, the formation of modern entrepreneurial in young people and their employment by creating new jobs[19] will give an effective result. In conclusion, it is appropriate to note that there are specific reasons why patriotism, military patriotism and marginality are an urgent issue today. On the territory of Uzbekistan, marginality occurs in an extremely hidden and inconspicuous

way. exposing them, overcoming marginality is a great challenge. Marginality can be compared to a virus that no one knows where and when the virus came from, some of its symptoms are revealed as they surface in society. Some manifestations of marginality in society are suicide, killing, advertising infidelity, introducing crowd culture as a "product of a high level of culture" that undermines the purposeful lifestyle by removing the stability of society and diluting the brains of young people. Is there an intensive solution to the problem? There is, of course. The homeland is the embodiment of the holy concept, patriotism is the greatest blessing, military patriotism is the highest manifestation of love and loyalty to the Motherland, the embodiment of human qualities such as courage, dedication, discipline and responsibility, the embodiment of national heroes ready to fight until there is a drop of blood left for the motherland. These are the consciousness of the younger generation, the absorption into the body can follow the path of any marginality. Evidence for this is that "the fact that the National Army has become a truly valiant, selfless, true patriotic school for thousands to thousands of boys is undoubtedly the greatest achievement on this path[20]. This fact is recognized by the young and old of the country, parents, the whole people with pride, with gratitude.

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