



THE LEADING FACTOR IN IMPROVING THE EDUCATION OF TRAINEES IN THE SPIRIT OF NATIONAL PRIDE DURING THE PROCESS OF TEACHING MILITARY DISCIPLINES IS THE AXIOLOGICAL APPROACH IN SOCIAL PEDAGOGY.

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Annotation: The article highlights the leading factor of teaching military disciplines the leading factor in improving the education of students in the spirit of national pride, the axiological approach in social pedagogy, its essence, thinking, the process of military education, cognitive and practical approaches.

Keywords: The process of teaching military discipline, axiological approach, education, cognitive approach, pedagogy

Annotatsiya: Maqolada Harbiy fanlarni o'qitish jarayonida tinglovchilarni milliy iftixor ruhida tarbiyalashni takomillashtirishning yetakchi omili ijtimoiy pedagogikada aksiologik yondashuv, mohiyati, tafakkuri, harbiy ta'lim-tarbiya berish jarayoni, kognitiv va amaliy yondashuv yoritilgan.

Kalit so'zlar: Harbiy fanlarni o'qitish jarayoni, aksiologik yondashuvi, ta'lim-tarbiya, kognitiv yondashuv, pedagogika.

Аннотация: В статье освещена в процессе преподавания военных дисциплин ведущим фактором совершенствования воспитания слушателей в духе национальной гордости явление аксиологического подхода в социальной педагогике, его сущность, мышление, процесс военного воспитания, познавательный и практический подходы.

Ключевые слова: Процесс преподавания военной дисциплины, аксиологический подход, образование, когнитивные подходы, педагогика

The main objective of the axiological approach in fostering trainees in the spirit of national pride during the teaching of military disciplines is to exert a meaningful influence. Studying this approach requires understanding the inseparable interconnection between acquiring knowledge of the subject, analyzing processes in social reality, and carrying out practical activities based on them; this integrated process is of great importance.

Axiology is a philosophical doctrine and a process of historical development that studies the material, cultural, spiritual, moral, and psychological values of the individual, the collective, and society, their relationship with the world of reality, and the changes within systems of values and norms.

This concept has been interpreted in different ways by a number of scholars from our country and abroad. N.B. Polkovnikova identified the axiological components of the process of forming relationships between children and adults. N.A. Gushchina focused on issues related to the development of qualities of future teachers based on the formation of their professional and value-oriented orientations within the axiological aspects of national education. O.Y. Shafranova examined the foundations of the axiology of constructing continuous education for higher education teachers. O.Ye. Lebedev interprets competence as a level of awareness that enables the selection and justification of methods of activity (empirical, theoretical, and axiological) for solving problems within a specific field of activity under conditions of uncertainty.

In his research, O.T. Abdugʻaniyev introduced the structural components for developing students' socially active civic competencies based on the integration of axiological approaches. Thus, in improving the education of trainees in the spirit of national pride during the teaching of military disciplines, a comprehensive approach is necessary that harmonizes axiological approaches and applies them in studying the world and describing the regularities of reality. Considering the ongoing processes of globalization on globally, mass discontent affecting people's lifestyles,

and the risks of extremism, it is essential to rely on an axiological approach to properly understand the importance of preserving humanity. Therefore, research aimed at shaping the consciousness and psychological state of trainees in military education and training holds significant value from a scientific knowledge perspective.

The essence of the axiological approach in the teaching of military disciplines today is primarily determined by the situation of evaluating ongoing events (ideological, political, moral, aesthetic, and others), in which the attitudes of internal affairs personnel are continuously shaped and formed through familiarization with military culture and art.

This approach is based on the philosophical theory of values, which emerged as an independent scientific discipline in the second half of the 19th century and in the 20th century. The theory of values has been widely applied across various fields of scientific thought, including pedagogy, and particularly in the theory of education, by scholars such as V.A. Karakovskiy, I.B. Kotova, V.V. Kraevskiy, and others.

Statesman I. Karimov, in his work *“High Morality – Invincible Strength”*, emphasized that morality is an unparalleled force that purifies a person spiritually, encourages growth of the heart, strengthens the inner world and will, perfects faith and belief, awakens conscience, and serves as the criterion for all of one’s views.

It is well known that the process of military education and training is based on key categories such as “knowledge,” “skills,” and “information.” Therefore, today, the axiological approach in the emergence of new pedagogical paradigms holds particular significance in the educational process, specifically in the following areas:

The axiological approach to military training expresses the goal of forming in trainees a worldview, humanistic beliefs, a sense of duty and responsibility, and moral qualities characteristic of the people in our society, based on the military knowledge they acquire.

The axiological approach to military education refers to aspects of equipping trainees with knowledge under the guidance of instructors, developing their skills and abilities, and shaping their worldview.

The axiological approach to military knowledge involves instructors providing trainees with theoretical knowledge, while helping them acquire skills and competencies through the teaching process.

The axiological approach to military skills refers to the set of actions formed in trainees as a result of practical exercises conducted by instructors.

The axiological approach to military information encompasses the knowledge acquired, skills and competencies developed, and worldviews formed by trainees as a result of the education and training provided by instructors.

Thus, in the process of teaching military disciplines, fostering trainees in the spirit of national pride occupies a special place in military education, knowledge transfer, skill development, and competency formation. Military training provides the opportunity for regular and systematic influence on trainees. Education serves as a social-pedagogical necessity that purposefully guides trainees toward set objectives.

Like any other discipline, military pedagogy consists of both practical and theoretical components, and at times, the dissonance between them can become quite pronounced.

The primary task of military pedagogy is to meet social needs through both theoretical and practical knowledge of the military arts. In the process of teaching military disciplines, axiology serves as one of the mechanisms for achieving these goals.

In teaching military subjects, the instructor not only provides trainees with new knowledge of modern weapons, military equipment, and the art of warfare from an axiological perspective but also develops their practical skills. At the same time, the instructor cultivates in trainees personal and psychological qualities such as pride in

their country, a sense of duty to the homeland, the willingness to defend its interests, courage, and selflessness. This process also fosters feelings of military patriotism and pride in being a defender of the nation.

In this context, treating knowledge and skills as the primary indicators of education does not align with the axiological principles of humanistic education. From a humanistic perspective, its main limitation is its inability to adapt to human nature. It is essential to understand that a person acquires knowledge simultaneously with skills that support socialization. Therefore, military education and training processes must proceed in parallel.

The axiological approach is inherently characteristic of humanistic pedagogy, as it regards the individual as the highest value of society and the ultimate aim of social progress. In this regard, axiology, which provides a broader framework for addressing humanistic issues, can be considered the foundation of a new philosophy of education and, correspondingly, of modern pedagogical methodology.

At the center of axiological thinking lies an interconnected and mutually influencing conception of the world. It emphasizes that our world is the world of the whole human being; therefore, it is important not only to recognize what unites humanity but also to learn to perceive the common elements inherent in each individual.

The essence of the axiological approach is that the individual is constantly engaged in evaluating events (political, moral, aesthetic, etc.), setting goals, seeking solutions, making decisions, and implementing them. At the same time, a person's attitude toward the surrounding world—society, nature, and oneself—is connected to two interrelated approaches: practical and abstract-theoretical (cognitive). The practical approach arises from a person's adaptation to rapidly changing events in time and space, while the abstract-theoretical approach aims at understanding the regularities of reality.

In the process of teaching military disciplines, the axiological approach functions as a mechanism linking cognitive and practical approaches; it establishes the relationships between values, social and cultural factors, and the individual.

The conceptual pedagogical models of cognitive education are characterized by knowledge acquisition. This requires the development of intellectual pedagogical thinking, including the ability to analyze pedagogical factors, events, processes, and systems, as well as creative adaptability, critical, systematic, and flexible thinking, and sensitivity in pedagogical situations. It also involves pedagogical erudition, sensory improvisation, pedagogical alertness and listening, pedagogical foresight, imagination, observational skills, pedagogical creativity, and sanogenetic thinking—the ability to direct professional actions, errors, and calculations into an optimistic channel.

Thus, in the process of teaching military disciplines, a cognitive approach plays a particularly important role when officials guide trainees in self-education, fostering their military preparedness, developing their skills, and preparing them psychologically. This approach contributes to preparing trainees for their future professional activities, cultivating their intellectual and military readiness, and supporting their moral and psychological development.

The foundation of the axiological approach is the understanding of the interconnection and mutual influence of the world. According to this perspective, the entirety of the living environment represents the world of the whole individual, and within this context, it is essential to recognize not only what unites humanity but also the collective aspects unique to each person. From a humanistic standpoint, values serve as a specific axiological mechanism that activates other components within the system of values.

A modern philosophy of education with a humanistic orientation is a program aimed at qualitatively renewing all stages of the educational process. Philosophical research within this orientation makes it possible to shape principles for evaluating

the activities, concepts, pedagogical practices, successes, and shortcomings of educational institutions. Humanizing education also involves updating the system for training qualified personnel: shifting from “impersonal” approaches to consciously engaging individuals in the process creatively, and fostering the pursuit of both general and professional development of the person.

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