



The Subjective Significance Of Raising Military Ethos

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Abstract: This article pedagogically reveals the influence of military ethics on the development of military culture through social values and spiritual-ideological processes. Military culture is an integral part of the entire social culture and, as a multi-level phenomenon, can be expressed in special features (military customs, military rituals and symbols, texts).

Keywords: Military culture, ethos, ideology, culture, pedagogical activity, values, courage, heroism, patriotism.

The main part of military culture includes the entire system of value, spiritual, ideological, and symbolic components that give impetus to the military activity of subjects. "His semantic characteristic can be considered both in a broad and narrow sense. In a broad sense, it represents all human activity in the field of military affairs. Military culture, in a narrow sense, is a historically formed set of traditions and the behavior and relationships of human consciousness in the military sphere. Its parameters include social, political, economic, and spiritual components. These include military economics, military ideology, military policy, weapons, military equipment and armed forces, military science, military art, military doctrines and military traditions, military concepts, military literature, and others. The multifaceted nature of military culture is manifested in the understanding of the secondary categories of life and death, as well as moral concepts such as honor, dignity, courage, heroism, which are most vividly manifested in extreme conditions"[1.19]. The components of military culture include motivation, goal setting, methodological tools (methods) and results, and the significant capabilities of the individual subject acting as the driving force of this activity. These elements represent certain qualities or a set of actions of the main participants (subjects) of military culture. Within the framework of society, this is understood as the totality of institutional methods and methods of activity in which the process of adaptation to the conditions of activity in the field of military culture is carried out. For a person, in the process



of military service, such qualities as expediency, decisiveness, responsibility, initiative, and independence prevail.

History shows that the formation of the first troops, along with the emergence of military pedagogy, became the basis for the formation of military pedagogues. Because the formation of any army and the successful implementation of military operations depend on the warriors having the appropriate knowledge and skills. One of the important components of military activity is the correct organization of educational processes of military ethos, and in essence, this component forms the basis of military culture.

The emergence of elements of military ethos should be attributed to the archaic period, when all men existed. Tribes were armed to one degree or another, which was a condition for their social leadership. In any traditional society, the military class always occupied one of the highest places in the social hierarchy. As a result, the values of the military environment were formed not only as a group advantage, but also as a sign of morality.

The first feature of the military ethos is the special significance of military exercises and the corresponding sequence of actions. This embodies belonging to the military environment, human maturity, as well as moral qualities inherent in the field.

Military ethos is a cultural-anthropological type, widespread mainly among professional military personnel, has a long history of existence, and continues to have a significant influence on the development of the culture of all mankind. At the same time, against the backdrop of the growth in the technological equipment of modern armies in the world, the level of competencies of modern military personnel in the field of innovative defense and offensive means is increasing, which leads to a significant degree of robotization of military labor. At the same time, long-term trends in the equalization of military culture persist, which is associated both with the processes of nationalization of military affairs and its constant integration into various research programs.

In the context of the further development of mass culture, the demand for the image of a modern warrior is changing not for the invader, but for the defender, that is, for the level of professional military personnel capable of ensuring and preventing not only national, but also global security.

In the works of the French philosopher M. Foucault, "The military ethos was considered through the prism of disciplinary practices (the constancy of the muscles of the body and the rationalization of commands) characteristic of the



European armies of the Modern era"[2.54.]. In the scientific article of the modern researcher K. Henriksen, it is noted that "the desire of individuals to take risks is a psychological aspect of the military ethos, carried out through voluntary participation in the forces of the special operation"[3.326.].

In the works of the French pedagogue and philosopher G. Chamaou, based on the requirements for the level of knowledge of modern military personnel about modern technical means, they illuminate their "description of modern warfare using drones with corresponding consequences for the military ethos"[4.280.]. At the same time, people with a military ethos can find in themselves an existential dimension of personality, which is directly related to the ability to take risks and overcome the fear of physical death. It is precisely for this reason that the bearers of the military ethos often served as an example for young people to imitate and educate, since they were endowed with special courage, bravery, and the ability to sacrifice themselves for the defense of the Motherland. However, it should be noted that in earlier historical periods, the people of the military ethos gained special fame for conquering other lands and peoples, in which there was also the idealization of warriors as open invaders.

It is no secret that for peoples, military culture determines their entire spiritual system, and military traditions include the main subject of national pride. At the same time, in mass culture, we observe the omission of the subject of military activity itself, in this sense, military people appear in modern cinema and mass media in a more complex and shortened form.

Before our eyes is the robotization of war, the introduction of innovative technologies in military affairs, as a result of which new types of troops are emerging, capable of operating under conditions of maximum "cybernetic" threats. This determines the necessity of military ethos.

Contrary to the widespread notion that morality is a sphere of peace and humanism, many concepts of traditional morality were formed in military communities. "Codes of conduct formed in this environment are called military ethos"[5.30].

The peculiarities of military culture are integrated with moral relations. The personality of a warrior engaged in corporate military culture represents a highly variable and complex construct. Military culture fully includes the subculture of military personnel. Structural unity consists of such components of relations as lifestyle, a set of norms and instructions, symbols, rituals, language, art, material and artistic culture. As mentioned above, the internal phenomenon of military



culture manifests itself in the format of dualism - in its formal and informal parts. Officially organized and held events, rules of conduct, and ceremonies constitute its official part. The culture of the informal part develops in connection with folklore. Due to the hierarchical nature, the military culture of military personnel of different branches of the armed forces can differ significantly, and the subculture of cadets and officers has its own peculiarities. Military culture is a phenomenon of social life and applies to all spheres of military organization.

According to the researchers,... "methods and approaches used in the process of training military specialists are aimed at improving professional knowledge, skills, and abilities; the application of independent tasks characteristic of reproductive (memorization) activity in the educational process (requiring simultaneous professional creativity); pedagogical diagnostics does not determine the level of improvement of professional competence, and the level of individualized creative education is not high. Therefore, a methodology based on creative technologies, adapted to special pedagogical and psychological conditions, serving to improve the professional competencies of future officers, has been proposed. The content of this methodology provides for the improvement of the professional competence of future officers in the process of educational and extracurricular work through problem-based lectures, creative seminars, scientific laboratory classes, practical classes, simulation and modeling, as well as a set of integrative-creative tasks, as well as on the basis of organizing the activities of the "Center for the Study of Military Skills of Great Commanders"[6.17.].

The main goal of forming military culture is the education of patriotic youth. In the historical, socio-political, and spiritual-cultural development of society, the deeper the understanding of the interests, dignity, destiny, future, and love for the Motherland, the higher the spiritual maturity of the individual. Indeed, "True patriotism implies living with love for the Homeland, motherland, and one's people, working tirelessly and sacrificing one's life when there is a need to fight for its future and interests"[7.188.]. "The image of the Motherland, considered a high spiritual value, constitutes the essence of patriotic education, and as a pedagogical problem in the system of continuous education, along with instilling respect for the glorious history and confidence in the future of our Motherland among young people, it plays an important role in the development of personal



qualities by improving national and universal values, strengthening qualities of humanism, friendship, diligence, honesty, heroism, and creativity"[8.11].

It is necessary to develop innovative ways of strengthening and improving the pedagogical aspects of educating young people in the spirit of patriotism. It is necessary to improve the educational aspects of faithfully serving the Motherland, conscientiously fulfilling military duty, and forming a positive attitude towards the Armed Forces.

In conclusion, in order to strengthen legal and moral education, enhance the prestige of military service, and improve the quality of youth preparation for military service, it is necessary to expand the volume of publications promoting high spiritual and moral ideals and values necessary for defenders of the Motherland, and to actively use fiction, films, and literature. Socio-political, artistic, and journalistic publications should reflect the spiritual and moral foundations of military affairs more broadly and objectively.

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