

CONCEPTUAL APPROACHES TO THE SOCIAL PROTECTION OF MILITARY PERSONNEL

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Abstract: *This article provides a philosophical analysis of military social work and related concepts, and discusses the objectives of military social work. Military social work is interpreted as a type of activity aimed at ensuring the realization of the rights and privileges of military personnel, protecting their families by law, and, on this basis, enhancing combat readiness, strengthening military discipline, and maintaining a high level of moral and psychological well-being among servicemen.*

Keywords: *military social work, privileges, material assistance, social services, social protection, military reforms, governing bodies, military personnel, moral and psychological condition, military discipline, social support.*

At present, military theorists are addressing issues such as the social protection and status of military personnel, the social potential of state social policy and defense capability, as well as social support, social security, and the social capacity of servicemen.

The primary goal of military social work is to create conditions that facilitate the harmonization of interactions between military personnel and the military-social environment, as well as the specific military community, thereby ensuring the optimal functioning of both the individual serviceman and the military-social structure.

In studying the concept of “military social work,” it is important to consider the content of such terms as “social institution,” “social organization,” “social system,” and “military community.” The term social institution derives from the Latin *institutum*, and in Russian it corresponds to “*ustanovleniya*,” while in Uzbek it refers to statutes, rules or their system, as well as institutions and establishments.

Social institutions, or institutional sociology, constitute a specialized theoretical field. The concept of a social institution entered sociology from legal studies. It is important to distinguish social institutions from specific organizations and groups [3]. Superficially, a social institution appears as a set of individuals, institutions, and agencies performing a particular function. In brief, a social institution refers to socially organized and regulated forms of human activity. Social institutions can be categorized into economic, political, spiritual, legal, and international spheres of society. Political institutions ensure the existence of authority, while economic institutions provide for the production and distribution of material goods. In addition, a number of socio-cultural institutions operate in society (education, healthcare systems, cultural and educational institutions, as well as institutions of science and religion) [4]. Therefore, the most important types of social institutions include the family and socio-cultural institutions.

The concept of social organizations and their structural elements can be explained as follows:

Like social institutions, social organizations are one of the fundamental “cells” of the social structure that ensure the functioning of the social system. First and foremost, an organization is understood as a group of people interconnected and oriented toward achieving specific goals.

Unlike social institutions, social organizations represent voluntary or compulsory associations of individuals engaged in performing specific tasks in the course of work. The term “organization” is used as a form of social association.

The commonality of interests among members of an organization implies that the organization has an ideal state, where its goals correspond with the goals of all its members. In Western sociology, greater attention is paid to the psychological patterns underlying social organizations.

Objects in nature, as well as phenomena and processes in society, form an integrated system. One of the main tasks of the systems approach is to integrate all knowledge about an object into a unified system. Social systems can be analyzed at informational, cultural, and individual-personal levels. Within the formation approach, society is viewed as a natural-historical integral system consisting

of ideological relations, as a social system, encompass various dimensions of spiritual life. Their structure includes spiritual relations and the organizations associated with them, such as cultural institutions, science, national ideology, values, and others. A characteristic feature of social systems is that the individual functions as the primary structural component.

As for the concept of “military social work,” earlier military encyclopedias did not provide a specific definition. However, the extensive body of terminology related to military affairs clearly indicates that military social work does indeed exist as a distinct phenomenon within society. Over the centuries, information concerning the cultural, educational, political, social, and military life of our country has been preserved in manuscript form by numerous court chroniclers, historians, and rulers.

Works such as the Orkhon–Yenisey inscriptions, “Qutadghu Bilig” by Yusuf Khos Khojib, and “Siyasatnama” by Nizam al-Mulk contain numerous didactic reflections related to military affairs. Similarly, “Kitab al-Buldan” (“The Book of Countries”) by al-Ya‘qubi, “Tarikh al-Tabari” by al-Tabari, “Monuments of Past Generations” by al-Biruni, “Kitab al-Qand fi Tarikh Samarqand” by al-Nasafi, and “Tarikh-i Bukhara” by Narshakhi [5] provide valuable insights into the history of Central Asian peoples, the population of various regions, their way of life, occupations, geographical location, military activities, struggles, state policies, and socio-economic practices.

In analyzing military social work, it is important to examine the relevance of introducing such concepts as “military social protection” and “military social services.”

Military social protection refers to a set of measures aimed at compensating for, preventing, and eliminating the risk of losing a number of social freedoms and guarantees for military personnel, discharged servicemen, and their family members [6]. Social protection, in this context, relates to safeguarding the military community that is at risk of losing the minimum necessary means and conditions of social life.

Measures of social protection include providing economic, legal, and practical assistance to military personnel and their families in exercising their lawful rights, such as

monetary allowances, clothing and food provisions, housing support, healthcare improvement, as well as ensuring leisure and an adequate standard of living.

The essence and content of military social work can be most comprehensively revealed—based on the general structure of activity—through a methodological analysis from the perspective of subject–object relations.

Military social work is aimed at meeting the social needs of specific population groups, including military personnel, discharged servicemen, and their family members.

These groups may be referred to as the clients of military social work. The living conditions surrounding them can be defined as the socio-military environment.

This environment includes both macro- and micro-levels. The socio-military macro-environment encompasses all material and spiritual conditions of existence, formation, and life activity that surround the clients.

The socio-military micro-environment, in turn, consists of the immediate social surroundings influencing the client, including family, neighbors at the place of residence, military collectives, interest groups, and other direct social contexts.

It is evident that the concept of “military social services” has a broader meaning compared to “social support.” The analyzed concept of “military social services” is also broader than such notions as “social security,” “social assistance,” and “military social protection.” However, this does not imply that it is identical in meaning to military social work.

Military social work represents a socio-legal mechanism for resolving the contradiction between the legally established status of military personnel and their actual position in society, that is, their social status.

The degree to which this issue is addressed in a given period has been defined by scholars as social security. It reflects the extent to which the most important social rights of various categories of military personnel are realized in society, as well as the degree to which their material and spiritual needs and interests are satisfied.

Ultimately, it ensures that the social status of military personnel corresponds to the role they are expected to perform.

Thus, military social work can be understood as an activity carried out by military command and control bodies, military officials, in close cooperation with state authorities and public associations, aimed at creating social conditions for addressing key tasks.

These tasks include ensuring the realization of the rights and privileges of military personnel through legal, organizational, and educational means; protecting their families by law; and, on this basis, enhancing combat readiness, strengthening the rule of law and military discipline, and maintaining a high level of moral and psychological well-being among servicemen.

Military social work activities are organized and implemented in order to ensure that the social guarantees provided by law and other normative-legal acts applicable in wartime for military personnel and their family members are effectively realized.

Their purpose is to create the necessary social conditions for the effective performance of official duties by personnel during combat operations, as well as for maintaining law and order and military discipline within units and subdivisions.

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