



Influence of National Culture and Historical Patriotic Traditions on the Formation of Military Patriotism in Youth

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Abstract: Military patriotic education encourages a person to be more loyal and devoted to his homeland, and also calls for its constant protection. The increase in the number of military patriotic youth in the country adds strength to the country's strength and power. In an increasingly globalized world, the education and upbringing of youth is becoming one of the urgent tasks. Building the education of youth on the basis of national culture and historical patriotism will increase the effectiveness of education, further expand its impact and scope. At the same time, it will help young people develop feelings such as an understanding of national identity, a sense of pride in their country, and an understanding of their duty to the Motherland. The article discusses the harmony of national and universal values, their importance in the military patriotic education of young people, and the reasons for the current oblivion of national values and traditions.

Keywords: National Values, Traditions, Military Patriotism, National Army, Military Service, Family, School, Globalization, Homeland, Duty, Responsibility

Introduction

The 21st century, often referred to as the information age, has penetrated all spheres of society with its rapid pace and dynamic transformations. While this process has brought numerous positive developments, its negative consequences are also gradually becoming evident. Today, the issue of youth education and upbringing has become one of the most pressing global concerns. This is primarily because young people represent the future and the destiny of any nation.

Traditional methods of education and upbringing, which were previously implemented in schools and other educational institutions, are now increasingly perceived as outdated and insufficient for contemporary needs. This is largely due to the rapid development of science and technology, which has significantly influenced the worldview, thinking patterns, and cognitive capacities of young people.

In the past, military service was regarded as a symbol of honor, pride, and dignity for young men. However, in the present context, some youth perceive the army as an institution that restricts personal freedoms and imposes strict discipline and responsibility. Although such attitudes may not be widespread, their presence within society necessitates a deeper analytical approach to the problem. In essence, the army has traditionally

functioned as a formative institution that shapes young men into responsible individuals, instills a sense of duty toward their family, homeland, and parents, and provides a solid foundation for their future lives. It plays a crucial role in fostering moral integrity, discipline, and responsibility.

Any system of upbringing that is grounded in national culture and historical patriotism tends to be more effective, sustainable, and impactful. This raises important research questions: What is the role of national culture and historical patriotic traditions in shaping military-patriotic education among youth? How does the integration of national and universal values influence the development of personal qualities in young individuals?

This article examines the role of national culture and historical patriotism in youth education, as well as the qualities that emerge in young people as a result of the harmonization of national and universal values, supported by illustrative examples.

Literature Review

The issues of youth education, national culture, values, and military-patriotic upbringing have been widely explored by various philosophers and scholars.

For instance, Kazakh researcher G. U. Kumatova [12] has conducted studies on the importance of national and universal values in patriotic education. In her work, she emphasizes the role of national traditions and cultural values in child upbringing, identifying them as key factors in preserving national identity.

Similarly, Russian researcher A. Yu. Aksenova, in her scientific research, highlights the role of ethnic cultural traditions in the moral education of modern school students and discusses contemporary approaches to organizing ethnic culture within the educational process [1, pp. 7–17].

Among local researchers and scholars, N. Ortiqov, in his monograph “Spirituality: National and Universal Values” [2, pp. 7–39], examines the views of great thinkers on education, highlighting the role of moral upbringing and folk pedagogy in the formation of youth.

Researcher R. Ro‘ziyeva, in her work “Formation of the Harmony of National and Universal Values among Youth” [3, pp. 7–45], analyzes the theoretical and philosophical aspects of values, their stages of development, and their role in the education of a well-rounded generation.

The study and analysis of the existing literature indicate that, to date, a considerable number of scientific works have been devoted to the issues of national culture, the harmonization of universal values, and youth education. However, the topic of fostering military-patriotic consciousness among youth through the prism of national culture and historical patriotism remains insufficiently explored. This gap highlights the necessity for further scholarly investigation in this direction.

Methodology

The article employs a range of research methods, including systemic and synergetic analysis, generalization and synthesis of empirical data, comparative analysis, abstraction,

and concretization. These methodological approaches allow for a comprehensive examination of the subject from a socio-philosophical perspective.

Result and Discussion

Processes of globalization, while stimulating development and encouraging innovative approaches across various spheres of society, also contribute to a certain degree of alienation from military-patriotic values among youth. Several factors can be identified in this regard.

Firstly, a significant proportion of social media users today consists of young people. As a result, there is a growing interest among youth in foreign cultures, lifestyles, and social environments, which may gradually weaken their attachment to national values.

Secondly, socio-economic challenges, including rising unemployment rates, have a considerable impact. Prolonged unemployment or lack of engagement in professional activities often leads to increased labor migration, which in turn influences the formation of identity and value orientations among young individuals.

Thirdly, insufficient emphasis on military-patriotic education within schools, colleges, and family environments contributes to the problem. Consequently, the younger generation may lack a comprehensive understanding of the national army and develop certain negative perceptions toward military service.

In such a context, the question arises: what measures should be taken? Time does not stand still, nor can it be reversed. Under these conditions, one of the most effective solutions lies in strengthening youth education based on national culture and historical patriotism.

Conceptual Clarifications

Nationality (Milliylik) may be defined as a sense of pride in one's nation, the protection of national interests, and the appreciation of national dignity and identity. It encompasses attachment to language, literature, art, religion, customs, traditions, and cultural values, as well as pride in the natural and cultural heritage of one's homeland [4, p. 267].

National culture refers to the complex system of values, traditions, customs, language, religious beliefs, literature, art, spiritual heritage, national clothing, and cuisine that are specific to a particular nation. It serves as a key marker of identity, fosters loyalty to the homeland, preserves national self-consciousness, and promotes social harmony.

Historical patriotism is understood as a deep sense of pride in the historical past, way of life, and ancestral heritage of a people. It includes respect for national heroes, recognition of their courage and sacrifices, and an appreciation of national liberation movements. This form of patriotism is sustained through collective memory and transmitted across generations.

In Uzbek cultural consciousness, expressions such as "Your own home is your throne," "Your homeland is your golden cradle," and "Better to be poor in your own land than a king in a чужой land" reflect deeply rooted notions of attachment to the homeland. These proverbs embody the essence of historical patriotism—a profound emotional and moral

connection to one's native land that has been shaped over centuries and passed down through generations.

The influence of national culture and historical patriotic traditions in youth education can be observed through the following key dimensions:

As a source of moral upbringing. From ancient times, our ancestors have paid great attention to the upbringing of children. From early childhood, they instilled such virtues as honesty, diligence, respect for others' rights, truthfulness, reverence for parents, and respect for elders combined with kindness toward younger people. Just as a young sapling must be carefully nurtured to grow properly and bear fruit, early moral education is considered a decisive factor in shaping a person's future. It is not without reason that the 16th-century Bukhara scholar Khurramiy, in his work *Ravzat al-'Ashiqin*, emphasized: "The advice of elders for children is like the care of a gardener for a sapling" [5, p. 93]. This analogy underscores the formative role of ethical guidance in early development.

As a factor preserving national identity. National identity involves remembering history, comparing it with the present, and drawing conclusions for the future. It encompasses a sense of belonging to a particular nation, pride in the positive achievements of ancestors, respect for historical traditions and customs, and inspiration derived from the accomplishments of one's people [6, p. 333]. The impact of national culture and historical patriotism fosters in young people a sense of pride in their homeland's history, strengthens national dignity, and cultivates respect for great historical figures and cultural heritage.

As a force preparing youth for the defense of the homeland. The remembrance of national heroes and great commanders such as Jaloliddin Manguberdi, Amir Temur, and Babur—whose courage, resilience, and devotion to defending the homeland are deeply embedded in collective memory—serves as a powerful source of psychological motivation for young people. By drawing inspiration from these historical figures, as well as from national values and traditions, youth come to understand that "serving the homeland is a sacred duty." This internalization of patriotic ideals plays a crucial role in shaping a sense of responsibility toward the nation.

In national culture, the tradition of caring for and honoring parents has been preserved for centuries. However, in contemporary conditions, there is an observable tendency among some young people to replace direct interaction with virtual communication, finding consolation in statements such as "I spoke to them by phone" or "I communicated online." Yet, visiting elderly parents, showing them affection, and maintaining close interpersonal ties remain essential components of cultural ethics. Indeed, values such as compassion, kinship solidarity, and moral responsibility are cultivated not at a distance, but through direct human interaction.

Love for the homeland, its protection and preservation, and contributing to its development are values instilled in individuals from early childhood through national culture and traditions. As noted, "If the sense of patriotism is formed in early childhood, it remains throughout one's life" [7, p. 340]. This highlights the continuity of patriotic consciousness as a lifelong ethical orientation.

The formation of military-patriotic consciousness among youth is not instantaneous, nor can it be achieved through a single program or mechanism. Rather, it develops gradually over time under the influence of family, teachers, community members, and peers. Initially, a general sense of patriotism is formed, which later evolves into its specific manifestation—military patriotism—as an integral component of civic identity.

A vivid example of the transmission of cultural values can be observed in the Uzbek tradition of raising infants in a cradle (*beshik*). When a child is born, the family acquires a cradle, which is often passed down through generations rather than replaced. In some households, cradles that have served two or even three generations can still be found. Within this cultural practice, mothers sing lullabies (*alla*), through which the child finds comfort and emotional security. These lullabies embody the mother's love, hopes, and aspirations, serving as the earliest form of *воспитание* and moral imprinting. Thus, the initial stages of a child's socialization and value formation begin with the mother's voice, reflecting the deep integration of cultural, emotional, and ethical dimensions in early upbringing.

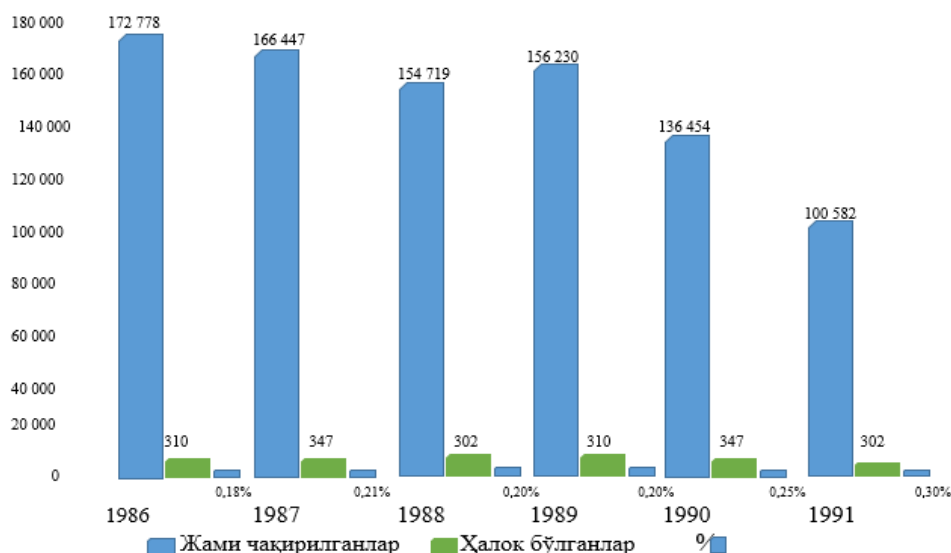
Another important element of our national culture, deeply rooted in our mentality, is the tradition of gathering all family members around a shared table (*dastarkhan*) for meals. This cultural practice embodies not only social cohesion but also an essential pedagogical function. The wise advice of grandparents and parents, along with the principles of traditional Eastern upbringing, play a significant role in shaping an individual's personality and moral character.

The life experiences of elderly family members, their narration of epics and folk tales, and their recitation of verses from the Qur'an contribute to the formation of fundamental ethical values such as kindness, justice, patience, respect for parents, love for the homeland, hospitality, diligence, cleanliness, remembrance of ancestors, and honesty. These values are internalized through intergenerational communication and serve as the moral foundation of the individual.

Educating youth in the spirit of national culture and historical patriotism functions as a crucial factor in fostering patriotic consciousness. The Jadid intellectual Munavvarqori Abdurashidkhonov emphasized the centrality of cultural commitment in upbringing, noting that "...only through educating the younger generation is it possible to awaken the nation, achieve national liberation, elevate the spiritual life of the people, and improve their well-being" [8, p. 227]. This statement reflects the deep interconnection between education, cultural identity, and national development.

The attainment of independence restored not only national culture, values, and traditions, but also national pride, dignity, and the establishment of a national army. During the Soviet period (1970–1990), more than 30 percent of Uzbek conscripts were assigned to construction and supply battalions unrelated to military specialization, over 50 percent served in logistical and support units, and only about 3 percent were deployed in combat units. Moreover, the unhealthy and often harsh conditions within the Soviet army led to tragic consequences, with many young Uzbek soldiers losing their lives and being returned to their homeland [9, p. 27].

From a socio-philosophical perspective, these historical realities further underline the importance of cultivating a renewed model of military-patriotic education grounded in national values, cultural identity, and historical consciousness. Such an approach not only strengthens civic responsibility but also contributes to the formation of a resilient, morally grounded, and socially active generation.



1. Расм. Армияга чақирилганлар ва ҳалок бўлганлар статистикаси

Йил	Чақирилувчиларнинг умумий сони	Қурилиш батальонларига жўнатилганлар	
1986	172 778	36 429	21,1%
1987	166 447	34 369	20,6%
1988	154 719	33 762	21,8%
1989	156 230	30 888	19,7%
1990	136 454	19 027	13,9%
1991	100 582	10 867	10,8%

2. Расм. Қурилиш батальонларига Ўзбекистондан жўнатилган чақирилувчилар

Statistical data indicate that such discriminatory treatment of Uzbek conscripts in the army, along with the increase in mortality rates, contributed to the formation of negative perceptions of military service among subsequent generations and led to a decline in their interest in serving in the armed forces.

The harmonization of national culture, historical patriotism, and national and universal values enriches the content and depth of military-patriotic consciousness among youth. It encourages young people not only to serve their own homeland but also to respect the rights and freedoms of citizens of other countries, thereby fostering a broader humanistic worldview.

The foundation of national culture lies in national values, which encompass a nation’s historical past, traditions, rituals, festivals, customs, love for the homeland, culture, art, language, folklore, and epic narratives. These elements collectively form the cultural identity of a nation.

Universal values, on the other hand, include principles that are significant for all humanity, such as peaceful coexistence, the protection of human rights and freedoms, patriotism, environmental stewardship, hospitality, justice, respect for other cultures, interethnic harmony, humanism, and mutual assistance.

The integration of national and universal values contributes to the development of the following qualities among youth:

- patriotism;
- national pride;
- humanism and tolerance;
- responsibility and accountability;
- discipline and social harmony;
- peacefulness and justice;
- resistance to alien and destructive ideologies;
- formation of a morally mature personality.

Patriotism

The upbringing of youth in the spirit of national values and traditions fosters the emergence of love for the homeland. This sentiment gradually develops through participation in national holidays, ceremonies, and cultural events. For instance, the celebration of Independence Day plays an important role in shaping patriotic consciousness. The performance of national songs, the display of cultural heritage, respect for national symbols, and theatrical representations depicting the lives of great scholars and commanders all contribute to strengthening patriotic feelings among young people.

National pride. Every individual, society, and state possesses its own sense of pride and dignity. For example, in a family, having a child serving in the military is a source of pride for parents; in society, the presence of educated and talented youth is a source of collective pride; and at the state level, the strength, capacity, and international reputation of the armed forces are key indicators of national prestige.

The success of Uzbek servicemen in international military sports competitions also fosters a sense of pride among the population. For instance, from May 20 to 31, 2024, a competition titled "Best Sniper" was held in the Republic of Turkey with the participation of military personnel from 11 foreign countries [10, p. 49]. During the opening ceremony, the Turkish commander acknowledged the Uzbek team as one of the strongest participants based on their previous achievements. Such recognition contributes to strengthening national pride and inspires young people to strive for excellence, serve their homeland, and defend it with dedication.

Humanism and tolerance. Humanism implies respect not only for members of one's own nation but also for people of other nationalities, as well as a willingness to support and assist them. Tolerance involves extending help during difficult times, sharing in others' hardships, and providing both moral and material support. A vivid example of humanism is the assistance provided by Uzbek rescuers, military personnel, and medical workers following the devastating earthquake in Turkey in February 2023. Likewise, the reception

of more than one hundred thousand ethnic Uzbeks—primarily women, children, and the elderly—who fled from neighboring Kyrgyzstan during the June 2010 events serves as a powerful example of tolerance and humanitarian solidarity.

Responsibility and accountability. The integration of national and universal values cultivates in youth a strong sense of responsibility and accountability. As a result, young people become aware of their duties toward their homeland, family, and parents. The emergence of these qualities instills in them the understanding that fulfilling their obligations to the nation requires dedication, loyalty, and a high sense of responsibility.

A historical example can be observed in the military events of 1998 in the Sariosiyo and Uzun districts, where armed groups attempted to violate state borders and disrupt peaceful civilian life. In response, courageous and patriotic Uzbek servicemen assumed full responsibility and, even at the cost of their lives, fulfilled their sacred duty to defend the homeland.

From a socio-philosophical perspective, these examples demonstrate that the harmonization of values and the cultivation of patriotic consciousness are essential for the formation of a resilient, ethically grounded, and socially responsible generation.

Discipline and social cohesion. The achievement of any success fundamentally requires discipline. Discipline enables young people to engage in self-development, acquire knowledge, and ultimately become qualified professionals. The increase in the number of educated, capable, and intellectually advanced youth is a crucial factor for national development. Indeed, the education of knowledgeable and patriotic young individuals is recognized today as a priority issue in many countries around the world. The presence of morally upright, intellectually capable, and ethically grounded youth within society contributes to strengthening social cohesion and harmony among different ethnic and social groups.

Peacefulness and justice. Among all values, the highest is the human being—his or her life, rights, freedoms, and the right to live in peace and security. The protection of human rights and the provision of a prosperous life depend, above all, on the existence of peace within a country. Where peace prevails, justice can be realized. The harmonization of values promotes not only national stability but also global peace. According to the national defense doctrine, “Uzbekistan does not consider any state as its enemy, does not interfere in the internal affairs of other states, and resolves all conflicts through peaceful means” [11, p. 3]. This demonstrates that the legal and political foundations of the state are rooted in both national and universal values.

Resistance to alien ideologies and cultural influences. In the contemporary information space, various ideological threats and narratives aimed at influencing the minds and consciousness of youth are widely disseminated, particularly through social media platforms. These include politically motivated ideas contrary to national interests, as well as informal religious discourses. The increasing amount of time young people spend online exposes them to such influences, potentially leading to the internalization of alien value systems.

In some cases, Western cultural models are promoted under the guise of “modern youth” or “a new generation with a progressive worldview.” Such narratives may encourage attitudes that conflict with national cultural traditions—for example, the normalization of delaying marriage indefinitely, cohabitation before marriage, or the perception that family formation should be postponed for personal convenience. While these views are often justified by the idea that partners should first “test compatibility” or delay parenthood until they feel “ready,” such tendencies may, from a traditional perspective, undermine social stability, weaken family institutions, and pose risks to the continuity of cultural and demographic identity.

According to national cultural traditions, elders historically encouraged timely marriage as a means of ensuring the birth of a healthy generation, strengthening family stability, and preserving national identity. From a socio-philosophical perspective, the upbringing of youth in the spirit of harmonized national and universal values creates a form of ideological immunity, enabling them to critically evaluate external influences and resist destructive tendencies. This value-based approach serves as a preventive mechanism against social and cultural disintegration, fostering a balanced integration of tradition and modernity.

Formation of a morally mature personality.

Within national culture, there exists a profound principle that “the foundation of all virtues lies in moral conduct.” A morally mature individual is characterized by spiritual development, physical well-being, the ability to distinguish between good and evil, as well as honesty, discipline, and a strong sense of responsibility. Morality, in this sense, can be understood as a synthesis of virtuous behavior, noble intentions, and positive personal qualities. The increase in the number of morally mature young individuals contributes to the idealization and ethical stabilization of society. Such individuals are primarily nurtured within the family, further shaped in educational institutions, and ultimately refined within the broader social environment.

The continuation of youth education in the spirit of national culture and historical patriotism serves as a key factor in preserving national identity and fostering a generation of patriotic, socially responsible individuals.

Conclusion

The conducted research demonstrates that the influence of national culture and historical patriotic traditions on youth education, as well as the harmonization of national and universal values, constitute a significant methodological foundation for the development of military-patriotic consciousness among young people. The integration of these values not only fosters patriotic sentiments but also contributes to the moral and ethical development of youth, their social integration, and their active participation in addressing global challenges.

From a socio-philosophical perspective, strengthening value-based education grounded in cultural identity and universal human principles should remain a priority. It is recommended to enhance educational programs by incorporating national cultural

heritage, to promote historical consciousness, and to develop mechanisms that foster critical thinking and ideological resilience among youth. Such measures will ensure the formation of a morally mature, socially active, and civically responsible generation capable of contributing to sustainable societal development.

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