

SOCIAL AND PHILOSOPHICAL FACTORS IN ENHANCING THE SENSE OF PATRIOTISM AMONG YOUTH

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Abstract

This article explores the socio-philosophical foundations of patriotism among youth. It highlights the role of national ideology, education, culture, media, and community structures in fostering patriotic consciousness. The paper argues that patriotism is not innate but socially constructed through various institutional and cultural mechanisms. In the context of globalization and identity challenges, the article underscores the need for integrated approaches to nurture national values and civic responsibility among the younger generation.

Keywords: patriotism, youth, national idea, civic identity, social philosophy, education, culture

1. Introduction

The process of nation-building in post-Soviet states, including Uzbekistan, has emphasized the crucial role of youth in sustaining national identity and cultural continuity. Patriotism, as both a moral and civic virtue, serves as a key indicator of the strength of national unity. From a social philosophy perspective, patriotism is not merely an emotional attachment but a value system reinforced through education, media, and collective memory.

2. Conceptualizing Patriotism: A Philosophical Approach

Philosophically, patriotism intersects with concepts such as identity, belonging, and moral duty. Classical and contemporary thinkers view patriotism as

a means of aligning personal and national interests. Social philosophy analyzes it in terms of collective agency, cultural inheritance, and the ethical responsibilities of citizens.

Patriotism is a complex social and moral phenomenon that reflects love for the Motherland, respect for its history, culture, traditions and readiness to defend its interests. Social and philosophical analysis allows us to consider patriotism as a form of collective identity associated with historical memory, cultural continuity and moral responsibility of citizens.

Patriotism (Greek: πατριώτης - "compatriot", πατρίς - "homeland", "fatherland") is a political principle and social feeling, conscious love, attachment to the homeland, devotion to it and readiness to sacrifice for it, conscious love for one's people, their traditions.

Patriotism is rejected by universalist ethics, which believes that man is equally bound by moral ties with all humanity without exception. This criticism began with the philosophers of Ancient Greece (the Cynics, the Stoics - in particular, the Cynic Diogenes was the first to describe himself as a cosmopolitan, that is, a "citizen of the world")

Researchers divide patriotism into **“blind”** and **“civic”**.

Prominent philosophers have defined "blind" patriotism as an attachment to one's country with an unquestioning positive assessment of one's homeland and intolerance of criticism of one's state. In contrast, "civic" or "constructive" patriotism is a love for one's country, associated with an analysis and criticism of the existing situation in it and a desire to change it for the better.

Their study of American students found that students with the "blind" type of patriotism were characterized by low political activity, high levels of nationalism, increased sensitivity to external threats, and reverence for state symbols.

"Blind" patriotism was associated with uncritical support for all actions of the country, as well as a preference for pro-American sources of information

In studying the role of patriotism, philosophers have found in their research that citizens inclined toward symbolic, emotional, or instinctive patriotism were more receptive to calls from politicians or presidential candidates to unite around national feelings and symbols (flag, anthem).

In contrast, “civic” patriotism was correlated in the philosophers’ study with a variety of measures of political activity, familiarity with different sources of information and points of view, and confidence in the ability to influence the life of one’s country for the better.

2. SOCIAL AND PHILOSOPHICAL FACTORS IN THE FORMATION OF PATRIOTISM IN YOUTH

2.1 National idea and ideology

In Uzbekistan, the formation of youth policy is based on the ideas of national revival, respect for traditions and modernization of society. The national idea acts as an ideological framework for patriotic education, contributing to the formation of civic identity.

National idea – embodies in general form the highest ideal of the nation, its will, long-term historical goals, desires and hopes. It expresses the essence of the society to which we aspire and which we are building.

The deeper the national idea penetrates into the consciousness of the people, the higher their self-awareness, the stronger their unity and community, the more they feel, regardless of their nationality, language and religion, as a single people - Uzbeks.

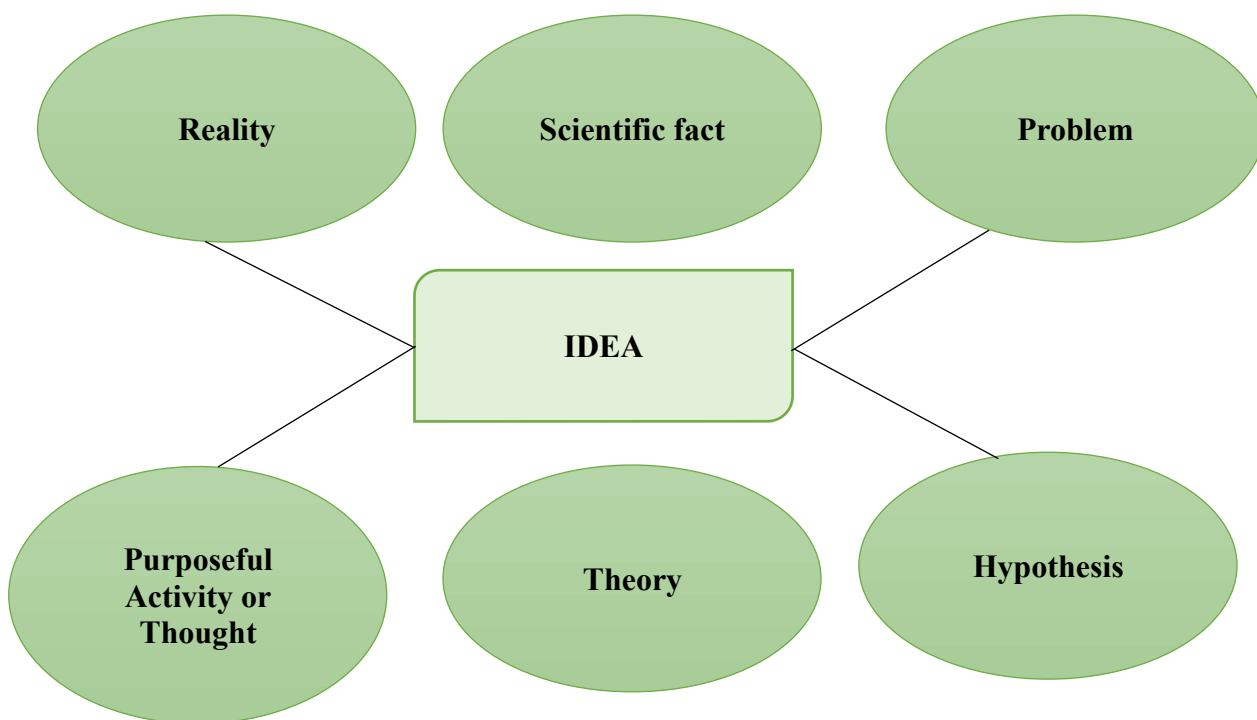
National ideology is formed around the national idea.

The national idea of Uzbekistan-is a set of ideas expressing the main goals and aspirations of all members of society, regardless of their ethnicity, social status, gender, age and language, uniting them and linking their past and future with each other, serving the realization of their age-old aspirations and hopes.

In turn, ideas are one of the unique forms of reflection of reality and scientific knowledge, a product of human thinking, as well as a set of thoughts that direct a person and society to a certain goal.

Ideology is a set of ideas that embody the needs, goals, interests, desires and aspirations of certain social groups, social strata, nations, states, people and society, as well as the principles of their implementation.

The nature of the manifestation of the idea



Types of Ideas

Creative: noble, purposeful, exalting man (ideas of national independence, ideas of a comprehensively developed man).

Destructive: Evil, bringing grief and misfortune to people, sowing discord and unrest (crusades, religious fanaticism, fundamentalism, dogmatism, fascism, Bolshevism, racism and chauvinism, etc.)

Educational institutions play a key role in the formation of patriotic consciousness. Through academic disciplines, extracurricular activities and projects, respect for state symbols, heroes of the Fatherland, as well as a sense of responsibility for the fate of the Motherland are formed.

The structure of patriotic education of children and adolescents in educational organizations mainly includes:

- a set of educational tasks related to the formation of the need to become a patriot;
- a patriotic worldview and patriotic feelings;
- respect for the Armed Forces of the country and their military traditions, interest in studying military affairs;
- moral and psychological qualities necessary when performing tasks to ensure armed protection of the state and its national interests;
- knowledge of the basics of military affairs and the ability to apply them in practice; the necessary physical qualities of children and adolescents;
- pedagogical activity of educational subjects, carried out taking into account the requirements of psychological and pedagogical science and ensuring the formation and development of students in accordance with the set educational goals;
- controlled activities of adolescents for self-improvement, carried out in accordance with the conscious ideal of a citizen ready to carry out tasks to ensure the armed protection of the country and its national interests.

2.3 Mass culture and media space

Mass media, the Internet and social networks have a powerful influence on the worldview of young people. The creation and promotion of patriotically oriented media content is becoming an important tool for education.

The main areas of activity of mass culture and media space in influencing the worldview of young people:

- development of civilized forms and methods of public control over the formation of spiritual values in society that meet the national interests of the state, education of patriotism and civic responsibility for its fate;
- improvement of legislation regulating relations in the area of constitutional restrictions on the rights and freedoms of man and citizen;

- formation of legal and organizational mechanisms for ensuring constitutional rights and freedoms, raising the legal culture of citizens in the interests of counteracting the deliberate or unintentional violation of the constitutional rights and freedoms of citizens in the sphere of the spiritual life of society;

- development of effective organizational and legal mechanisms for access of the media and citizens to open documented information on the activities of government bodies and public associations, constant informing of citizens about the most important events and problems of spiritual life;

- development of special legal and organizational mechanisms to counter violent and monopolistic information-psychological influences on the mass consciousness of society, uncontrolled commercialization of culture and science, as well as mechanisms to ensure the rational use of information resources accumulated by society, which constitute the national heritage;

- coordination of the activities of government bodies, enterprises, institutions and organizations regardless of the form of ownership;

- establishment of responsibility of officials, government bodies, legal entities and citizens for compliance with information and psychological security requirements;

- development and creation of mechanisms for the formation and implementation of the state information policy of the Republic of Uzbekistan;

- development of methods for increasing the effectiveness of state participation in the formation of the information policy of state television and radio broadcasting organizations and other state media.

2.4 Family and Community (Mahalla)

Traditional structures such as the family and local community (mahalla) continue to shape moral attitudes, including loyalty to the homeland and communal responsibility.

The family is the main social environment for the people of our country and a part of society, which, in accordance with the social environment formed in the family, is called upon to educate the future generation as patriots of their country, devoted to the ideas of their family, parents, brothers, sisters, close relatives, neighbors and the Motherland.

The Research Institute "Mahalla va Oila" under the Ministry of Mahalla and Family Support of the Republic of Uzbekistan was established in accordance with the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated June 10, 2020 No. 367.

The Institute is a specialized state research institution that promotes the strengthening of community and family institutions, the transformation of citizens' gatherings into real partners of the population and the implementation of the idea of "Healthy Family - Healthy Society".

Research areas of the institute

In turn, the institute has 16 main directions.

Activities of the Institute

• During its activity the Institute carries out:

- Regular scientific seminars and round tables on current issues of taking the system of working with families and women in mahallas to a new level, increasing the social activity of young people, further strengthening the role and status of citizens' gatherings in transforming the region into a crime-free zone;

- Conducting scientific and scientific-practical conferences on topics such as the introduction of a system based on the principle of a “prosperous and safe mahalla”, priorities for strengthening the system of working with the everyday problems of the population in the region;

- organization of scientific, scientific-practical conferences, seminars, meetings on issues of strengthening the family in mahallas, supporting women, employment, developing entrepreneurship, public health, improving homes and streets, increasing the effectiveness of spirituality and education;

- development of analytical materials and scientifically based proposals based on the results of the event;
- training of highly qualified scientific personnel in the field of support for society and family at the institute, continuous improvement of the qualifications of researchers;
- implementation of cooperation with educational and scientific institutions of the republic in the areas of their activities, development of international relations with leading research institutions of foreign countries.

3. Conclusions and Recommendations

A holistic and philosophically grounded approach is required to nurture patriotism among youth. Policies should integrate educational reform, media strategies, community engagement, and philosophical dialogue to foster resilient civic identities.

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