



MILITARY-PATRIOTIC EDUCATION AND ITS ROLE IN YOUTH DEVELOPMENT

Valixanov Ilyos Ilxamovich

PhD, Acting Associate Professor, Department of Pedagogy,
Tashkent University of Applied Sciences

Abstract

This article analyzes the theoretical foundations, goals and objectives, principles, as well as pedagogical and psychological mechanisms of educating youth in the spirit of military patriotism. Military-patriotic education is a process of forming in the younger generation a sense of loyalty to the Motherland, national pride, civic responsibility, constitutional duty, and readiness for military service. The study scientifically substantiates the essence and content of the concept of patriotism, as well as its organic connection with national values, historical heritage, and universal human principles. The article is based on the legislative documents of the Republic of Uzbekistan in the field of education and youth policy and draws upon scholarly research devoted to the ideology of national independence and youth upbringing.

Keywords: National development, Patriotic education, Youth upbringing, National values, Family and community (mahalla), Sense of Motherland, Digital technologies, Civic responsibility.

Introduction

In recent years, the consistent and large-scale reforms carried out in our country have been aimed at ensuring a stable and peaceful life for all segments of the population, as well as strengthening the rule of law and the culture of public security in civil society. The systematic measures implemented to ensure national security and public peace not only enhance the professional preparedness of military personnel but also necessitate the improvement of military-technical knowledge and skills among students of civilian higher education institutions, as well as the strengthening of their combat readiness.



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 2, Issue 2, February, 2026

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

In particular, reinforcing the feelings of patriotism, national pride, and civic responsibility among students - who constitute the intellectual stratum of society - has become one of the most urgent tasks of the present day. From this perspective, educating young people who are loyal to the interests of Uzbekistan and who deeply feel responsibility for the development and security of their country is of special significance.

During a meeting with representatives of the education sector, President Shavkat Mirziyoyev particularly emphasized the issue of patriotic education and stated: "There is one idea that we all must deeply understand. Patriotic education is not only the responsibility of military personnel or employees of the education sector. It is the responsibility of the entire society. If we do not actively involve the whole community in this work, it will be difficult to achieve the expected results. Of course, our youth may become good doctors, talented scientists, skilled IT specialists, or successful entrepreneurs. However, if they do not grow up as true patriots, then tell me, who will be responsible tomorrow for the fate and future of our people and our Motherland? Therefore, mahallas, elders, women's committees, and youth organizations must have their own activity programs in this regard. Together, we must instill in the minds of our youth the idea: 'I will become a true patriot'".

As emphasized by the President, patriotic education is not a narrow or sectoral task; rather, it is a nationwide issue that unites all segments of society. In order to raise young people as comprehensively developed, professionally competent, and at the same time loyal citizens devoted to their Motherland, mahallas, elders, women's organizations, youth organizations, and educational institutions must operate in close cooperation, guided by clear programs and objectives. Only in this way can a strong conviction - "I will become a true patriot" - be formed in the minds of young people, and a generation that feels responsibility for the future of the country can be nurtured.

The Motherland is a concept that embodies a person's spirituality, way of life, consciousness and thinking, as well as their past, present, and future. The Motherland begins at one's doorstep, from the place where a person is born and raised. Therefore, it is one of the important tasks of pedagogical communities in higher education institutions to ensure that students acquire theoretical and



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 2, Issue 2, February, 2026

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

practical knowledge of military-patriotic education, are comprehensively prepared for military service, and fulfill their duty to defend the prosperity of independent Uzbekistan. The academic discipline “Military-Patriotic Education” plays a significant role in successfully addressing this task.

Successfully resolving issues related to strengthening the defense capability of our country is closely connected with youth upbringing, their political consciousness, labor activity, and the pace of scientific and technological development. Education is an objectively grounded process aimed at directing individuals toward physical and intellectual labor or other socially useful activities, while preparing them to perform multifaceted social functions. Military-patriotic education constitutes an integral part of this broader educational process.

In order to instill patriotism, national consciousness, and national pride in our children, they must be spiritually healthy. Spiritual well-being is inseparably linked with physical and psychological health. The essence of the policy pursued in our Republic, as well as the calls of our national leader, is focused on nurturing a generation with deep spirituality, independent thinking, and strong faith and conviction. Indeed, disbelief and susceptibility to alien ideological currents and destructive movements may lead society toward crisis.

For this reason, the First President of the Republic of Uzbekistan, Islam Karimov, consistently emphasized in his works the necessity of taking youth education seriously and protecting them from harmful ideas: “We must repeatedly remind parents and teachers that we must not lose vigilance in this matter and must never be indifferent to the upbringing of our youth” [1].

The Motherland is a concept encompassing a person’s spiritual world, lifestyle, consciousness, thinking, and their historical continuity. It begins from the threshold of one’s home and the native corner where one grows up. Therefore, a child who matures within their family environment must develop eternal love and loyalty to the majestic and powerful land that nurtures them. Love for the Motherland is instilled through mother’s milk, lullabies, and parental affection. A child who loves their parents, ancestors, traditions, customs, and professions will also learn to love others. Such a person takes pride in their nation, literature, art, religion, and culture, draws inspiration from the nature of their homeland, and



*Modern American Journal of Social Sciences
and Humanities*

ISSN (E): 3067-8153

Volume 2, Issue 2, February, 2026

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

appreciates the sacred value of its soil. Indeed, no person can attain true happiness outside their Motherland.

The poetic lines of Zahiriddin Muhammad Bobur vividly express the pain of separation from one's homeland:

“Fortune abandoned me and sorrow befell my soul,
Whatever I undertook turned into error.

Leaving my homeland, I turned my face toward Hind,
O Lord, what shame and misfortune it became”.

A person who lacks dignity and respect in their homeland will not be valued abroad. This wisdom is reflected in the popular sayings: “Better to be a beggar in your homeland than a king in a foreign land,” and “If you must die, die in your homeland.” Many great thinkers such as Alisher Navoiy, Zahiriddin Muhammad Bobur, and Zokirjon Furqat lived with profound longing for their homeland while abroad. Their emotional experiences represent the state of a true patriot. A genuine patriot never abandons the Motherland, whether in times of prosperity or hardship [2].

The highest human feeling is the feeling of the Motherland. It manifests in individuals who sincerely love their homeland, take pride in its achievements, and dedicate their intellect, energy, and potential to the development and beauty of society and nature. Love for the Motherland is a divine blessing; a person whose veins flow with this feeling will never incline toward betrayal or treachery. As the proverb states, “The gardens of a foreign land do not equal even the thorns of your own homeland” [2].

The feeling of the Motherland also means remembering national heroes who sacrificed their lives in its defense, such as Tomyris, Shiroq, Spitamen, Najmiddin Kubro, Jaloliddin Manguberdi, Temur Malik, and Enver Pasha. It also means honoring the memory of the enlighteners who called the nation to knowledge and unity - Munavvar Qori Abdurashidxonov, Mahmudxo‘ja Behbudiy, Abdulla Avloniy, and Abdurauf Fitrat - who believed that salvation lies in enlightenment, unity, and action.

The methodology and scientific foundations of military-patriotic education are applied to the human factor, encompassing ideological, political, spiritual, physical, and other personal qualities. Its theoretical and practical bases rely on



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 2, Issue 2, February, 2026

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

the Constitution of the Republic of Uzbekistan, the ideas of the President concerning patriotism and defense of the independent Motherland, the laws and resolutions of the Oliy Majlis, and the normative documents of the Ministry of Higher and Secondary Specialized Education, the Ministry of Public Education, and the Ministry of Defense, as well as military pedagogy and psychology.

The primary legal document regulating national defense is the Law of the Republic of Uzbekistan “On Defense,” which defines the legal foundations for organizing defense and managing the Armed Forces of Uzbekistan. It establishes the powers of state authorities and determines the participation of local self-government bodies, enterprises, institutions, organizations, and citizens in ensuring the country’s defense capability [2].

The guarantee of the peaceful life of the people and the security of the country is the historic mission of our Armed Forces, which safeguard the independence of a young state that has embarked upon the path of independent development and renewal of social relations.

Love for the Motherland and the native land is an ancient and deeply rooted national characteristic embedded in the hearts of our people. One of the fundamental tasks of the state is to cultivate in the human mind a constant readiness to resist any aggression through the methods and forms of military-patriotic education, and to nurture a sense of personal responsibility for defending the Motherland.

In the military-patriotic education of students, the broad application of the principles of pedagogy and psychology is of great importance. The great enlightener Abdulla Avloniy stated:

“Science is the wealth of the world. Knowledge is the highest and most sacred achievement of a human being. Indeed, knowledge is like a mirror - it shows us our view of the world and our aspirations. Like a sword, it sharpens our intellect and thought” [4].

The Motherland is sacred. There is no blessing, wealth, or value greater, dearer, or more precious than it. Only a person who values and takes pride in this wealth can demonstrate love and devotion to their family, people, environment, and society. The Motherland is harmonious with the mother who performs the miracle of giving life. Just as a mother brings a child into this bright world, the



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 2, Issue 2, February, 2026

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

Motherland nurtures and raises the individual, shaping them as a personality. Therefore, there is no place more sacred and valuable for a human being than Mother and Motherland. Even compatriots living abroad proudly refer to their homeland as “My Motherland,” “My Fatherland,” or “The land where my umbilical cord was cut” [5].

Thanks to the patriotism and devotion to the nation of the First President of the Republic of Uzbekistan, Islam Karimov, the state independence of Uzbekistan was proclaimed on August 31, 1991. As a result, the dignity of the Uzbek nation was restored, and the value of the Motherland increased. National traditions and religious values that had been suppressed - such as Navruz and the holy festivals of Ramadan and Eid al-Adha - were returned to the people.

After gaining independence, new state symbols of the Republic of Uzbekistan were adopted: the State Flag, the State Emblem, the National Anthem, and the national currency. According to Islam Karimov, the state symbols—flag, emblem, and anthem - embody the honor, pride, historical memory, and aspirations of the people of Uzbekistan. Respecting these symbols means strengthening one’s sense of dignity and confidence in both the country and oneself.

The new Constitution of the Republic of Uzbekistan, as the fundamental law of the state, was also adopted. Indeed, the state symbols reflect the mentality, pride, emotions, historical memory, and aspirations for a prosperous life of the Uzbek people. Preserving and honoring them is the civic duty of every citizen.

With independence, opportunities emerged for freely expressing views on the Motherland, the nation, religion, history, present, and future. Uzbekistan chose its own path of development and gained its rightful place and voice on the world stage. The rise of freedom allowed the Uzbek people to revive their language, traditions, and values formed over centuries, to think freely, determine their own destiny, and enabled compatriots living abroad in longing for their homeland to return without fear.

Where there is a Motherland and a people, there arises the feeling of patriotism. This feeling calls a person to courage, goodness, and honest labor. It is patriotism that preserves the nation through the storms of history and ensures its survival and development.



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 2, Issue 2, February, 2026

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

Patriotism is a social, spiritual, and moral quality that expresses a person's love and devotion to the land where they were born, grew up, and matured [6].

Scientific and Psychological Foundations of Military-Patriotic Education

To effectively organize military-patriotic education, military psychology - which studies psychological processes in conditions of peace and combat service - is of particular importance. Psychological science helps to better understand human personality, inner spiritual world, behavioral factors, and the diversity of individual characteristics and interests.

A strong knowledge of psychology enables educators to successfully resolve issues related to professional orientation, preparation of senior students for admission to military educational institutions, and service in various sectors and the Armed Forces of the Republic of Uzbekistan [7].

Youth military-patriotic education is also organized with due consideration of military science, which reveals the characteristics of modern warfare, armed combat means and forms, patterns, and conditions of military operations. Military science provides answers to questions about what moral-political, psychological, and combat qualities a defender of the Motherland must possess, and what knowledge and skills are necessary for successfully fulfilling this duty. The principles of military-patriotic education are objective in nature, reflecting real conditions and relations, and expressing the scientifically grounded and purpose-oriented activities of the state and social organizations in preparing the people for national defense.

In the contemporary era, digital technologies and social networks have become an integral part of youth life. Therefore, it is important to use them as effective pedagogical tools in cultivating patriotism. For example, modern interactive educational platforms, video and multimedia projects promoting patriotic ideas, online intellectual games, and mobile applications dedicated to national history and culture are being developed for students.

Such innovative approaches increase young people's interest and contribute to shaping them as active, conscious, and devoted citizens loyal to their Motherland. In addition, advocacy activities conducted through social networks, active young bloggers, and influential public figures with broad audiences serve to widely disseminate the ideas of national pride and loyalty to the Motherland. Digital



platforms are becoming not only sources of information for young people but also spaces for freely expressing opinions, demonstrating initiative, and revealing creative potential. Such an environment enriches the worldview of youth, fosters healthy competition among them, and strengthens their interest in innovative and creative activities.

Conclusion

All necessary conditions have been created in our country to ensure that the younger generation grows up as comprehensively developed and harmoniously mature individuals. Young men whose hearts are filled with devotion to the Motherland willingly step forward to defend it, making the protection of the peace and stability of our people their noble goal.

It is essential to intensify efforts to organize and conduct military-patriotic events in educational institutions, labor collectives, and local communities (mahallas), engaging broad segments of the population, including military personnel and veterans of the Armed Forces. Such activities should aim to enhance the consciousness and thinking of future soldiers, deepen their knowledge of national history, and strengthen their physical preparedness.

Advocacy and awareness-raising activities organized to unite youth around noble goals - such as safeguarding the Motherland and ensuring its *достой* (worthy) defense - are of particular importance in providing them with sufficient knowledge and strengthening their civic responsibility.

References

1. High Spirituality Is an Invincible Force. Tashkent: Ma'naviyat Publishing House, 2008, p. 15.
2. The Feeling of the Motherland. Tashkent, 1997, p. 152, 154.
3. Rayimov A. A., & Karimova, G. Y. (2021). Social Aspects of the Formation of Social Activity in Youth. *Oriental Journal of Social Sciences*, (4), 29–32.
4. Yuldashev I. A. (2020). Pedagogical Bases of Formation of Social Activity in Pedagogical Sciences. *Theory and Practice of Modern Science*, (5), 67–69.
5. Ibrohimov A. *Vatan tuyg'usi*. Tashkent: O'zbekiston, 1997, p. 156.
6. *Mustaqillik: Izohli, ilmiy-ommabop lug'at*. Tashkent, 1998, p. 34.



*Modern American Journal of Social Sciences
and Humanities*

ISSN (E): 3067-8153

Volume 2, Issue 2, February, 2026

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

-
7. Saido, I. M., Axmatqulov, U. M., Abdullayev, B. T. (2020). The Relationship Between Mass and Internet Information Resources and the Formation of Loyalty to the Motherland Among Youth. *Academic Research in Educational Sciences*, (4), 199–203.