



MILITARY PATRIOTISM AS A SOCIO- PHILOSOPHICAL PHENOMENON IN THE CONTEXT OF GLOBAL SECURITY TRANSFORMATION (2015–2025)

К.Аминжонов,

Докторант Национального университета Узбекистана
имени Мирзо Улугбека

Abstract

The article is devoted to the philosophical analysis of military patriotism as a complex socio-cultural and axiological phenomenon formed in the context of the transformation of global threats and changes in the structure of international security in 2015–2025. The need to revise the traditional models of patriotic education and the formation of a new paradigm of "responsible patriotism" focused on humanistic values and civic maturity is substantiated.

Keywords: Military patriotism; national identity; civic responsibility; hybrid conflicts; digital security; patriotic education; civil society; information security; humanistic values; global security; political culture; social sustainability; collective identity.

Introduction

In the context of the rapid transformation of the global security system in 2015–2025, the phenomenon of military patriotism is acquiring a new conceptual sound. The intensification of hybrid conflicts, the expansion of the military-technological capabilities of states, the growing influence of non-state actors, as well as the spread of digital and information wars have radically changed traditional ideas about war, the army, and civil responsibility. Under these conditions, patriotism ceases to be an exclusively moral and emotional category and turns into a multidimensional socio-philosophical construct that determines the deep mechanisms of interaction between the individual, society and the state.



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Modern scientific literature emphasizes the need to rethink patriotism in the context of new realities. Researchers such as S. Malešević (2019), R. Brooks (2020), P. Johnson (2023) and V. Schmidt (2019) focus on the fact that changes in the structure of international relations, the transition from industrial warfare to network and information warfare, as well as the fragmentation of collective identities require the development of new theoretical approaches to understanding patriotism. Of particular importance is its military component, reflecting the attitude of citizens to the defense of the state, military service and the issue of national security.

Military patriotism has traditionally been perceived as the ideological basis of the mobilization readiness of society, associated with the ideas of duty, dedication and defense of the Motherland. However, in the 21st century, this category goes beyond the framework of classical militaristic discourse. It includes not only the readiness for the physical defense of the state, but also the ability of the individual to participate in ensuring digital and information security, to counteract external manipulations, and to be aware of his own role in maintaining social order and humanistic values. Thus, military patriotism becomes part of a broader model of civic identity.

The theoretical and conceptual foundations of military patriotism are formed at the intersection of political philosophy, social psychology, humanitarian axiology and modern security theory, which is due to the complex nature of this phenomenon and its ability to reflect simultaneously the value, social and institutional structures of society. In the classical scientific tradition, patriotism was understood as the emotional and moral commitment of citizens to a certain political community and readiness to protect its interests, but in modern studies it is interpreted as a more multidimensional construct that includes identical, normative and practical levels. As noted by S. Malešević, "patriotism cannot be seen solely as an ideological fixation of loyalty, as it is rooted in deep-seated patterns of social integration and sustainable forms of collective action" (Malešević, *Grounded Nationalisms*, 2019). This statement sets an important methodological framework in which military patriotism appears not only as a political category, but also as a socio-philosophical mechanism for the production of solidarity in situations of real or potential threat.



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The philosophical foundations of patriotism are closely related to the problem of collective identity. J. Habermas emphasized that modern patriotism should be "post-national" and be based on the rationally assimilated values of a democratic community, and not on mythologized ideas about the past (Habermas, *Auch eine Geschichte der Philosophie*, 2019). Although Habermas does not single out the military component, his concept is important in that it demonstrates that patriotism becomes sustainable only when it is based on a conscious commitment to values, and not on ideological indoctrination. It is this provision that justifies the modern need to move from the mobilization understanding of military patriotism, characteristic of the 20th century, to the model of responsible and reflective patriotism, adapted to the conditions of the digital era.

Studies of recent years emphasize that military patriotism is a specific kind of civic responsibility associated with the citizen's perception of the role of the state and the army as guarantors of security and order. Sociologist R. Brooks notes that "patriotism has a military component insofar as the state retains a monopoly on legitimate violence, and citizens perceive protection from external threats as an element of the social contract" (Brooks, p. *Patriotism in the Twenty-First Century*, 2020). In this context, military patriotism is an expression of trust in state institutions and recognition of the legitimacy of their security function. However, this trust, as shown by the research of V. Schmidt (2019) should not be blind, but critical, since modern democratic societies are characterized by the need for public control and transparency in matters of military policy.

An important theoretical component of the concept of military patriotism is its axiological structure. According to Charles Taylor, "the identity of an individual is formed through the recognition of significant values that determine the space of moral orientations" (Taylor, *The Ethics of Authenticity Revisited*, 2021). Military patriotism in this sense is not reduced to the idea of readiness for armed defense; it includes a set of moral attitudes related to the preservation of peace, solidarity, maintenance of social order and a responsible attitude to the fate of the political community. Such axiological foundations form the humanistic side of military patriotism, which is especially important in the context of digital wars and hybrid conflicts, when the boundaries between military and civilian actions are significantly blurred.



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Modern political philosophy also points to the risks associated with uncritical forms of patriotism. As J.-W. Müller, "patriotism can become a tool of populism when it is used by political elites to simplify the construction of images of 'us' and 'them', excluding public discussion" (Müller, *What Is Populism?*, 2017). Military patriotism is particularly vulnerable to such distortions because it is linked to threat discourse and security, and can therefore be used to legitimize restrictions on rights or increase power. This is also confirmed by the research of social psychology: S. Reicher (2020) shows that patriotic narratives can both strengthen social cohesion and increase polarization, depending on how much they are based on rational arguments rather than emotionally charged stereotypes. Thus, the theoretical and conceptual foundations of military patriotism include three interrelated components: identity (the formation of belonging to a political community), normative-axiological (recognition of the values of duty, responsibility and peace) and institutional (trust in security mechanisms). Its essence is revealed in a combination of emotional commitment to the state and a rational understanding of the role of the citizen in maintaining public relations. Order. Military patriotism in the 21st century is not just readiness for military service, but above all the ability to consciously participate in ensuring security, including digital and information security, which corresponds to the thesis of P. Johnson that "modern defense goes beyond military structures and requires the involvement of broad segments of civil society" (Johnson, *Security, Technology and Society*, 2023). Such an understanding allows us to consider military patriotism as a dynamic and adaptive socio-philosophical phenomenon that reflects profound changes in the nature of threats, identity structures and models of interaction between the individual and the state.

Military patriotism of the 21st century has undergone a significant transformation under the influence of two interrelated processes: first, the change in the nature of threats from classical interstate conflicts to hybrid operations, cyberattacks and information wars; secondly, the deep digitalization of public life, which changes the ways of mobilization, communication and identity formation. In the global paradigm, this means that the role of citizens in ensuring security goes beyond traditional physical readiness to defend the territory and includes digital vigilance, media literacy and participation in institutions of public control over



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law enforcement agencies. Such an expansion of the content of military patriotism emphasizes the need to rethink its axiological foundations: not only heroic and mobilization motives become the most important, but also the values of responsibility, legal culture and respect for human rights, which reduces the risks of militarization of public consciousness and the use of patriotic rhetoric for political manipulation.

In the context of Uzbekistan, the transformations of military patriotism reflect a nationwide modernization strategy — a combination of strengthening defense capabilities and systematic attention to educating young people. At the state level, in 2017–2022 and beyond, a number of documents were adopted aimed at increasing the role of the army and developing security measures within the framework of the general direction of "New Uzbekistan", where strengthening defense potential is adjacent to the priority of socio-economic development and institutional reforms; The state security strategy traditionally seeks to avoid excessive dependence on external actors, maintaining the balance of external relations and the independence of the political course. In the legislative plane and in the order of conscription practice, there were regulatory changes aimed at improving conscription procedures and creating more favorable conditions for service, which is reflected in a number of decrees and resolutions of 2019-2021. Work with young people occupies a special place in the national policy: in 2021, the comprehensive "Concept of State Youth Policy" was approved, and in 2023, the concept "Improving the Effectiveness of Youth Education in the Spirit of Military (Patriotic) Education", emphasizing the systematic, interdepartmental nature of educational work, the integration of patriotic programs into school and extracurricular education, and the need to combine patriotic education with legal and digital education Literacy. These initiatives are aimed at forming in the younger generation not only a sense of attachment to the Motherland, but also skills of critical perception of information, civic responsibility and public participation. Scientific and educational publications of recent years supplement state initiatives with empirical and pedagogical recommendations for the introduction of military-patriotic modules into the curricula of universities and schools, discussing the best forms - from historical and memorable projects to practical classes on the basics of security and basic military training.



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However, the Uzbek experience also demonstrates the risks typical of post-Soviet states: the possible instrumentalization of patriotic education to consolidate around the official agenda and the lack of differentiation between civic patriotism and militaristic rule. In response, official documents and academic reflection emphasize the need for a humanistic orientation of military patriotism, when patriotism is synchronized with respect for human rights, pluralism of opinions, and transparency of state institutions, and educational programs are complemented by elements of critical media literacy and legal education, reducing the likelihood of politicization and authoritarian interpretation of patriotism.

Military patriotism, being part of a broad system of civic identity, performs a number of significant social functions in society, which are strengthened during periods of growing foreign policy uncertainty and transformation of threats. Its key function is to ensure social integration: patriotism forms a sense of belonging to a political community, a consensus on basic values and the readiness of citizens to take joint responsibility for the fate of the state. J. Snyder emphasizes that patriotic norms act as a "social glue" that allows societies to maintain stability in the face of external and internal challenges (Snyder, *The Logic of Nationalism*, 2018). In the context of global security in 2015–2025, characterized by the growth of hybrid conflicts and digital threats, this integrative function is of particular importance, since it forms the foundations of collective resilience and trust in defense and security institutions.

Along with this, military patriotism performs a mobilization function related to the readiness of citizens to participate in ensuring the country's defense capability not only in the traditional, but also in an extended, "network" sense — through digital vigilance, countering disinformation, and participating in civil defense structures. According to R. Brooks, modern security "is not reduced to material military potential, but includes the motivational state of society." making patriotism a critical element of national potential (Brooks, *Patriotism in the Twenty-First Century*, 2020). Thus, patriotism becomes a factor of general stability, affecting the ability of the state and society to respond to crises.

No less important is the normative and axiological function of military patriotism, which is manifested in the formation of the values of duty, responsibility,



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solidarity, respect for the law and readiness to defend the sovereignty of the country. These values determine not only the attitude of citizens to the army, but also the general legal culture of society. According to C. Taylor, collective identity arises through the recognition of common moral guidelines, which allows patriotism to integrate individual motivations into the army. a space of public sense (Taylor, *The Ethics of Authenticity Revisited*, 2021). In this context, military patriotism contributes to the strengthening of civic maturity and a conscious position in relation to issues of war and peace.

However, along with positive functions, military patriotism also contains significant social risks associated primarily with its potential politicization. Military discourse, based on the idea of threat and the need for protection, easily turns into an instrument of ideological mobilization, which can lead to the imposition of unilateral interpretations of historical events and foreign policy on society. J.-W. Müller notes that patriotism "can be perverted by populist regimes into a form of exclusionary loyalty" that stifles critical thinking and reduces the quality of democratic dialogue (Müller, *What Is Populism?*, 2017). In such conditions, patriotic rhetoric can legitimize excessive centralization of power, limit civil liberties, or create a culture of uncritical trust in the institutions of power.

The risk of militarization of public consciousness is also a significant factor. If patriotism begins to be associated exclusively with the military sphere, this can lead to the devaluation of the humanistic, legal and civil aspects of identity. According to S. Reicher, excessive emphasis on threats and the need for victims can form a "mobilization psychology" based on the division of the world into "us" and "them", which increases social polarization and limits space for public dialogue (Reicher, *Social Identity and Conflict*, 2020). This risk is particularly evident in societies where there are no stable institutions of civilian control over the security sector.

Another significant risk is the possibility of manipulation in the information environment, when digital tools are used to create emotionally charged images of threats in order to accelerate the mobilization of the population. Such practices increase society's dependence on visual and emotional stimuli, reducing the ability to critically perceive information. This directly affects the quality of



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political culture, since patriotism, devoid of a rational component, turns into a reactive emotion, and not into a conscious value position.

The social functions of military patriotism are associated with strengthening solidarity, stability and motivational readiness of society to defend the state, but in the absence of critical deterrence mechanisms, it can act as a factor of politicization, militarization of consciousness and strengthening of authoritarian tendencies. These contradictions require the formation of the concept of responsible patriotism based on legal culture, civic maturity and humanistic values, which makes it possible to maintain social integration, preventing the distortion of patriotism into an instrument of ideological control.

The concept of "responsible military patriotism" is being formed as a modern socio-philosophical response to the challenges of the era of uncertainty, hybrid threats and the growing complexity of international security. It is based on the premise that the traditional model of patriotism, focused mainly on mobilization readiness and unconditional loyalty, loses its effectiveness in conditions where critical thinking, information literacy, legal culture and the ability of society to reflexively interact with state institutions become the key resources of national stability. Responsible patriotism covers not only the emotional and value-based attitude to the state, but also the rational, ethically justified position of a citizen who is aware of the consequences of his actions in the field of security, politics and social interaction.

The works of J. Habermas (2019) emphasize the importance of "normative integration", which provides a balance between individual autonomy and collective solidarity. This idea is consonant with the principles of responsible military patriotism, since it involves the voluntary acceptance by a citizen of obligations to strengthen the defense capability of society, but only within the framework of the legal field, humanistic values and democratic procedures. In contrast to militaristic models based on the cultivation of subordination and ideological mobilization, a responsible form of patriotism presupposes the conscious participation of the individual in the processes of ensuring security, including the ability to critically evaluate state decisions and the readiness to support those measures that are really aimed at protecting society and its sustainable development.



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One of the key components of this concept is "ethical rationality", which A. Giddens (2020) wrote about, emphasizing the need to correlate personal beliefs with the long-term interests of society. Within the framework of military patriotism, this means that a citizen must be ready to assist the state in matters of defense, but at the same time retain the ability to morally evaluate the actions of institutions, preventing the possibility of abuse of patriotic feelings for political purposes. Responsible patriotism excludes ideological pressure and presupposes a balance between support for the state and the possibility of open discussion of its security strategies.

Information competence is of particular importance in this concept, since modern conflicts, as T. Rid (2021) notes, take place in conditions of "post-truth" and high-tech manipulative influences. Consequently, a responsible patriotic consciousness requires a developed ability to verify sources, recognize fake narratives, and remain resilient to information attacks. This turns the citizen into an active security actor, able to resist external interference through intellectual and communicative maturity.

Responsible military patriotism also presupposes the involvement of the individual in the processes of legal strengthening of the state. As S. Holmes (2022) notes, modern security is impossible outside the context of the rule of law and institutional transparency. A citizen who shares the principles of responsible patriotism seeks not only to protect the state, but also to contribute to the strengthening of the legal system, since public trust, mobilization readiness and resistance to external threats depend on the quality of public administration. Thus, patriotism turns into a factor not only in defense, but also in institutional modernization.

An important element of this concept is the humanistic orientation. Responsible military patriotism is focused on protecting not an abstract state structure, but specific people, their rights and freedoms. It involves recognizing the value of human life, the need to minimize violence and supporting strategies aimed at the peaceful resolution of conflicts where possible. Such a position is consistent with the ideas of J. C. Alexander (2020) about "moral universality" as a fundamental principle of modern society.



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The concept of "responsible military patriotism" can be presented as an integral system of values and practices, including: (1) a conscious and ethically justified civic position; (2) a critical attitude towards information and government decisions; (3) support for defense capabilities within the framework of democratic procedures and legal norms; (4) humanistic defense of society and human dignity; (5) orientation towards strengthening state and legal institutions; (6) readiness for peaceful interaction in the face of global challenges. Such a model meets the requirements of the modern world, in which security is determined not only by military resources, but also by the quality of civilian maturity, the level of institutional trust and the ability of society to rationally organize itself.

The analysis showed that military patriotism in the modern era acquires qualitatively new characteristics due to the transformation of the global security system, the strengthening of hybrid threats and the complication of the social structure of society. If in traditional models patriotism was mainly associated with the ideas of mobilization, military valor and unconditional defense of the state, then in 2015–2025 its content is shifting towards multi-level civic responsibility, including moral, legal, informational and humanistic components. This requires a rethinking of the basic approaches to understanding patriotism as a socio-philosophical phenomenon.

Consideration of the theoretical and conceptual foundations shows that modern science interprets patriotism not as an ideological constant, but as a dynamic form of civic identity, formed under the influence of modernization, globalization and digitalization. Under these conditions, military patriotism becomes inseparable from the processes of forming cultural memory, social solidarity and democratic practices. Of particular importance is that it ceases to be an exclusively state-given phenomenon and becomes the result of a social dialogue in which civil society plays a key role.

The analysis of the transformations of military patriotism in the context of global security, as well as the specifics of the development of the Republic of Uzbekistan, showed that raising the level of defense culture is impossible without strengthening legal literacy, information stability, trust in state institutions and the development of mechanisms for public participation. Under these conditions,



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patriotism is both a resource of state stability and a factor of modernization development, ensuring the integration of society around the strategic priorities of national security, but without the loss of humanistic and democratic guidelines. The social functions of military patriotism demonstrate its significant integration potential: strengthening national identity, increasing civic responsibility, maintaining the psychological stability of society, as well as the formation of moral foundations for the protection of the state. However, the identified risks—the politicization of patriotic rhetoric, the possibility of ideological pressure, and the substitution of formal loyalty for civic responsibility—point to the need to develop mechanisms to prevent the manipulative use of patriotism in the interests of narrow elites or short-term political goals.

In this context, the concept of "responsible military patriotism" acts as a methodological and socio-practical guideline that makes it possible to combine the interests of the state with democratic values and legal norms. It forms a model of civic identity based on critical thinking, legal awareness, information competence and a humanistic attitude to society. Such a model contributes to strengthening the country's defense capability not through coercion and ideological mobilization, but through the development of a mature, reflective citizenship capable of conscious participation in ensuring security.

Thus, modern military patriotism should be considered as a multidimensional category that reflects the interaction of the state, society and the individual in conditions of global uncertainty. Its development is possible only on the basis of a combination of national interests, civil rights and universal moral principles. This makes a responsible form of patriotism a key condition for sustainable development, security and modernization dynamics of states, including Uzbekistan, in an era of new geopolitical challenges.

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