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Socio-Philosophical Essence of the Phenomenon of Patriotism

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Abstract

This article undertakes a theoretical exploration of the origins, constituent elements, motivations, and agents of the patriotism phenomenon. It further scrutinizes the social and philosophical benchmarks for the cultivation and evolution of patriotic sentiments among citizens, with a focus on youth. The analysis extends to the objectives and aspirations of the younger demographic, their level of awareness, and their responsibilities and commitments towards their Homeland, populace, and national identity.

Key Words: *motherland, patriotism, phenomenon, genesis, content component, motive, feeling, subject, morality, duty, culture.*

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Patriotism represents one of the most venerable and nuanced emotions experienced by humanity, invariably imbued with specific historical significance and uniqueness. Consequently, this has led to the emergence of both national and universal dimensions of patriotism.

In the context of the contemporary global socio-political landscape, it is observed that “under the onslaught of pernicious informational influences, the collective consciousness deteriorates, citizens' confidence in governmental institutions wanes, sentiments of patriotism and communal unity fade, ethical values and norms are in flux, and familial structures are undermined”¹. It is, therefore, imperative within our nation to regard the fostering of patriotic sentiment as a societal imperative. This entails reinforcing the younger generation's sense of participation in ongoing reforms and enhancing the efficacy of spiritual and educational initiatives in this vein.

In the present era, our nation is undergoing a plethora of reforms in the realms of education, law, and philosophy, all directed towards nurturing a sense of patriotism and allegiance to the Homeland among the youth, alongside conducting numerous fundamental scientific endeavors and research projects. The issue of integrating patriotic values into the scientific domain is not a novel concept but one with deep historical roots. This issue has consistently garnered the interest of policymakers, public figures, intellectuals, and individuals from the cultural and artistic sectors. Amidst current geopolitical tensions, the approach to patriotic education has evolved to become more progressive and systematic.

The attainment of sovereignty by our republic has bestowed a specific historical importance upon the notion of patriotism. Uzbek patriotism transcends the mere concept of a national characteristic, embodying a moral principle that binds all citizens together under the principles of equality and fairness. However, patriotism exhibits unique traits among different ethnic groups. Uzbek patriotism, while reflecting a moral virtue that is common across various cultures and inclusive of the Uzbek ethos, also encompasses a renewed form of allegiance that is intrinsically linked to our national independence.

The exploration into how patriotic sentiments are cultivated and evolve within our populace, particularly among the younger generations, is of paramount importance. The future trajectory of our country and its people heavily relies on the ambitions, educational

attainment, and comprehension of civic duties and responsibilities among the youth. Consequently, it is imperative to foster a profound sense of patriotism within them, making effective use of our rich national and cultural heritage, values, history, and traditions. It is under these specific historical circumstances and needs that the study and nurturing of national identity through patriotic sentiments emerge as crucial factors underscoring the significance of our discourse.

The term “Vatanparvarlik”, denoting “Patriotism”, emerges from the synthesis of Persian, Tajik, and Uzbek linguistic elements with the Arabic term “Vatan”, signifying “one who harbors love for their Homeland and its people, and who fervently supports the interests of the Homeland”. According to the “National Encyclopedia of Uzbekistan”, patriotism is delineated as the sentiment of affection and allegiance individuals hold towards their homeland. It is identified as a universal human emotion and a spiritual value that transcends individuals, communities, and nations, refined through millennia. Historically, patriotism encapsulates the array of emotions developed throughout societal progression, intertwined with the destiny of one's homeland and the collective endeavors of its peoples to safeguard and uphold the sovereignty and integrity of their territory. Such sentiments are expressed through pride in the nation's historical and contemporary achievements, as well as in the defense of its prerogatives².

In various languages, the notion of “patriotism” similarly encapsulates the sentiment of love and attachment to one's country. For instance, the Russian interpretation of “patriotism” (патриотизм) (rooted in the Greek “πατριώτης” meaning “countryman”, and “πατρίς” referring to “country, fatherland”) is perceived as a moral and political ideology, a societal affection fundamentally centered around the love for one's nation and a veneration of its heritage. This encompasses the readiness to prioritize the nation's well-being over personal gains and a willingness to undertake self-sacrifice for the nation's future. In Kazakh, “patriotism” (“отансуйғыш”, отаншыл”) is interpreted as “to love one's people” and “to love one's country”³. Meanwhile, in Tajik, the term for “patriotism” signifies – “дӯстдор”, “ватандӯст” (friendliness or patriot), denoting an individual who loves and is devoted to one's country⁴.

Patriotism manifests as a distinct emotion, a sentiment deeply ingrained within the human psyche. The notion of “emotion”, as delineated in various dictionaries, encompasses: 1. The capacity to perceive, experience, and assimilate external stimuli through sensory input; 2. The mental or physical states that

¹ O'zbekiston Respublikasi Prezidenti 2022 yil 28 yanvar «2022 — 2026 yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida”gi PF-60-son farmoni // <https://lex.uz/docs/5841063>

² Ўзбекистон миллий энциклопедияси. –Тошкент: Давлат илмий нашриёти, 2001. –Б. 395.

³ Чудинов А.Н. Словарь иностранных слов // -М.: Наука, 2009. - Б.187.

⁴ Чудинов А.Н. Словарь иностранных слов // -М.: Наука, 2009. - Б.187.

encompass emotions, sensations, and feelings; 3. An elevated spirit or fervor. Thus, emotion is an element uniquely tied to the psychological domain, particularly within the human mind. Human consciousness is inherently social, forged collectively within the fabric of society. Consequently, social consciousness is imbued with cultural elements, making patriotism — as a component of this consciousness — also a cultural manifestation, embodying both awareness and intentionality as a cohesive force of belief and action. U. Abilov reflects on this, stating, “The patriotism of our ancestors, the most noble, the most courageous, inspired them to bravery”⁵. It is this sentiment of patriotism that has historically safeguarded our people against various calamities and invasions, fostering, nurturing, and unifying our populace as a distinct nation.

In the exploration of patriotism as a spiritual and cultural phenomenon, it is imperative to delve into the etymological essence of the term “*madaniyat*” (culture). Derived from Arabic, “*madaniyat*” translates to “city”, symbolizing an urban way of life as opposed to the nomadic existence. According to the authors of “*A Sense of Homeland*”, Arabs classify human lifestyles into two primary categories: Bedouin or desert life, and cultural or urban life. Bedouinism is characterized by the itinerant lifestyles of desert dwellers, whereas “culture” pertains to the settled, urban existence within cities⁶. This distinction underlines the transformation from a nomadic to a settled way of life, where patriotism, as a cultural phenomenon, plays a pivotal role in shaping collective consciousness and social cohesion within a community or nation.

The term “*культура*” (culture) in its Latin roots signifies “cultivation”, reflecting notions of tending, educating, nurturing, creating, developing, and appreciating. In contrast, scholarly works penned in the Uzbek language employ the concept of “culture” akin to its traditional interpretation. L.E. Kertman has identified that the notion of culture has been ascribed over 500 definitions, illustrating its vast and multifaceted character.

A nation's very existence hinges on the principles of freedom and, intrinsically, on the ethos of patriotism. Patriotism encompasses a spectrum from spiritual and cultural endeavours to practical actions, ranging from mere respect and compassion to the ultimate sacrifice of self-sacrifice and valor. Within every sector of social engagement and civic life, distinct expressions of patriotism emerge, shaped by corresponding forms of social consciousness. Patriotism is fundamentally voluntary, distinctly evident in the externalization of social consciousness forms. Consequently, patriotism serves as an inherent attribute of all forms of social consciousness.

For a country to flourish, it is imperative for each individual to engage their conscience and heart, intellect, and all available strength. The pursuit of national development instills in individuals a sense of stability, resilience, and patience, curbing selfish inclinations, offering protection in times of adversity, and bolstering willpower during challenging periods. The progress of the homeland constitutes the fortitude of an individual, the nation, society, and the state, foundational to the creation of all societal benefits. The concept of national development cannot be contemplated in isolation from the global cultural heritage, nor from the ancient and diverse traditions of our multiethnic society.

In the conceptual framework of our nation's development, the impetus primarily originates from the aspirations and endeavors of knowledge-thirsty and talented youth, whose efforts are meticulously channeled towards the attainment of defined objectives. Consequently, in the wake of the legal, ethical, and democratic transformations unfolding within our borders, the nurturing of a homeland development ethos and its augmentation among the youth should be established as the foundational principle guiding all pedagogical initiatives within educational institutions.

Patriotism, in its essence, necessitates a subject; it is devoid of meaning in the absence of one. The sentiment of patriotism is initially cultivated within the minds of individuals based on their unique experiences and perceptions. Secondly, patriotism is characterized by the inherent need for such a sentiment among these subjects. Thirdly, it encompasses the recognition of the requisites and interests that patriotism entails, thereby constituting a form of patriotic consciousness.

Delving into the substantive elements underlying the cultivation of patriotism, the foremost component is the subject of patriotism itself. From a historical perspective, the subject of patriotism has evolved from clans, tribes, peoples, nations, and national entities. Within these microcosms, distinct subjects of patriotism emerge, including individuals and their work collectives, with the family unit acting as a crucible for the genesis of patriotic sentiments, representative of the human microcosm. Races, tribes, peoples, and nations constitute the historical macro-units of a populace. According to the researcher M.M. Kuchukov, the genesis of patriotism reflects the transition from discrete socio-historical entities (countries) and kinship ties to socio-economic and political affiliations amidst the emergence of social-class structures and the establishment of statehood following the dissolution of primitive communal systems.

The inception of the historical archetype of patriotism is traced back to a period characterized by the

⁵ Абилов У. Ўзбекистон тараққийнинг оптимистик руҳи. Тошкент: Истиқлол нашриёти, 2003. Б. 137- 138.

⁶ Иброхимов А., Султонов Х., Жураев Н. Ватан туйғуси. Тошкент: Ўзбекистон, 1996.- Б. 114-115.

development of distinct societies, wherein the principal means of production were predicated upon private ownership, societal relations bore an antagonistic nature, and societal evolution—or progress—was predominantly driven by the dynamics of class conflict⁷. This perspective, however, prompts several critical inquiries: Was there an absence of territorial contention among tribes during the era of the primitive communal system? Does the resistance of indigenous tribes in America against colonial invaders during the Renaissance and New Era, marked by their valiant defense of their homeland, not qualify as an expression of patriotism? Moreover, the invocation of figures such as Tomyris, referenced in Herodotus's "Histories", and the bravery of Shiroq, as detailed in Polyenus's "Stratagem", challenges the notion that patriotism is solely tethered to the concept of class struggle. Is it not a myopic viewpoint to restrict patriotism to merely antagonistic and socialist variants, given that societal classes and strata are delineated based on the division of labor activities within a nation?

From the exploration of patriotism as both a spiritual and cultural phenomenon, we have deduced the following theoretical insights:

1. Patriotism is recognized as a spiritual and cultural phenomenon, manifesting as allegiance to one's Homeland and people. It stands as one of the intrinsic attributes of all forms of social consciousness, representing the confluence of belief and behavior directed towards the Homeland and its populace.

2. Humanity is encapsulated as a biosocial cultural entity. Individuals engage with and modify their reality, not in isolation but as part of a collective endeavor. This collective interaction fosters a dependency on the broader society and its territories, engendering sentiments of affinity, benevolence, and a profound sense of commitment.

3. The impetus behind patriotism is the quest for freedom, with feelings of affinity, self-awareness, and fidelity serving as its foundational pillars. Fidelity not only epitomizes the essence of patriotism but also its mode of existence, exemplified through practical

endeavors and a deep-rooted faith in the Homeland. The epistemological underpinnings of patriotism are anchored in an understanding of the natural world, an acknowledgment of one's societal membership, and a conscientious awareness of one's responsibilities as a citizen.

4. Patriotism spans a spectrum from mere respect and empathy to the zenith of self-sacrifice. Its various expressions emerge through congruent forms of social consciousness across the entirety of social endeavors and the fabric of public life. The essence of patriotism is inherently voluntary and becomes explicitly evident through the materialization of its societal manifestations. This underlines why a conscientious form of patriotism is considered a fundamental attribute of all manifestations of social consciousness. A pronounced sense of ownership over communal activities and their outcomes underscores the indispensable nature of patriotism to the viability of forms of social consciousness. Transformations within the domains of public life and, more broadly, the shift from one governmental framework to another within a nation, catalyze a resurgence of patriotic fervor, enhancing the propensities for self-sacrifice, valor, or even complacency. Conversely, apathy or the betrayal of the collective interests and destiny of the nation stands in stark opposition to the principles of patriotism.

5. Patriotism manifests as an individual's dedication to their homeland and its people, framed as a spiritual and cultural phenomenon that encapsulates the yearning for freedom. This dimension of patriotism highlights the intricate relationship between an individual's allegiance to their nation and the broader cultural and spiritual narratives that shape their identity and values. It underscores the profound connection between patriotism and the collective aspiration for autonomy and self-determination, framing patriotism not only as a reflection of personal loyalty but also as a collective expression of cultural and spiritual heritage.

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