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THE ROLE OF MILITARY CULTURE IN SOCIETYAND ITS SOCIAL CHARACTERISTICS

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Abstract. This article analyzes the essence of the concept of "military culture," its role in ensuring societal development and security, and its distinct social characteristics. It highlights the significance of military culture in fostering patriotism among the younger generation, developing a sense of national identity, and strengthening social stability.

Keywords: military culture, patriotism, national security, social stability, military ethics, spiritual-moral education.

The independence, territorial integrity, and peaceful development of any state are inextricably linked to its defense capability and the level of military culture established within its society. In an era of intensifying globalization and information-based attacks, it is becoming increasingly vital to examine military culture not merely as a narrow concept confined to the Armed Forces, but as a significant social phenomenon that defines the spiritual and moral potential of society as a whole. Military culture encompasses a complex of material and spiritual values, knowledge, traditions, ethical norms, and behavioral standards that have taken shape through the process of ensuring the security of society and the state, and defending the Motherland. It encompasses not only the professional proficiency and discipline of military personnel but also the sense of personal involvement—a feeling of being stakeholders—that ordinary citizens hold regarding the fate of their Motherland.

“Culture is a specific stage in the historical development of society and of human creative powers and abilities. It manifests itself in the various forms of human life and activity, as well as in the material and spiritual wealth that people create”[7]. Strengthening efforts to foster a spirit of military patriotism among the youth—and elevating this endeavor to a qualitatively new level—is a task entrusted to military personnel by the President of the country. This expression of presidential confidence places a profound responsibility upon those serving in the armed forces. It is a matter of urgent contemporary importance that military personnel involved in instilling a patriotic spirit in the youth must, first and foremost, embody high patriotic virtues and serve as exemplars of moral values themselves. “Culture is a complex whole that encompasses the knowledge, beliefs, art, morals, laws, and customs acquired by an individual as a member of society, as well as any other capabilities and skills they have developed.”[8]

The adoption of a concept for educating youth in the spirit of military patriotism—pursuant to the implementation of Resolution No. PQ-3898 of the President of the Republic of Uzbekistan,

dated August 4, 2018 [3]—along with strengthened cooperation with local government authorities to ensure unity between the army and the people, has made it possible to replenish the ranks of our national army with young people who possess a strong will and an active civic stance.

1-Table

The role of military culture in society

Direction	**The primary function of military culture:**	**Social impact on the life of society**
National Security	To provide spiritual support for the country's defense capability and combat readiness.	State sovereignty, territorial integrity, and stable peace are ensured.
Spiritual and Moral Upbringing	To instill the ideals of patriotism, devotion to duty, courage, and self-sacrifice.	A sense of responsibility for the nation's destiny and a spiritual immunity are fostered within the younger generation.
Social Cohesion	To unite diverse ethnic groups and social strata around the concept of "defending the Motherland."	Interethnic harmony and the principle that "the army and the people are one" are strengthened throughout society.
Legal and Disciplinary Environment	To foster a culture of adherence to the law, strict discipline, and a high sense of responsibility.	Respect for the rule of law within civil society increases, and organized action during emergencies is guaranteed.
Historical Memory and Continuity	To preserve the heroism of ancestors and the traditions of the national art of warfare.	National self-awareness is bolstered, and the spiritual bond between generations is preserved.
Intellectual and Professional Development	To master modern military technologies and encourage strategic thinking.	The potential for science, engineering, and management within society is enhanced.

President of the Republic of Uzbekistan Shavkat Mirziyoyev stated: "We will continue our state policy regarding youth with unwavering determination. Moreover, we will elevate this policy—as our highest priority—to the high standard demanded by the present era. We will mobilize all the resources and capabilities of our state and society to ensure that our youth develop into independent thinkers with high intellectual and spiritual potential—individuals who, on a global stage, can compete on equal footing with their peers in any field—and that they lead happy lives" [2]. As a significant outcome of the prudent policy pursued by the state—aimed at comprehensively realizing the interests of the nation's youth and further strengthening the political-legal, socio-cultural, and spiritual foundations for their development—a new Law of the Republic of Uzbekistan, "On State Policy Regarding Youth," was adopted on September 14, 2016 [1]. It should be noted that this law, which consists of 4 chapters and 33 articles, establishes a solid legal

foundation for realizing the interests of young people, enabling them to become active members of society, and—in particular—securing the opportunities necessary for them to attain a high level of scientific potential.

2-Table

Social characteristics of military culture

Social characteristic	Essence and Substance	Impact on Society (Manifestations)
Social integration (Integrative nature)	Uniting representatives of various nationalities, ethnic groups, and social strata around a single, overarching national goal.	An atmosphere of social cohesion, solidarity, and mutual trust is strengthened within society.
Strict regulation and discipline	Structuring relationships based on precise military regulations, laws, and the principles of command and subordination.	Citizens develop a greater sense of responsibility, as well as the skills to act promptly and in an organized manner during emergency situations.
Educational and socializing function	Strengthening an individual's spiritual and moral character, while fostering willpower, patience, and a sense of collectivism.	Young people are prepared for independent life, with a strengthened spirit of patriotism and the resilience to overcome challenges.
Continuity and traditionalism	Drawing upon historical memory and transmitting the heroism of ancestors—as well as the traditions of national military art—from one generation to the next.	National identity is deepened, and spiritual-moral role models—such as the legacies of Amir Timur and Jaloliddin Manguberdi—are preserved for the younger generation.
Collectivism	Prioritizing the common cause and the interests of the Motherland over personal interests, while upholding mutual assistance and brotherhood.	Selfishness within society is curbed, while mutual support and social engagement are bolstered.
Symbolism and ritualism	Showing profound respect for state symbols, the military oath, military parades, and ranks.	A sense of pride in state symbols is intensified, fostering an uplifting spiritual atmosphere throughout society.

Abu Ali ibn Sina, one of the great figures of world culture—much like his predecessor al-Farabi and his contemporary al-Biruni—put forward valuable ideas regarding spirituality and enlightenment, the state of the sciences of his time, and their significance in human life. In his view,

knowledge of any subject is attained by studying its foundational principles and causes, as well as the accidental and necessary attributes inherent to it. The absence of definitions for "military culture" in dictionaries and encyclopedias does not, in our opinion, constitute grounds to argue that it cannot be distinguished as a distinct form of culture. It is worth noting that, in this regard, Russian military researchers A. V. Korotenko (2006), E. N. Romanova (2008), and V. N. Grebenkov (a Doctor of Philosophical Sciences, 2012) have proposed several definitions for the concept of "military culture" and provided a theoretical basis for them. According to the Russian scholar V. N. Grebenkov, a Doctor of Philosophical Sciences, "military culture encompasses elements of social thought and spiritual culture. It includes the principles of conduct, norms, and ideals that ensure unity within the military sphere. As constituent elements of military culture, he identifies the transmission of traditions regarding the military defense of society from generation to generation, the defense of society itself, existing norms and values, concepts, and the public's trust in the army [9]." Another Russian researcher, A. B. Grigoryev, interprets military culture as a broad concept, which includes the language, thought, ethics, and philosophy of military personnel. From a practical perspective, he highlights the connection between physical culture and military culture. He concludes that military culture encompasses the systematic activity of military forces, the rules governing military operations, and exemplary standards within the military sphere [10]. According to the research of V. I. Lutovinova, "The present and future destiny of Uzbekistan—including its security, success, and stability—depend on the upbringing of a patriotic and spiritually grounded youth." In educational institutions at all levels, patriotic education is a primary objective. ...and it should occupy a leading role in the upbringing of the younger generation.

The high combat capability of the Armed Forces is a fundamental principle—one that encompasses the development of economic, political, strategic, military-technical, and scientific strength, the fostering of unity among the people of Uzbekistan and the personnel of the Armed Forces, and the cultivation of a spirit of patriotism in every service member. We take great pride in the fact that our service members consistently look to the courage displayed by our national heroes—such as Shiroq, Tomyris, Jaloliddin Manguberdi, Temur Malik, Najmiddin Kubro, Amir Timur, and Babur—as an example; these great ancestors and compatriots fought valiantly against invaders to defend our land and secure the freedom of our nation and the peace of our people. Today, our Armed Forces have become significantly more advanced in terms of their organization and structure.

The courage of our ancestors—such as Shiroq, Spitamen, Najmiddin Kubro, and Jaloliddin Manguberdi—who sacrificed their lives for the freedom of the Motherland, is renowned worldwide as a vivid expression of our people’s boundless love for their native land. Their lives and fortitude are truly worthy of admiration. For our great scholars—such as al-Khwarizmi, al-Farghani, al-Farabi, and al-Biruni—who contributed to the development of global science and culture, the sense of the Motherland and patriotism held profound significance. Consequently, they often identified themselves by the names of their birthplaces, becoming known to the world as al-Bukhari, al-Termidhi, al-Samarqandi, al-Shashi, al-Khwarizmi, al-Nasafi, al-Farghani, and al-Marghinani. The spiritual heritage and way of life of our ancestors, along with the legends and stories surrounding

them, serve today as an essential resource and an exemplary model for the spiritual and moral upbringing of the rising generation. The Decree of the President of the Republic of Uzbekistan, Sh. M. Mirziyoyev, "On Enhancing the Effectiveness of State Youth Policy and Supporting the Activities of the Uzbekistan Youth Union" [4], and the Resolution "On Comprehensive Measures to Improve the Activities of the Uzbekistan Youth Union" [5] have been adopted. These regulatory documents provide for the support of the scientific and innovative activities of young people; the creation of necessary conditions for young scientists to become competitive within the global scientific arena—thereby contributing to the country's socio-economic development—and the integration of intellectual property created by young people into the economic and social sectors of the Republic. The primary objective of fostering a spirit of military patriotism among the youth is to encourage their active participation in various spheres of society—particularly in forms of public service related to the military sector—to ensure their loyalty to the Constitution and their military duty (both in peacetime and during military conditions), and to instill in them a profound sense of responsibility and accountability for the fate of their homeland and its people. On August 4, 2018, Resolution No. PQ-3898, titled "On the Fundamental Improvement of the System for Enhancing the Spiritual and Educational Level of Military Personnel of the Armed Forces of the Republic of Uzbekistan," was signed. The document mandates the consistent implementation—within the Armed Forces of the Republic of Uzbekistan—of a concept designed to enhance the effectiveness of spiritual and educational work. This initiative is based on the core principle: "The Motherland is sacred; defending it is an honorable duty!" It aims to establish effective mechanisms for organizing spiritual and educational activities, improving the knowledge and spiritual maturity of military personnel, and strengthening their moral-psychological qualities and legal literacy. The following have been defined as the primary objectives of the concept for enhancing the effectiveness of spiritual and educational work within the Armed Forces of the Republic of Uzbekistan: 1. To establish a unified system aimed at elevating the spiritual level and intellectual potential of military personnel, and at shaping a worldview rooted in our rich culture, age-old values, and traditions. 2. To deeply instill in the minds and consciousness of military personnel the understanding that the defense of the Motherland is an honorable and sacred duty, to foster pride in our national army, and to cultivate a sense of responsibility for safeguarding state security. 3. To systematically and consistently inform military personnel about the socio-economic reforms being implemented in the country, the legislation being enacted, and the essence and significance of state programs; to foster an informed perspective and an active stance regarding the processes of globalization occurring worldwide and in our immediate region; and to strengthen their sense of loyalty to duty, responsibility, and self-dedication. 4. To instill in military personnel the firm conviction that "The people of Uzbekistan will never be dependent on anyone!" by studying and analyzing the historical roots of our national heritage, and by widely promoting the exemplary lives of our great ancestors and courageous contemporaries who displayed heroism in the struggle for the freedom of the Motherland. 5. To cultivate in military personnel the traditions of kindness and compassion by deeply elucidating the true essence of religion; to foster humanistic values and caring

relationships; and to nurture them based on respect and reverence for our national culture and values, selflessness and loyalty, honesty and integrity, independent thinking, and a healthy lifestyle.

Analysis indicates that the concept of a "military serviceman" carries a narrower meaning than that of a "warrior." Consequently, the two concepts are distinct. Based on the preceding points, a distinction can be drawn between "military culture" and the "culture of the military." It can be concluded that "military culture"—encompassing both material and non-material (spiritual) labor—includes the values, norms, and ethical codes specific to this sphere; it serves as a distinct method for organizing military activity, which is purposefully instilled in the consciousness of military personnel. It should be specifically noted that when discussing "military culture," one must distinguish the culture of the army from the military culture of society at large; the latter may contain not only elements of the army's own culture but also aspects of "military consciousness" that pertain to the broader social sphere.

The "culture of the military," on the other hand, encompasses the ethical norms, rules, and values associated with individuals who participate in armed conflicts. In our view, it is appropriate to consider the "culture of the military" as a component of "military culture," a conclusion supported by the arguments presented above. Within the system of the Armed Forces of the Republic of Uzbekistan, every Friday has been designated as a "Day of Spiritual Upliftment and Patriotism." In light of this, it is fair to say that the adoption of the "Concept for Enhancing the Effectiveness of Spiritual-Enlightenment Work within the Armed Forces of the Republic of Uzbekistan"—established by Resolution No. PP-3898 [6], signed on August 4, 2018, by the esteemed President and Supreme Commander-in-Chief of the Armed Forces, Shavkat Mirziyoyev—was a highly timely and appropriate measure. This concept organizes spiritual-enlightenment activities within the Armed Forces around the core idea that "The Motherland is sacred; defending it is an honorable duty!" Furthermore, it identifies the loyal defense of the independence and territorial integrity of the Republic of Uzbekistan, as well as the peace of our people, as the supreme objective.

In conclusion, military culture serves as a vital factor that ensures not only the combat readiness of the Armed Forces but also the spiritual maturity and stability of society as a whole. Further developing it, conducting an in-depth study of the historical-military heritage, and integrating it with modern knowledge are of decisive importance for enhancing the defense potential of New Uzbekistan and guaranteeing a peaceful and prosperous life.

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