

RESEARCH ARTICLE

Mechanisms and Determinants of Students' Patriotism

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Abstract

This article analyzes the theoretical, psychological and pedagogical foundations for the formation of students' sense of patriotism. It reveals the role of national self-awareness, spiritual values, social identification, and civic responsibility in personal development.

KEY WORDS

Patriotism, civic responsibility, national identification, spirituality, youth psychology, education.

INTRODUCTION

In modern conditions of globalization, strengthening national consciousness and fostering patriotic feelings among the younger generation occupy an important place in the spiritual and moral policy of any state. The student period is especially significant, as it is a time when an individual's worldview, social position, and civic responsibility are formed. In this process, the cultivation of patriotism based on scientifically grounded approaches plays a special role. Patriotism is not only love for one's homeland, but also devotion to one's people, awareness of their values, and a sense of responsibility for the development and prosperity of the country. From this perspective, revealing the psychological content of patriotic feelings and identifying the mechanisms of their development in educational conditions represents an actual scientific task.

Patriotism has different meanings in various cultures and states. In particular, in the United States, the value of patriotism is vividly manifested through national holidays and patriotic declarations, which in turn play an important role in ensuring national unity. In France, patriotic value is expressed in the preservation of historical memory, respect for military service, and the protection of state sovereignty. In Japan, patriotism is regarded as a value associated with preserving

national pride and traditions, as well as strengthening peace and stability in society [14].

Throughout the history of human development, issues of educating the younger generation in the spirit of love and devotion to the homeland, as well as in the spirit of military patriotism, have been at the center of scholars' attention. This can be understood through the activities of great statesmen and military leaders aimed at preserving peace and stability among the people. They believed that their successes were largely connected with the process of educating selfless individuals devoted to their homeland. Analysis highlights such universal values as respect for elders, love for society, the people, their customs and family, and, most importantly, loyalty to the homeland.

In ancient times, military-patriotic education initially manifested within clans and later among tribes. In particular, it was believed that the worship of ancestral spirits, totems, and founding ancestors endowed people with supernatural strength. As a result, a sense of pride in one's people and belonging to one's tribe was formed among the younger generation. In Ancient Greece, military-patriotic education was not viewed as an individual quality of a person, but as a phenomenon connected with the interests of the state. That

is, soldiers drawn from citizens of small slave-owning states were expected to fight beyond their homeland without regard for personal interests they were considered hired defenders of the state.

The Greek statesman and military leader Pericles, in his views, defined defenders of the homeland as moral individuals distinguished by a high level of civic consciousness and spiritual culture. They were full-fledged citizens who combined their personal interests with those of the state. The philosopher Socrates regarded love for the homeland as one of the constant and universal moral qualities of a person. Democritus, in turn, argued that education should shape a moral individual capable of acting independently and in accordance with civic duty. These ideas were reflected in the ideology of that time [15].

Military-patriotic education was also closely connected with religion and was introduced into society through religious rituals, during which representatives of clans and tribes were glorified. It is likely that, at an intuitive level, members of the community perceived military-patriotic education as a unifying force that encouraged citizens to defend their people and strive for their well-being. For example, calling on a person to love and be devoted to their homeland, Imam Mukhammad al-Ghazali said: "A person loves the land on which he was born and raised, and everything that is on it, even if that place is a lifeless desert. Love for the homeland is an innate feeling in the human heart. This feeling brings peace when one is on their land; makes one long for it when far away; compels one to defend it when it is attacked; and to feel anger when it is insulted". Abu Amr ibn al-Ala wrote, that a person's loyalty is manifested in their care for their homeland, in longing for loved ones, and in regret for moments of life spent in vain [12].

The great poet Alisher Navoi also wrote: "Do not leave your homeland even for a moment; do not strive for foreign lands, do not seek their temptations" [13].

During the formation of statehood, the influence of military-patriotic education became a unified yet extremely powerful instrument. It has always contributed to strengthening a sense of pride in one's country, people, and their achievements. Therefore, with the development of statehood, the social, political, and economic development of a country began to play a decisive role in this process. It should also be noted that culture and art have always been and remain conductors and inspirers of military-patriotic feelings among broad segments

of the population.

Patriotism is a positive emotional and socially oriented attitude of an individual toward their country, people, and national values. From a psychological perspective, it manifests as a motivational-emotional system and includes the following components:

- Cognitive component: knowledge of the history, culture, state symbols, and values of the homeland;
- Emotional component: love for the homeland, pride, loyalty, and a sense of honor;
- Volitional-practical component: active participation, initiative, and dedication to the country's prosperity.

The American psychologist A. Maslow, in his hierarchy of needs, identified the stage of "self-identification with society" [7]. For young people, this means awareness of national identity and the search for one's place within the social system, which significantly determines the formation of patriotic feelings.

The formation of patriotism among students is ensured by several psychological mechanisms. Identification is the process through which a student perceives themselves as part of a national and cultural community; empathy is an emotional connection through shared experiences with the deeds of ancestors, national heroes, and historical figures; motivational reflection is the student's aspiration to align their activities with the interests and well-being of the homeland. Let us consider each of these in more detail.

The identification factor occupies a central place in the process of forming patriotism, since it is through identification that a person becomes aware of themselves as part of a nation, state, and cultural-historical community. In this context, patriotism appears as the result of the process of personal "self-identification" with the homeland, its people, values, and history. Identification is a psychological process through which a person perceives themselves as a representative of a particular group, people or country. At the core of patriotic identification lies a sense of belonging to one's people and the understanding of "We" as opposed to "They". The aspects of patriotic identification include:

- 1) Cognitive aspect – knowledge of the history, traditions, language, symbols, and achievements of one's country;
- 2) Emotional aspect – a sense of pride and attachment

to the homeland, empathy for its successes and difficulties;

3) Behavioral aspect – the manifestation of patriotic beliefs in concrete actions, such as participation in social life, service to society, and respect for laws and traditions.

In the formation of patriotic identity, a number of mechanisms can also be distinguished, such as social learning, internalization of national values, collective identification, and media identification. Social learning is manifested in the assimilation of norms and values through the example of family, teachers, and heroes of history and culture; internalization of national values refers to the internal acceptance of norms, traditions, language, and symbols as part of one's own "self"; collective identification can be observed in the formation of a sense of unity with fellow citizens, especially in difficult or significant situations for the country; media identification reflects the influence of mass media and cultural images that shape a positive image of the homeland and its heroes.

In the educational process, the identification factor is implemented through the study of national and world history with an emphasis on the contribution of one's country to the development of humanity; student participation in cultural and patriotic projects, forums, and volunteer movements; and the organization of activities aimed at fostering a sense of belonging to the university, region and state.

The development of patriotic identification contributes to strengthening social stability and civic responsibility, and to reducing alienation and apathy among young people. An individual begins to perceive themselves not as a separate entity, but as part of a whole: people, history and state. Thus, the identification factor in the development of patriotism lies in the individual's awareness and acceptance of their belonging to a national, cultural, and state community. It forms a sense of "I am a citizen of my country" and encourages active and conscious participation in its development and protection.

The emotional factor is a crucial component of patriotism, since it is feelings that create a deep, personally meaningful connection between an individual and their homeland. Without emotional involvement, patriotism remains formal and declarative rather than an internally experienced state.

Patriotism is expressed through positive feelings toward the homeland – love, pride, gratitude, and respect for the people and their history. These emotions create a solid foundation for

the formation of a stable civic position and readiness to act in the interests of society. The emotional roots of patriotism are formed through family upbringing (love for native places, traditions and language), the educational and cultural environment (study of history, literature and national art) and participation in socially significant events (national holidays, volunteer initiatives, commemorative dates).

Emotional identification with the people, culture and history of one's country strengthens the sense of belonging to the nation. A person begins to perceive the successes and challenges of the homeland as personal, experiencing them emotionally, which promotes the development of internal motivation for patriotic actions. Emotional patriotism is manifested in pride for the country's achievements, respect for its symbols, empathy and willingness to help fellow citizens and an emotional response to events affecting the fate of the homeland.

Thus, the emotional factor in the development of patriotism lies in the formation of deep feelings of love, pride, and attachment to the homeland, which become an internal stimulus for active participation in its life and development.

The motivational factor plays a key role in the formation and development of patriotism, since it is internal drives that determine a person's attitude toward the homeland, their activity in social and civic life and their readiness to act in the interests of the country.

Patriotism manifests itself not only as a feeling of love for the homeland, but also as a stable system of motives aimed at serving society. This motivation includes the desire for self-realization through contributing to the development of the country, readiness to defend its interests, and the preservation of cultural and spiritual heritage. Internal motives of patriotism are based on personal beliefs, values, and emotional attachment to the homeland. External motives are formed under the influence of family, school, the state, public opinion, and the cultural environment. The harmonious combination of these factors ensures the sustainable development of patriotic attitudes. Key mechanisms include identification (associating oneself with the people, culture, and history), empathy (concern for the fate of the homeland), and social approval (support and recognition of patriotic actions by society).

The education system should foster in students an internal motivation for patriotic actions not through slogans, but through a conscious understanding of the value of the

homeland, its history and culture. Pedagogical support should be aimed at developing personal responsibility, initiative, and civic engagement.

Patriotic motivation is closely connected with a sense of belonging, self-identification, and the need for social significance. The stronger a person feels as part of their nation, the more pronounced their desire to preserve and strengthen the state. Thus, the motivational factor in the development of patriotism lies in forming in the individual a conscious internal need to be useful to their country, to protect its interests, and to contribute to its prosperity. From a psychological perspective, the feeling of patriotism has a direct influence on an individual's social maturity, volitional stability and spiritual needs. Issues related to the formation of a citizen and a patriot have attracted the attention of educators since ancient times. However, the first studies specifically devoted to the problems of patriotic education appeared only in the middle 19th to early 20th centuries. Among their authors were N.F. Bunakov, V.I. Vodovozov, A.L. Gerd, V.P. Ostrogorsky, V.Ya. Stoyunin, K.D. Ushinsky and others [6, 9]. These works promoted a humanistic approach to educating the younger generation with a primary emphasis on national and patriotic values.

Representatives of the reproductive-apologetic approach, such as V.F. Dinze, A.A. Musin-Pushkin and I.A. Sikorsky, rejected the idea of universal human values. In contrast, proponents of the constructive-critical approach, including S.I. Hessen, P.F. Kapterev and M.M. Rubinstein, emphasized the importance of the native language as the foundation of national education and the spiritual development of the individual [4, 5, 8].

E.P. Belozertsev, A.V. Belyaev, M.V. Boguslavsky, K.S. Gadzhiev, O.S. Gazman, F.B. Gorelik, I.A. Ilyin, V.A. Kobylansky, N.D. Nikandrov, K.M. Nikonov and G.I. Shkolnik considered patriotic education through the lens of civic consciousness. They emphasize the need to develop comprehensive national programs aimed at strengthening patriotic awareness [1, 3, 10].

Educational practice in academic institutions has accumulated significant experience in addressing various tasks of civic and patriotic education among youth. These developments are reflected in the works of such scholars as A.K. Bykov, I.I. Valeev, V.V. Dyachenko, V.I. Lutovinov and others. A substantial contribution to the development of the psychological and pedagogical foundations of patriotic

education was made by prominent researchers such as A.V. Barabanshchikov, G.A. Belov, P.P. Blonsky, P.M. Brysin, L.S. Vygotsky, A.N. Leontiev and others [2, 6].

The theoretical and methodological basis for studying the pedagogical aspects of patriotic education is formed by the works of P.P. Boldyrev, G.P. Volkov, L.P. Gumilev, V.T. Lisovsky, V.A. Karakovsky, B.T. Likhachev, I.S. Maryenko, A.V. Mudrik, G.M. Rogachev, A.D. Soldatenkov, Yu.P. Sokolnikov, T.B. Solomatina, M.G. Taichinov, and others [2].

For fostering patriotism within the pedagogical process, the following conditions are important: integration of national values into the content of education; use of interactive teaching methods (role-playing, psychodrama, discussions, project-based learning); creation of a motivational environment based on the study of historical and cultural heritage; formation of practical experience through social projects and volunteer activities. The following forms and methods are effective in developing patriotism among students:

- spiritual and educational trainings such as "My Homeland – My Pride";
- psychological sessions aimed at developing awareness of national identity and strengthening social identification;
- art therapy, fairy tale therapy, and bibliotherapy for the emotional perception of national images and values;
- youth forums, social projects, and volunteer activities as means of enhancing civic responsibility.

Thus, the formation of patriotism should be considered not only as an ideological process, but also as a psychological and pedagogical system.

CONCLUSION

In conclusion, it should be noted that the formation of patriotic feelings among students is a complex process that reflects an individual's awareness of their national identity, social responsibility, devotion and pride in their homeland. It develops based on the unity of psychological factors, such as motivational, emotional and identification factors and pedagogical factors, including education, upbringing, and the social environment. In the context of the modern education system, an important task is the development of programs that integrate reflection, empathy, reliance on national values,

and the practical civic activity of students.

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