THE INSTITUTIONAL SYSTEM OF FORMING A PATRIOTIC PERSONALITY: FAMILY, MAHALLA, EDUCATION AND CIVIL SOCIETY AS AN INTEGRATED MECHANISM

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Abstract: This paper examines the formation of a patriotic personality as the outcome of the interconnected and systemic influence of social institutions rather than as a set of isolated educational measures. Drawing on classical and contemporary social theory, it analyzes the specific functions of the family, the mahalla (neighbourhood community), educational institutions and civil society organizations in shaping national identity, civic responsibility and a value-based attitude toward the Motherland. The study argues that in the conditions of globalization and digital transformation these institutions are effective only when they operate as a coherent institutional system in which each link performs its own function and reinforces the others.

Keywords: patriotism, patriotic personality, institutional system, family, mahalla, education, civil society, national identity, social capital, civic responsibility.

Introduction. Globalization, the rapid expansion of the digital information space and the pluralization of values have profoundly transformed the traditional mechanisms through which individuals acquire a sense of belonging to their nation and state. In these conditions, patriotism can no longer be regarded merely as an emotional attachment that emerges spontaneously; it is a system of value-based relations that is formed in the individual's consciousness through the sustained influence of social institutions. In Uzbekistan, the upbringing of young people in the spirit of devotion to the Motherland and the radical improvement of the system of spiritual and educational work have been defined as priority directions of state policy [1; 2].

Existing approaches often reduce patriotic education either to the activities of schools and universities or to occasional cultural and commemorative events. Such fragmented approaches overlook the fact that an individual's worldview is shaped simultaneously by the family, the local community, the educational environment, civil society organizations and the media sphere. The aim of this paper is therefore to substantiate, from a socio-philosophical perspective, the formation of a patriotic personality as the result of an integrated institutional system and to identify the functions and interrelations of its main components.

Literature review. The institutional dimension of personality formation has deep roots in social theory. É. Durkheim interpreted education as the methodical socialization of the young generation through which society reproduces the conditions of its own existence [3]. T. Parsons viewed the stability of the social system as dependent on the internalization of shared values by individuals through institutions [4]. P. Berger and T. Luckmann demonstrated that social reality is constructed and transmitted intersubjectively, with primary socialization in the family laying the foundation of a person's subjective world [5]. E. Erikson emphasized that a stable sense of identity, including social and ideological commitments, is formed through successive stages of development beginning in the family [6].

B. Anderson's concept of the nation as an "imagined community" highlights the role of language, shared symbols and communication in forming national belonging [7]. J. Habermas linked civic loyalty to communicative action and deliberative public discourse [8], while R. Putnam showed that social capital – networks of trust, reciprocity and civic engagement – is a key condition of active citizenship [9]. P. Bourdieu's theory of cultural capital explains how education transmits not only knowledge but also dispositions and value orientations [10]. A. Giddens and Z. Bauman analyzed how late-modern and "liquid" social conditions destabilize identity and increase the individual's need for ontological security [11; 12], and A. Sen warned

against reducing identity to a single affiliation, stressing its plural and reflective nature [13]. Nevertheless, in these works patriotism is mostly treated within separate disciplinary frameworks, and the institutional system that forms the patriotic personality has not been examined as an integrated object of socio-philosophical analysis.

Results and discussion. The analysis shows that each institution performs a distinct but complementary function in the formation of a patriotic personality. The **family** constitutes the primary space of meaning in which a child first acquires a sense of who he or she is and to which community he or she belongs. Through language, family traditions, oral history and everyday moral examples, the family lays the spiritual and emotional foundation – the "spiritual roots" – of attachment to the Motherland. In terms of Berger and Luckmann's theory, it is here that national values are first internalized as a self-evident reality [5].

The **mahalla**, a distinctive social institution of Uzbek society, serves as the first public space in which the values acquired in the family are tested in collective practice. Participation in community work (hashar), mutual assistance, respect for elders and joint celebrations transform abstract notions of solidarity into lived experience. In the language of Putnam, the mahalla is a natural generator of social capital and civic trust [9]. Under conditions of digitalization, when virtual communities increasingly replace real social ties, the mahalla also acts as a counterweight that connects the young person to tangible social reality.

Educational institutions enrich the emotional foundation of patriotism with intellectual, historical and legal content. Schools and universities transform attachment into conscious understanding by teaching national history and culture, constitutional values and civic rights and duties, as well as by fostering critical thinking and media literacy. Following Bourdieu, education accumulates the cultural capital that allows a person to interpret national heritage in the context of global processes [10]. At the

higher education stage, academic discussion and research activity help students reflect on national values rather than simply memorize them, thereby turning patriotism into a reasoned civic position.

Civil society institutions – youth organizations, non-governmental non-profit organizations, volunteer movements and the media – provide the practical dimension of patriotism. They create opportunities for young people to participate in socially useful projects, public discussions and decision-making processes, which, according to Habermas, is the basis of a deliberative civic culture [8]. It is in such activity that the feeling of involvement in the fate of the country becomes a stable behavioural orientation.

The study shows, however, that the effectiveness of these institutions depends less on the strength of each individually than on the coherence of their interaction. When the values transmitted by the family contradict the practices encountered in the community, or when the knowledge provided by education is not supported by opportunities for civic participation, the individual experiences a value gap, and patriotism risks remaining declarative. On this basis, the institutional system of forming a patriotic personality can be represented as a model with four interrelated levels: (1) the ontological-emotional level (family), which forms spiritual roots and primary identity; (2) the socio-practical level (mahalla), which consolidates values through collective experience and trust; (3) the cognitive-axiological level (education), which provides knowledge, critical thinking and cultural capital; and (4) the civic-activity level (civil society), which transforms values into responsible social action. The information environment permeates all four levels and can either reinforce or undermine their influence.

To strengthen the integrity of this system, the following measures are proposed: establishing regular cooperation between families, mahalla bodies and educational institutions in planning spiritual and educational work; evaluating patriotic education

not by the number of events held but by the degree of young people's actual participation in social projects; expanding volunteer and community initiatives jointly implemented by youth organizations and mahallas; integrating media literacy and critical thinking into social and humanities courses; and transforming museums, historical monuments and cultural centres into interactive spaces of historical memory for young people.

Conclusion. The study demonstrates that a patriotic personality is not the product of a single institution or of isolated educational measures, but the result of the systemic and mutually reinforcing influence of the family, the mahalla, educational institutions and civil society. The family forms spiritual roots, the mahalla consolidates them through collective practice and social trust, education transforms them into conscious knowledge and critical understanding, and civil society translates them into responsible civic action.

In the context of globalization and digital transformation, the coherence of this institutional system becomes a decisive condition for the formation of a stable patriotic identity capable of withstanding fragmentation and manipulative informational influences. Viewing patriotic education as an integrated institutional system opens new opportunities for improving youth policy, spiritual and educational work and the strengthening of national unity in Uzbekistan.

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