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### RELIANCE ON SPIRITUAL AND MORAL VALUES IN THE MILITARY EDUCATION PROCESS: A STRATEGIC AND PEDAGOGICAL ANALYSIS

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#### Abstract

This article examines the role and significance of spiritual and moral values in the military education system. Military conflicts of the 21st century demonstrate that combat success depends not only on technological superiority but also on the moral and psychological stability of personnel. The article analyzes the integration of historical experience—using “The Institutes of Timur” (Temur tuzuklari) as an example—and modern military pedagogical methods.

**Keywords:** Military education, moral values, military pedagogy, moral stability, cognitive resilience, national ideology, Temur tuzuklari.

#### Introduction

In the current era of rapidly changing geopolitical and military-strategic environments, the range of factors determining the effectiveness of armed forces has significantly expanded. In earlier periods, military superiority was primarily defined by numerical strength, weaponry capacity, or technological capability. However, in contemporary conditions, the “human factor” has become a decisive strategic component of military security. Modern warfare experience shows that even in the presence of advanced technological weapons and digital command systems, the effectiveness of military operations sharply decreases if the personnel lack sufficient moral-psychological preparedness, ideological stability, and ethical motivation.

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As a result of globalization, digital communications, and the rapid development of information technologies, modern conflicts are increasingly shifting from traditional battlefields to cognitive and ideological domains. Information warfare, psychological operations, cyberattacks, and hybrid threats are increasingly aimed at undermining the internal stability of states and the moral unity of society. Therefore, a serviceman is now viewed not only as a specialist operating combat equipment but also as a strategic defender possessing a strong worldview, high moral responsibility, and loyalty to national interests.

In modern military science, the concept of the “human factor” has expanded and is now interpreted as a complex system encompassing not only physical and professional preparedness but also moral-ethical qualities, psychological resilience, volitional stability, and ideological immunity. In particular, under conditions of increasing informational manipulation and destructive ideological influence, protecting the consciousness of military personnel has become one of the key priorities of national security. In hybrid warfare, the main objective is not merely to weaken the technical capacity of the enemy but, above all, to undermine its psychological stability and value system.

From this perspective, reliance on moral and spiritual values in the military education process emerges as a strategic necessity. Moral values serve as a key factor shaping the internal motivation of servicemen, strengthening their sense of responsibility to the Motherland, and acting as a psychological support mechanism in complex operational conditions. The prioritization of moral and ethical education within the military training system contributes to the development of patriotism, dedication, discipline, justice, loyalty, and collective cohesion among personnel.

From a pedagogical perspective, military education based on moral values relies on a model of holistic personality development. Within this approach, the learning process is integrated with воспитание (education and upbringing), ensuring that cadets and trainees develop not only professional competencies but

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also moral attitudes and civic responsibility. In modern pedagogical concepts, the effectiveness of military education is measured not only by technical and tactical knowledge but also by the moral maturity and social responsibility of military personnel.

In the Republic of Uzbekistan, special attention is given to educating youth based on national and spiritual values in the process of modernizing the military education system. The heritage of great ancestors, traditions of statehood, and the heroism of historical figures serve as important moral sources of military-patriotic education. In particular, protecting youth from alien ideologies and ideological threats, as well as fostering national identity and a sense of belonging to the Motherland, remains one of the priority directions of state policy.

**Historical heritage as the foundation of military spirituality.** The effectiveness of a military education system is determined not only by the level of technical and tactical preparation but also by its moral-ethical foundations, historical continuity, and an ideological platform rooted in national values. According to modern theories of military pedagogy and military sociology, historical heritage is considered one of the primary **socio-cognitive resources** that shapes the identity consciousness of a serviceman. From this perspective, relying on national history, the heritage of great commanders, and statehood traditions within Uzbekistan's military education system constitutes the fundamental methodological basis for the formation of military spirituality.

The phenomenon of historical memory is interpreted in military psychology as a **“collective identification mechanism.”** Through this mechanism, an individual connects themselves with a specific historical-cultural space, national values, and ancestral heritage. Consequently, this strengthens the sense of national belonging, responsibility to the Motherland, and the motivation for self-sacrifice within the serviceman. Therefore, historical heritage serves as the moral-ideological foundation for military-patriotic education.

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The military education system of Uzbekistan is built upon this principle of historical and spiritual continuity. Specifically, Amir Temur's concept of military management, his strategic thinking, and his centralized state governance model continue to hold significant scientific and practical relevance in modern military pedagogy. In global military historiography and strategic studies, the “**Amir Temur phenomenon**” is recognized as a classic model of military leadership. His views on troop management, intelligence systems, military discipline, and motivation are valued today as crucial empirical sources in military management theories.

The functional effectiveness of a military organization depends, first and foremost, on the level of internal discipline and corporate loyalty. In modern military psychology, this state is explained through the concept of “**military cohesion.**” Military cohesion represents the degree of unity among personnel based on common goals, values, and motivation. Research indicates that under combat conditions, it is specifically the factors of moral unity and loyalty that ensure the **operational resilience** of a unit.

In the “Institutes of Timur” (Temur Tuzuklari), a soldier's bravery is defined not only by physical courage but also by his faith, loyalty, and moral integrity. This approach resonates with modern military ethics theories, which emphasize the “**internal motivational core**” as a primary element of combat readiness. In other words, a serviceman's obedience to orders should not be the result of mere coercion but should be rooted in a sense of conscious responsibility toward the state and the Motherland.

The phenomenon of loyalty is studied in modern military sociology in connection with the category of “**institutional trust.**” If a serviceman perceives the army as a just institution protecting national interests, their motivation and professional identification are significantly strengthened. Therefore, it is vital to cultivate discipline within the military education system not merely as a tool of

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organizational control, but as a moral responsibility and a competence of internal self-management.

**The principle of justice: a legitimizing factor of military leadership.** In historical military governance systems, the principle of justice occupied a central role. Amir Timur viewed justice as the primary factor of strategic stability within both state administration and military structure. In modern military management theory, the concept of “**organizational justice**” is researched as a distinct scientific category. According to this theory, the existence of fair relations within a military collective enhances the psychological stability, motivation, and institutional loyalty of the personnel.

Building the relationship between a military leader and their subordinates on the foundation of justice fosters an environment of social trust and **psychological safety** within the unit. This, in turn, strengthens “group cohesion,” thereby increasing the combat readiness and operational effectiveness of the unit. Conversely, a perceived sense of injustice can lead to states of frustration, demotivation, and social alienation within the military collective.

From this perspective, modern military pedagogy views the commander not merely as a manager but as a **moral leader**. The effectiveness of military leadership is determined by the level of communicative openness, ethical role-modeling, and psychological responsiveness toward the personnel. This confirms the ongoing relevance of the principle of justice, as reflected in historical heritage, within the modern military management system.

**Psychological foundations: historical memory and moral resilience.** In military psychology, combat motivation is interpreted as an individual's internal psychological readiness to continue activity in extreme situations. One of the most vital sources of this motivation is historical memory and national identity. Historical memory fosters a “**sense of moral continuity**” in a soldier, meaning they begin to perceive themselves as the successor to the courage of their ancestors and the history of national statehood.

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It is this specific factor that ensures psychological resistance in difficult combat conditions. In modern military psychology, this phenomenon is explained through the concept of “**moral resilience**” — spiritual and psychological endurance. The imagery of historical heroes, national symbols, and statehood traditions evokes a state of high psychological mobilization in a serviceman, reinforcing qualities such as persistence, determination, and self-sacrifice.

Consequently, the study of historical heritage within Uzbekistan’s military education system is viewed not merely as a process of imparting historical knowledge, but as a strategic pedagogical mechanism aimed at shaping the moral-psychological readiness of the personnel. By integrating the bravery of great ancestors with modern military education, a solid ideological foundation of national pride, a sense of belonging to the Motherland, and combat spirit is established in young servicemen.

**Values as a “force multiplier” of operational effectiveness.** In the theories of modern military pedagogy and military sociology, moral-ethical values are interpreted as one of the primary internal resources determining the combat potential of the armed forces. According to this approach, categories such as patriotism, honor, loyalty to duty, self-sacrifice, and humanity are not just a collection of ethical norms but manifest as a “**moral/force multiplier.**” In military science, this term represents intangible but strategically significant factors that enhance the psychological stability and combat endurance of the personnel.

The prioritized role of moral values in the military education process is directly linked to the concepts of “**human capital**” and “**psychological resistance.**” Analysis of modern military conflicts shows that even forces with technical superiority can lose their operational advantage if they lack moral-spiritual stability. Therefore, an individual's internal motivational system, ethical standards, and value system are regarded as integral components of combat readiness within modern military systems.

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**1. Psychological Resilience.** From the perspective of military psychology, an individual's behavior in extreme conditions depends not only on external discipline but also on internal spiritual support. **Psychological resilience** is defined as the ability of an individual to maintain functional activity under conditions of high psychological load, danger, and uncertainty. On the battlefield, it is not merely orders and discipline that sustain a soldier, but rather their system of values, sense of loyalty to the Motherland, and feeling of moral responsibility. According to neuropsychological research, a high level of spiritual motivation activates **cortical control mechanisms**, which mitigate the effects of stress hormones and stabilize decision-making capabilities. Therefore, moral preparation is regarded as a direct psychophysiological factor of combat effectiveness.

**2. Ethical Restraint.** Within the armed forces, the concept of **ethical restraint** refers to a serviceman's adherence to humanitarian principles, international humanitarian law, and ethical limitations during the use of weaponry. In military sociology and military ethics, this phenomenon is studied as "**moral decision-making.**"

The conduct of an individual possessing a weapon is determined not only by their technical proficiency but also by the level of their moral consciousness. Moral-ethical education fosters a non-discriminatory approach, a responsibility to protect the civilian population, and a competency in adhering to international legal norms. This is of critical importance in ensuring the principles of legitimacy and humanism in modern military operations.

**3. Ideological Resilience.** Under the conditions of modern hybrid threats, the **ideological resilience** of a serviceman is considered a vital component of strategic security. Attempts to influence the internal unity of society and the

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armed forces through information-psychological operations, disinformation campaigns, and ideological pressures are intensifying.

From this perspective, only a serviceman who is spiritually mature and possesses a robust value system can provide stable resistance against external ideological attacks. Ideological resilience is inextricably linked to the concept of “**cognitive security**,” which signifies an individual’s ability to analyze information, detect manipulation, and develop immunity against ideas contrary to national interests.

**Spirituality: An Intangible Factor of Operational Effectiveness.** In modern military theory, moral values are evaluated as an “**intangible combat resource**.” They perform strategic functions such as: ensuring the motivational stability of personnel, strengthening collective cohesion, improving the quality of decision-making in extreme conditions, reducing psychological casualties and maintaining combat spirit.

Therefore, the formation of moral-ethical values during the military education process is viewed not merely as a pedagogical task, but as a scientifically grounded mechanism that enhances the strategic combat potential of the armed forces. The harmony of spirituality and military professionalism is one of the primary factors defining the sustainable development model of modern armies.

**4. Methods for Integrating Values into the Military-Pedagogical Process.** In the modern military-pedagogical paradigm, the formation of moral-ethical values is not viewed as a separate module, but as an **integrative component** of the entire educational process. This approach is closely linked to scientific concepts such as “competency-based education,” “cognitive-emotional synthesis,” and “reflexive military training.” It entails the complex development of not only a personnel’s knowledge and skills but also their value system and motivational structure.

The process of moral education in military educational institutions should be carried out not only through theoretical lectures but through practical, situational,

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and interactive methods. Modern military activity occurs in environments of high uncertainty, rapid decision-making, and psychological pressure. Consequently, the internalization of a value system into an individual's consciousness is achieved through mechanisms of “**situational teaching**” and “**operational reflection.**”

### **Strategic pedagogical principles in modern military education.**

**1. The Principle of Historical Continuity.** The principle of historical continuity functions as a **cognitive bridge** between historical memory and contemporary military preparation. According to this principle, every training and educational process is integrated with national history, the strategies of great commanders, and combat traditions. This approach facilitates the formation of “historical identification” and “collective consciousness.”

From the perspective of modern cognitive pedagogy, integrating historical episodes into the learning process leads to **episodic memory reinforcement**. Consequently, the cadet or serviceman perceives theoretical knowledge not as abstract data but as an emotional-cognitive model linked to real historical experience. This, in turn, enhances motivational stability and deepens the sense of patriotism.

**2. The Role Model Mechanism.** Within the military-pedagogical system, the role model mechanism is one of the most potent psychological tools for institutional education. In military sociology, this phenomenon is interpreted as “**modeling behavior**” or “**imitative learning.**” The conduct, decision-making style, and ethical stance of commanders and instructors serve as direct social examples for cadets.

Through the role model mechanism, values are transferred from a verbal (theoretical) level to a level of real-world behavior. In this process, the leader's ethical integrity, loyalty to the principle of justice, and professional competence

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play a decisive role. Modern military psychology explains this influence through the “**Transformational Leadership Model**,” where the commander acts not merely as a manager but as a motivational and spiritual leader.

As a result, the personal example establishes “normative behavioral standards” within the military collective and increases the level of institutional trust. This directly impacts social stability within the unit and the quality of combat readiness.

**3. Cognitive Resilience Training.** In modern military education, cognitive training is employed as an innovative pedagogical technology aimed at developing an individual's ability to process and analyze information and make decisions in extreme conditions. These trainings are based on scientific approaches such as “**decision-making under uncertainty**,” “**stress inoculation training (SIT)**,” and “**scenario-based learning**.”

Within the framework of cognitive training, cadets are engaged in various complex operational and information-psychological scenarios.

This process develops competencies such as:

- Rapid and adequate decision-making;
- Analysis and filtration of information flows;
- Detection of disinformation and manipulative influences;
- Maintaining stability under intense psychological pressure.

Such an approach fosters “**cognitive flexibility**” and “psychological resistance” in the serviceman. Consequently, they become prepared for a complex operational environment – not only physically and technically but also intellectually and ideologically.

**Spirituality as the intangible infrastructure of defense.** The synthesis of these three components forms a complex “**spiritual-cognitive stability model**” in the serviceman. Relying on moral-ethical values during the military education process is not merely an educational direction; it is a fundamental factor ensuring

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the strategic stability of the modern military system. Scientifically, this process is equivalent to building the “**spiritual infrastructure**” of the army.

Experience from modern military conflicts demonstrates that while material-technical resources depreciate and technologies evolve or become obsolete, combat motivation and moral stability rooted in national values remain constant and stable strategic resources. In military sociology, this is termed the “**non-material resilience factor.**”

In this sense, moral values serve as the primary psychological support that shapes a serviceman’s internal motivational system, strengthens their decision-making ability in extreme conditions, and increases their stress tolerance. Combat spirit formed on the basis of national values enhances the overall effectiveness of the army – not just at an individual level, but at the levels of collective cohesion and operational unity.

From this perspective, the principle “**Spirituality is an Invincible Force**” constitutes the conceptual core of modern military pedagogy. In the process of modernizing the Armed Forces of the **New Uzbekistan**, this approach acquires strategic significance. In the contemporary security environment, military superiority is determined not only by weapon systems but also by human capital, cognitive resources, and the level of moral-psychological preparation.

Ultimately, moral-ethical values are the most critical intangible resource ensuring the internal stability of the military system, increasing its strategic resilience, and providing continuous support for the combat spirit. Therefore, placing spirituality at the center of military pedagogy must be viewed as an integral and inevitable direction for the future development strategy of the Armed Forces of the Republic of Uzbekistan.

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