



THE AXIOLOGICAL TRANSFORMATION OF VALUE SYSTEMS IN THE MODERN SOCIALIZATION OF YOUTH: A SOCIO- PHILOSOPHICAL PERSPECTIVE ON CIVIC AND MILITARY CULTURE

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Abstract: *This article explores the axiological transformation of value systems among youth in the context of modern socialization, globalization, and the digital age. It provides a comprehensive socio-philosophical analysis of the shift from traditional collective values to modern pragmatism and individualism. The study highlights the critical role of military service and military-patriotic culture as a socio-cognitive shield that fosters civic responsibility, discipline, and social solidarity among the younger generation. Furthermore, it argues for the modernization of educational mechanisms to align national defense strategies with the cognitive needs of contemporary youth. Ultimately, the research concludes that a robust axiological matrix, grounded in national identity and modern military culture, is essential for ensuring long-term state security and societal stability.*

Keywords: *Axiological transformation, youth socialization, value systems, military service culture, socio-philosophical analysis, national defense, civic duty, globalization, patriotism.*

The process of youth socialization in the contemporary era is unfolding against the backdrop of rapid globalization, digital integration, and profound socio-cultural shifts. These global trends necessitate a comprehensive socio-philosophical analysis of how traditional paradigms are evolving within society. In this context, the axiological transformation of value systems among the younger generation becomes a critical area of academic inquiry. Values are no longer static entities; they are continuously negotiated and redefined as youth interact with new societal structures, educational frameworks, and national doctrines. The shift in moral, civic, and

patriotic orientations – particularly concerning the development of a modern military service culture and national defense awareness—highlights a complex transition from classical, collective duty-based ethics to highly individualized worldviews.

Understanding this axiological shift requires examining the modern mechanisms through which social values are internalized. In contemporary socialization, traditional constructs of respect, discipline, and civic responsibility are frequently challenged or modified by pluralistic digital environments. As noted in recent socio-philosophical studies, "The axiological sphere of modern youth is characterized by a high degree of mobility, where traditional collective values frequently clash with the pragmatic individualism fostered by global digital networks" [1, p. 45]. This duality creates a unique cultural phenomenon where national identity and civic duty must be continuously re-articulated to resonate with the modern youth demographic.

Furthermore, cultivating a strong sense of civic responsibility, particularly in the realm of national defense and strategic culture, relies heavily on how foundational values are transmitted during this transitional phase of life. "Socialization in the 21st century is not merely the passive reception of cultural norms, but an active, often transformative engagement with the socio-political realities and strategic imperatives of the state" [2, p. 112]. Consequently, evaluating this axiological transformation involves looking at how young people perceive their role within the state's broader strategic framework. Scholars emphasize that "The formation of a robust military-patriotic culture among youth serves as an essential axiological anchor, providing structural stability and a sense of collective purpose amidst the fragmentation of modern value systems" [3, p. 89].

Therefore, the primary aim of this article is to explore the socio-philosophical dimensions of these transforming values, focusing specifically on how modern socialization processes impact the civic, ethical, and defense-oriented consciousness of today's youth.

In the conditions of globalization and informatization, the transformation of the value system (axiological) in the minds of youth is emerging as an objective pattern. The spiritual and moral foundations of society, along with traditional worldview paradigms, are undergoing significant changes today under the influence of the digital space and transnational cultural impacts. In this process, the socialization of the individual has become a complex mechanism driven not only by the family and educational institutions but also by the virtual space. The axiological transformation is primarily manifested in the changing attitudes of youth toward fundamental values such as social duty, patriotism, and collectivism. Research conducted within the framework of philosophy and sociology shows that "the strengthening of pragmatism and individualism in the axiological world of today's youth tends to replace traditional collective values, which necessitates the development of new mechanisms to ensure social stability" [4. 58-p]. Therefore, maintaining the value system of the new generation of youth on a healthy track is one of the most pressing issues in socio-philosophical research.

The change in the process of socialization in society directly affects the civic stance of youth. While socialization was previously carried out mainly in a vertical form (the transmission of cultural experience from older to younger generations), today horizontal socialization (the exchange of information and values through peers and the internet) takes precedence. This situation can cause a certain degree of fragmentation in young people's views on the state, society, and national interests. Especially in matters such as civic duty and defense awareness, traditional approaches do not always fully align with the rapidly changing worldview of modern youth. As scholars have noted in this regard, "in the information society, an individual's value system is constantly tested by alternative ideas; as a result, concepts such as national identity and civic responsibility require cognitive reprocessing and a new logical justification" [5. 112-p]. To properly guide this

cognitive reprocessing, the role of strong social institutions, particularly the defense system, is incomparable.

In strengthening patriotic and civic values in the minds of youth, the socio-philosophical characteristics of developing a military service culture are of significant importance. Military-patriotic education is not merely about teaching obedience to orders and obligations; rather, it is a mechanism for creating stable anchor points in the axiological system of youth. The army and military service culture are major social institutions that guide young people through the most important stage of socialization, forming in them qualities such as willpower, determination, adaptability to a team, and the prioritization of state interests. According to experts, "in modern conditions, military service culture serves not only as a school of physical and tactical training for youth but also as an environment of deep spiritual, moral, and socio-psychological socialization" [6. 74-p]. Through this culture, young people become active and responsible members of society, and their abstract sense of patriotism acquires practical actions and a clear defense orientation.

In the context of axiological transformation, the role of military service culture becomes evident in its ability to bring youth from the excessive fragmentation of the information age into a specific social order and discipline. Against the backdrop of various foreign ideas and subcultures attempting to influence the minds of today's youth, military service culture acts as a unique spiritual and cognitive shield. The strict hierarchy, obedience to orders, and values of comradeship in a military environment elevate the sense of social solidarity among youth. Sociological analyses prove that "the values of collective solidarity, discipline, and mutual trust formed in a military environment retain their positive impact as social capital in the subsequent civilian life of youth, enhancing their social adaptability" [7. 92-p]. This confirms the long-term and deep axiological significance of military socialization.

Furthermore, developing the defense awareness and military-strategic thinking of youth is an integral part of state security. In an era where social engineering

technologies and means of psychological influence have developed to an unprecedented degree, national stability is measured not only by the power of the armed forces but also by the intellectual and spiritual defense readiness of the population, especially the youth. Fostering a positive image and a high sense of respect for military service among young people guarantees the honorable status of a defender of the state within their axiological system. As noted in scientific literature, "Shaping a culture of defense and security readiness among youth is the most primary and decisive method of ensuring the strategic stability of the state, because a society lacking a patriotic spirit cannot be protected even with the most modern technologies" [8. 145-p].

It should be noted that the changes observed in the value systems of youth during transition periods often manifest as an "axiological gap between generations." That is, concepts such as military service and self-sacrifice, which were considered absolute and sacred by the older generation, are increasingly being evaluated by youth through the prism of personal benefit and freedom. In such conditions, preserving the value system requires not just the old methods of organizing military-patriotic education based on dry propaganda, but interactive, modern communication mechanisms that satisfy their cognitive needs. It is advisable that the defense system be presented not as an obligation in the lives of youth, but as a high-status school of life that unlocks leadership skills and provides the ability to overcome life's difficulties. According to philosophers, "The future of any society is determined by how strong, adaptable to innovations, and simultaneously rooted in national identity the axiological matrix instilled in the minds of its youth is" [9. 63-p]. Only then will the transformation of values not negatively impact security, but rather turn into a positive social dynamic that shapes conscious, mentally, and physically healthy defenders of society.

As a result of the conducted socio-philosophical and scientific-theoretical analyses, the following detailed and final conclusions were reached regarding the

processes of axiological transformation occurring in the minds of youth in the conditions of globalization and the information age:

First, axiological transformation is an objective social reality. Changes in the value system of youth (the transition from traditional collectivism to modern pragmatism and individualism) are not merely a negative crisis or a clash of generations, but the objective result of adaptation to the new digital information space. In this process, traditional vertical socialization (teaching from older to younger) is giving way to horizontal communication (the influence of peers and the virtual world). This situation sets the task for the state and society to introduce new, interactive communication formats with youth that meet their logical and cognitive needs.

Second, the role of military service culture as a socio-cognitive shield. Military service and military-patriotic culture serve as the most powerful social institution in shaping the civic stance and defense awareness of the growing generation. Against the backdrop of various foreign ideas and information attacks, it serves as a spiritual and moral pillar for youth. The strict discipline, responsibility, obedience to orders, and feelings of collective solidarity formed in a military environment become immense social capital that ensures active social adaptation in the subsequent civilian life of youth.

Third, the interconnectedness of defense strategy and youth upbringing. The development of military-strategic thinking among youth should be evaluated directly as an integral part of the state's national security and defense doctrine. After all, the strategic stability of the state is measured not only by economic or military-technical power but also by the high spiritual-moral, intellectual, and patriotic spirit of the youth who are its future defenders. A society lacking high defense awareness cannot be fully protected from external influences, even with the most modern technologies.

Fourth, the modernization of communication and educational mechanisms. In modern conditions, abandoning outdated methods of instilling a patriotic spirit based

solely on dry propaganda is a vital necessity. Instead, it is advisable to promote military service for youth not just as an obligation to the state, but as a high-status "school of life" that unlocks leadership skills, tempers willpower and physical potential, and provides the necessary skills for a successful future life. It is necessary to rationally harmonize the traits of pursuing personal interests and freedom (individualism) within the value system with national defense interests.

In general, evaluating the axiological transformation of the youth value system from a socio-philosophical perspective shows that the state's military strategy is inextricably linked to the spiritual image of the future generation. Only youth who possess a healthy and stable value system, deeply understand their national identity, and embody modern military service culture can become a reliable pillar of society, a driver of progress, and the true guarantee of state security.

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