

EXPANDING THE SCOPE OF PSYCHOLOGICAL OPERATIONS IN THE GUERILLA WARFARE CONTEXT

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Abstract:

This article explores the significance of the moral factor in maintaining a high level of combat spirit in the armed forces.

Keywords: New Uzbekistan, Armed Forces, combat readiness, moral potential, moral factor, Jaloliddin Manguberdi, Amir Temur, material and spiritual factors.

"Whatever good you do, do it for the homeland,
Elevate yourself to uplift others".

Haidar Kharazmiy

Introduction

In the current era of complex globalization, Uzbekistan continues its policy of advancing the New Uzbekistan, based on the principle of "Human dignity and benefits above all". Extensive reforms are being implemented across all spheres of societal life". Consequently, "significant transformations are being initiated on the basis of a coherent strategy, focusing on enhancing the well-being of the population, ensuring sustainable development across all sectors of the state and societal life, and laying the foundation for the prosperous future of our homeland"¹.

As emphasized by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, "in the military sphere, just as in all other areas of society, there are continuous and qualitative changes taking place. The ongoing threats of international terrorism and extremism, along with persistent conflicts in certain regions of the world, pose a threat to Uzbekistan's sustainable development. In this context, the further development of the Armed Forces and the enhancement of their combat, technical, and moral capabilities remain a focal point of our attention"².

The importance of contributing from an academic perspective to the enhancement of the combat, technical, and moral capabilities of our Armed Forces in maintaining a high level of

¹ Mirziyoyev, Sh.M. The well-being of our people is the highest priority given to our activities. – Tashkent: Uzbekistan, 2018. – 29 p.

² Mirziyoyev, Sh.M. The well-being of our people is the highest priority given to our activities. – Tashkent: Uzbekistan, 2018. – 422p

combat readiness is increasingly evident. Modern warfare is characterized by its dynamic nature, requiring officers to possess not only conventional technical skills but also the ability to effectively command diverse combat equipment and units. Furthermore, understanding the intricate mechanisms of advanced weaponry is essential for individuals to effectively manage their own actions and decisions in combat situations. In service to the Homeland, striving for excellence, activity, loyalty, decisiveness, effectiveness, responsibility, fortified military discipline, fraternal solidarity, and allegiance to the flag are among the ethical-moral qualities expected of all military personnel from every branch. The cultivation of a sense of high responsibility, internal spiritual strength, ethical steadfastness, fortified knowledge, and skills, when combined with modern military techniques, enables the mastery of leadership skills in challenging situations.

In today's world, where the advancement of science and technology is rapidly accelerating, military technology and weaponry are also evolving in a corresponding manner. However, it is undeniable that one of the most important principles of military technology revolution, "the connection between the beginning and outcome of war with its moral-ethical state", remains unchanged. No matter how powerful military technology may be, victories in future battles depend on human resilience. Hence, not only knowledge and military-professional skills are required for its management, but also the acquisition of moral-ethical stability holds significant importance.

Great commanders and thinkers have repeatedly emphasized the direct correlation between victory or defeat in warfare and the ethical competence of individuals based on their life experiences. Leaders such as the strategist Spitamen, the Turkestan commander Jaloliddin Manguberdi, the great commanders Amir Temur, Mirzo Bobur, as well as Western military theorists Karl von Clausewitz, Antoine-Henri Jomini, Russian commanders Aleksandr Vasilyevich Suvorov, Georgy Konstantinovich Zhukov, among others, have recognized the role and importance of human ethical competence in warfare.

The combat readiness and combat capability of Armed Forces are manifested through material and moral factors that are interrelated. However, while the material aspect holds importance, primary attention is directed towards human factors, including their professional, moral-ethical, spiritual, and physical qualities. From this perspective, ensuring the national security of the state primarily depends on and is directly related to human factors, namely the individual's, the country's population's, and the ethical maturity of the Armed Forces. In turn, ethical factors are considered fundamental sources that ensure victory in warfare and modern military operations. As emphasized by our leader Shavkat Mirziyoyev during the expanded meeting of the Security Council dedicated to further enhancing and improving our national army, "The army may be equipped with the most modern and necessary means materially, but its weakness in ethical aspects, combat spirit,

patriotism, a sense of responsibility for its destiny, or lack of discipline can lead to undesirable consequences”³.

The concept of "ethical factor" is widely utilized when assessing individuals' character and conduct in extraordinary situations (such as combat actions, apprehension of armed criminals, neutralization of technological disasters, or mitigating the consequences of natural disasters). However, it is crucial to recognize the significant importance of this concept in describing human character and behavior in everyday life situations as well. The notion of ethical factor elucidates the degree to which ethical strength manifests itself in the process of individuals, communities, and social entities fulfilling specific tasks. In this regard, the ancient Greek philosopher Aristotle's assertion that “a person devoid of ethical virtue is the most miserable and helpless, being the poorest in his moral and intellectual qualities resonates”.

The ethical factor serves as a specific criterion for the subject's ability to perform a concrete task in certain conditions, as a category of "norm." It reflects the subject's ability to exhibit characteristics such as military discipline, social adaptability, resilience to negative emotions, decisiveness in executing orders promptly and efficiently, confidence in achieving victory, and so on. This description manifests uniquely in each subject, thus the ethical factor emerges as a criterion that demonstrates the dialectical unity of an individual's ethical upbringing and the quantitative and qualitative indicators of ethical culture. For instance, in the early Middle Ages, Central Asian rulers had specialized troops – chokars, numbering from several hundred to several thousand, under their command. Chokars were skilled warriors, the vanguard of the state defense, constituting the backbone of the army. They were considered guardians of peace and security. In this regard, the Chinese ambassador and traveler Syuan Szyan remarked, “They are so brave that they even go to death fearlessly. If they launch an attack, no enemy can withstand them”⁴.

Jalal ad-Din Manguberdi, the ruler of Khwarezm, demonstrated his bravery and leadership skills in battles against the Mongol invaders. Engaging in face-to-face combat with the Mongol troops often resulted in significant casualties, but he fearlessly confronted the ruthless enemy, not sparing his strength for the sake of the people's dignity and freedom. According to the historian Nasavi “Jalal ad-Din was an exceptional and brave leader who remained steadfast and resolute, ultimately proving himself to be an intelligent and courageous commander in challenging and decisive situations”⁵.

³ Mirziyoyev, Sh. National Army of Uzbekistan: Challenges and Tasks in Further Strengthening and Developing / Address by the President of the Republic of Uzbekistan, Supreme Commander-in-Chief of the Armed Forces Shavkat Mirziyoyev at the Festive Meeting of the Armed Forces Academy on the Occasion of the Defender of the Fatherland Day // People's Word. 2020. January 11.

⁴ Gafurov, B.G. Tajiks. Vol.1. – Dushanbe: Irfon, 1989. – P.314, 374.

⁵ Shahobiddin Muhammad an-Nasavi. Sultan Jalaliddin Manguberdi. – Tashkent, 2006. – P.295-296.

The renowned historian and statesman of Central Asia, Khwaja Samandar Termizi, expounds valuable insights on military matters and ethical qualities in his work “Dastur al-muluk” (“Instructions for Kings,” 1695). He emphasizes that “a warrior must be swift, fierce, and resolute. A brave and valiant individual sacrifices their life for the benefit and security of their state, readily making a firm decision when faced with any adversity, risking their life on the battlefield to achieve their goal. When engaged in combat, a brave individual should not think about fame or wealth; they must be ready to fight bravely without hesitation. Because in the heat of battle, thinking about fame, wealth, or rewards, rather than focusing on the fear of battle and the consequences, distracts one's mind a thousand times”⁶.

It is well known in the history of military art that the event of Toqal Bahodir, the ruler of Khiva, facing Amir Timur's army of eighty thousand soldiers, is considered an unmatched feat. Amir Timur triumphed over his opponent fifteen times his size. This victory is attributed to Amir Timur's and his soldiers' high level of moral and spiritual maturity. Hence, physical strength alone is insufficient without aligning it with high spiritual and moral qualities⁷.

The concept of ethical factor in modern warfare elucidates the culmination of the moral qualities of the people and the army as a formidable force against the enemy in armed conflict. The ethical competence of the army is developed and strengthened in the process of refining military skills, performing military duties, reinforcing legal order, enhancing military discipline, fostering love for the homeland and the people, instilling hatred towards the enemy, and assimilating new military techniques and weaponry. The notion of ethical strength is the concretization of ethical qualities in relation to the military unit and division, society, and individual interactions.

Therefore, when we refer to ethical strength, we understand all necessary positive attributes for a soldier. These include: military prowess, ethical responsibility, courage, heroism, loyalty, effectiveness, patience, perseverance, unwavering confidence in the success of one's actions, camaraderie in combat, determination, bravery, patriotism, integrity, righteousness, and so on.

In military operations, the timely and precise execution of strong military discipline, orders, and directives holds paramount importance. This, in turn, fosters the enhancement of the leadership qualities of individual members of the command, staff, and educational institutions, ensuring adherence to regulations and directives without hesitation and their firm implementation. The personal discipline of military personnel in carrying out combat tasks – their high level of self-discipline, the ability to critically evaluate their own actions, and their capacity to understand personal responsibility for the successful completion of combat missions – is of crucial importance. In this context, the soldiers' moral integrity,

⁶ Khoja Samandar Termezi. Dastur al-Mulk (Instructions for Kings). – Tashkent: Adabiyot va san'at nashriyoti, 1997. – 69 p.

⁷ Sodiqov, H. Security Service during the Amir Temur Sultanate: (Historical Narratives). – Tashkent: ART FLEX, 2010. – pp. 50-51.

social responsibility, understanding of righteousness and wrongdoing, and adherence to established rules play a vital role in adhering to regulations without verbal instructions during combat operations. Concepts such as honor, dignity, justice, mutual assistance, decency, military camaraderie, and friendship form the ethical foundation of military service, shaping the disciplined behavior of military personnel in combat situations.

In today's military landscape, the absence of one component of combat power cannot be compensated for by anything else. Against the backdrop of significant changes in the military sphere, the concept of "From the Strategy of Actions to the Strategy of Development" has been adopted as a fundamental principle and guiding principle. In this context, the training of highly skilled personnel, who are loyal to their country, possess professional competence, and have high combat proficiency, has become one of the central tasks. Our country's decision on "Improving the System for Enhancing the Moral and Intellectual Level of the Armed Forces of the Republic of Uzbekistan" aims to elevate the ethical culture of modern officers, enhance their knowledge and intellectual level, strengthen and reinforce their moral and spiritual qualities, instill in them a sense of dedication, responsibility, loyalty, and patriotism for the destiny and future of our nation, and enhance their resistance to ideological influences contrary to the state's interests⁸.

Overall, the activities of commanders and training officers in maintaining high-level ethical stability within units require systematic and purposeful influence on the personal composition's morale and character, directing their aspirations, thoughts, and emotions towards ethical elevation. Thus, if training activities are carried out correctly and precisely, ethical strength can be aligned with physical strength.

⁸ Decree of the President of the Republic of Uzbekistan on Further Strengthening the System for Enhancing the Spiritual and Educational Potential of Military Personnel of the Armed Forces of the Republic of Uzbekistan. August 4, 2018, No. PQ-3898.