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### **HARMONIZING NATIONAL AND SCIENTIFIC VALUES AGAINST THE INFLUENCE OF MASS CULTURE**

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#### **Abstract**

This article examines how national and scientific values can be harmonized to counter the homogenizing and often destructive influence of mass culture on youth in New Uzbekistan. Mass culture, amplified by digital media and globalization, reshapes worldviews, weakens historical memory and national identity, and promotes consumerism and superficiality. At the same time, the national idea, cultural heritage, and scientific–rational thinking offer powerful resources for building critical media literacy, spiritual immunity, and value-oriented modernization. Using a socio-philosophical and pedagogical approach grounded in Uzbek and regional scholarship, the article analyzes the risks of uncontrolled mass culture, conceptualizes the relationship between national and scientific values, and proposes a model for integrating them in education, media policy, and youth work. The findings suggest that value-based education, creative use of technology, and the Jadid legacy can transform mass culture from a threat into a medium for national and intellectual renewal.

**Keywords:** mass culture, national values, scientific values, youth worldview, New Uzbekistan, Jadids, media literacy, spiritual immunity, globalization, national idea



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### **Аннотация**

В статье рассматривается, как национальные и научные ценности могут быть гармонизированы для противодействия гомогенизирующему и часто разрушительному влиянию массовой культуры на молодежь в Новом Узбекистане. Массовая культура, усиленная цифровыми медиа и глобализацией, формирует мировоззрение, ослабляет историческую память и национальную идентичность, а также способствует потребительству и поверхностности. В то же время национальная идея, культурное наследие и научно-рациональное мышление предлагают мощные ресурсы для формирования критической медиаграмотности, духовного иммунитета и ценностно ориентированной модернизации. Используя социально-философский и педагогический подход, основанный на исследованиях Узбекистана и региона, статья анализирует риски неконтролируемой массовой культуры, концептуализирует взаимосвязь национальных и научных ценностей и предлагает модель их интеграции в образование, медиа-политику и работу с молодежью. Результаты исследования показывают, что ценностно ориентированное образование, творческое использование технологий и наследие джадидов могут преобразовать массовую культуру из угрозы в средство национального и интеллектуального возрождения.

**Ключевые слова:** массовая культура, национальные ценности, научные ценности, мировоззрение молодежи, Новый Узбекистан, джадиды, медиаграмотность, духовный иммунитет, глобализация, национальная идея



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### **Introduction**

Mass culture, especially in its globalized and commercialized form, has emerged as one of the most powerful forces shaping the consciousness, lifestyles, and value orientations of youth in the 21st century. In the context of New Uzbekistan, this influence is ambivalent: while it creates new opportunities for communication, creativity, and access to global knowledge, it simultaneously introduces standardized tastes, consumerist ideals, and fragmented identities that can erode national and scientific–rational value systems [1][8][9][12][15]. The penetration of foreign media content, global entertainment platforms, and algorithm-driven digital services exposes young people to cultural models and behavioral patterns that are often detached from the historical and ethical frameworks of Uzbek society [2][5][6][11].

Socio-philosophical research on youth development emphasizes that the worldview of young citizens must be grounded in both national and universal values, including historical memory, moral ethics, language, and critical thinking, to ensure not only social stability but also ideological security [1][8][10][12][15]. Scholars have noted that unchecked exposure to mass culture can lead to a weakening of patriotic feelings, diminished respect for traditional knowledge, and a growing susceptibility to superficial or hedonistic lifestyles [3][4][7][13]. In border regions and areas with high digital media consumption, youth may experience identity confusion, value relativism, and ambiguous political orientations, demonstrating how mass culture intersects with both geopolitical pressures and cultural globalization [9][14].

At the same time, national heritage, cultural memory, and scientific–rational thinking provide powerful resources for youth to navigate these challenges. The national idea and historical consciousness, combined with critical inquiry and evidence-based reasoning, can foster spiritual immunity, resilience, and value-



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oriented modernization [1][8][10][12][15]. Spiritual immunity refers to the internalized ability of individuals to evaluate cultural messages critically, adopt morally constructive behaviors, and maintain allegiance to national and ethical principles, even in the face of globalized mass culture [8][12][15].

This article addresses a central problem: How can national and scientific values be harmonized to resist the negative impact of mass culture while simultaneously enabling creative engagement with global modernity? In addressing this question, the article seeks to develop a conceptual and practical framework for integrating national and scientific values across education, media policy, and cultural initiatives in New Uzbekistan. By exploring both historical precedents, such as the Jadid movement, and contemporary policy reforms under the Third Renaissance program, this study aims to highlight mechanisms through which youth can engage critically with mass culture, transform it constructively, and contribute to national and intellectual renewal [8][12][13][15].

### **Methods**

The study employs a qualitative, socio-philosophical, and pedagogical approach to examine how national and scientific values can be harmonized to address the influence of mass culture on youth in New Uzbekistan. This approach is based on the conceptual analysis of national, universal, scientific, and mass-cultural values, alongside a critical review of both Uzbek and international research on youth worldview, the national idea, and ideological security [1][8][10][12][15][18]. In addition, it involves the interpretation of policy documents and scholarly discussions related to the “Third Renaissance,” national revival, and the integration of traditional and secular values in Uzbekistan’s modern education system [1][6][10][12][15].



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Key Uzbek-centered sources include studies on socio-philosophical factors shaping youth worldview through national and universal values [1], the harmony of national and universal values in relation to sustainable development goals in Uzbekistan [10], and the role of the national idea alongside spiritual and educational reforms in transforming the ideosphere [12][15]. Other foundational works address the strengthening of national spiritual immunity and the prevention of destructive ideologies [8], as well as the integration of traditional and secular values within the contemporary educational system [6].

These analyses are further complemented by regional and global studies that explore the effects of globalization, cultural identity, and media influence across Central Asia. These include examinations of how traditional clothing, heritage practices, and media consumption shape youth identity [2][3][5][7][9][11][14][16][17], highlighting both challenges and opportunities for integrating national and scientific values into everyday cultural experience. Together, these methodological foundations provide a comprehensive framework for analyzing the interplay between mass culture, national heritage, and scientific rationality, offering insights into strategies for fostering critical media literacy, spiritual resilience, and value-oriented modernization among youth in New Uzbekistan.

### **Results**

Research on youth worldview in the context of New Uzbekistan demonstrates that global information flows, mass media, and digital culture profoundly reshape social consciousness, identity, and value hierarchies [1][9]. The pervasive influence of popular entertainment and digital platforms modifies youth thinking patterns, weakens cultural continuity, and fosters value relativism and imitation of foreign cultural norms [1][8][9][12]. In border regions and areas sensitive to



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media influence in Central Asia, consumption of foreign media contributes to identity crises and ambiguous political orientations, revealing the intersection of mass culture with geopolitical and cultural pressures [9]. Scholars emphasize that uncontrolled exposure to external mass culture poses significant risks for Uzbekistan, potentially displacing national narratives and weakening patriotic, moral, and spiritual orientations among youth [1][8][12][15].

Uzbek-centered research defines national values as historical memory, language, religion, cultural heritage, and ethical norms such as respect, solidarity, justice, modesty, and patriotism, all of which structure collective identity and social stability [1][6][8][10][12][15]. Studies on the harmony of national and universal values argue that balanced integration of these domains is essential for democratic development, moral renewal, and spiritual resilience [1][10][12]. The role of the Jadids in shaping the national ideosphere is highlighted as a project of national revival through education, moral formation, and the promotion of modern knowledge, which remains a critical resource for contemporary ideological security [8][13][12]. Research on national spiritual immunity underscores the importance of promoting national ideology across family, school, and media settings while reviving historical and literary heritage, including the contributions of Jadids and other historically repressed figures, as a defense against destructive mass cultural and extremist influences [8][12][15]. Collectively, these studies suggest that strong national values function as “spiritual immunity,” enabling youth to critically and selectively engage with mass culture rather than imitate it passively [1][8][10][12][15].

Scientific values, including objectivity, evidence-based reasoning, critical inquiry, and openness to innovation, are central to modern education and to the vision of the “Third Renaissance” in Uzbekistan [1][6][12][15]. Research on the integration of traditional and secular values in education reveals that modern



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curricula increasingly incorporate universal scientific knowledge while preserving national cultural content and ethical-spiritual instruction. Higher education reforms aim to cultivate specialists who are professionally competent and morally responsible, capable of navigating global markets and mass culture without compromising national identity [6][18]. Studies on the influence of Western science and culture on Central Asian thought demonstrate long-term processes of intellectual borrowing and adaptation, illustrating that scientific rationality historically coexists with local cultural and religious traditions [5]. This indicates that scientific values do not threaten national identity; rather, they enhance it by equipping youth with critical tools to evaluate mass culture.

Recent philosophical and pedagogical works stress that national and universal (including scientific) values should be viewed as complementary rather than antagonistic [1][10][12][15]. The national idea serves as a driving force for ideospheric transformation, uniting spiritual reforms, education, and modernization under the principle of “from national revival to national development” [12][15]. Harmony between national and universal values is both a condition for and a product of social progress, with disruptions leading to stagnation or regression [10][12][15]. The Jadid heritage illustrates practical integration of national and scientific values, as Jadid thinkers advocated innovative schools, secular disciplines, critical pedagogy, and the promotion of the national language as foundations for enlightened, patriotic modernity [8][13]. Regional studies on globalization and cultural identity show that mass culture does not merely destroy traditions; it can also stimulate selective revivals and redefinitions of national heritage, including traditional dress, textiles, and historical narratives [2][3][16][17][19]. Research on the revival of traditional clothing and resist-dyed textiles (ikat) in Uzbekistan demonstrates that global fashion and media can paradoxically encourage new forms of national self-



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expression and identity construction [2][19]. Analyses of heritage politics in post-Soviet Uzbekistan reveal a re-centering of pre-Soviet history, Islamic traditions, and national symbols within global heritage frameworks (such as UNESCO), creating a hybrid system that negotiates between national narratives and global cultural norms [3][7][10]. These findings indicate that mass culture represents a contested arena where national and scientific values can be mobilized creatively, not solely defensively, allowing for both protection and constructive engagement with heritage and identity [2][3][7][10][19].

### **Discussion**

The literature identifies several core risks of mass culture for national and scientific values. One of the primary threats is cultural homogenization and loss of identity, as global mass culture promotes standardized lifestyles that marginalize local languages, customs, and spiritual practices [1][3][8][9][10]. In parallel, commercial entertainment fosters consumerism and moral relativism, normalizing hedonism, aggression, and individualism, which undermines communal ethics, solidarity, and the core moral principles central to Uzbek national values [1][8][12][15]. Additionally, anti-intellectual tendencies and superficial engagement with information are intensified by algorithm-driven content that rewards emotional, sensational, and simplified messages, thereby weakening deep reading, scientific rationality, and critical thought [1][8][9]. These dynamics threaten both the integrity of the national value system and the scientific-rational culture necessary for sustainable development and modern nation-building.

Based on the reviewed research, a three-level conceptual model emerges to harmonize national and scientific values. At the macro level, value foundations consist of national values—historical memory, language, religion, and heritage—



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as the ethical–spiritual core, while scientific values such as rationality, evidence, and critical thinking form the cognitive–methodological core. The national idea functions as a synthesizing strategic vision that integrates these cores for the development of New Uzbekistan [1][10][12][15]. At the meso level, institutional integration involves education, cultural policy, and media regulation. Education policies should integrate national history, literature, and ethics with modern scientific knowledge and media literacy [1][6][10][12][15]. Cultural policies, including heritage programs, museums, films, and artistic projects, should present national traditions in dialogue with contemporary scientific and technological themes [3][7][8][10][13][12]. Media regulation should set standards and incentives for national content production, ensuring that entertainment aligns with educational, scientific, and patriotic goals [8][12][15]. At the micro level, individual competencies such as spiritual immunity, critical media literacy, and creative agency enable youth to internalize national values, critically evaluate media content, and produce their own culturally and scientifically informed creative works [1][6][8][9][12][13][15][18].

The Jadid legacy offers a historical precedent for harmonizing national and scientific values under conditions of foreign cultural pressure [8][13][12]. Jadids considered secular sciences, rational pedagogy, and print culture as essential tools for national awakening and liberation, rather than as instruments of Westernization [8][13]. Their emphasis on national language, moral upbringing, and educational reform parallels contemporary efforts to strengthen national spiritual immunity against the destructive influence of mass culture [8][12][15]. Consequently, the Jadid heritage serves as both a symbolic and methodological bridge, legitimizing scientific modernization within a national–spiritual framework while offering narratives and role models for youth engagement.



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Rather than rejecting mass culture outright, several studies advocate transforming it by incorporating national and scientific values into popular media [8][12][13][15]. Historical films and series on Jadids and national heroes, produced to meet contemporary aesthetic and platform standards, have achieved notable success and demonstrate the potential for further expansion [8][12][13][15]. Integrating national heritage elements, including music, clothing, textiles, epics, and architecture, into contemporary pop culture and digital formats enables youth to experience national identity as both stylish and globally communicable [2][3][10][16][17][19]. Moreover, value-oriented entrepreneurship and creative industries can align economic activity with ethical–aesthetic and scientific criteria, transforming youth engagement with digital and mass culture into a driver of responsible innovation [18]. In this way, mass culture becomes a contested arena where national and scientific values can achieve hegemony through creativity rather than through censorship alone.

The policy and practical implications derived from the literature suggest several strategic directions. First, curriculum reform and teacher training should deepen the integration of national history, heritage, and ethics with modern sciences and digital/media literacy across all educational levels [1][6][10][12][15]. Teachers should be trained to mediate between national and scientific values, using mass cultural products as materials for critical discussion rather than banning them outright. Second, value-oriented media and cultural policy should expand support for national content production—including films, series, music, games, and digital platforms—that combines artistic excellence with scientific themes and national narratives [3][8][10][12][13][15]. International co-productions presenting Uzbekistan’s scientific and cultural heritage to global audiences can further amplify these efforts. Third, strengthening spiritual and ideological immunity requires institutionalizing continuous spiritual–educational work in



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families, mahallas, schools, universities, and workplaces, emphasizing both national and universal human values [1][8][12][15]. Sociological surveys and feedback tools can help adapt ideological and educational campaigns to youth needs and media habits [8][12]. Finally, youth participation and creative agency should be promoted through projects in science communication, heritage digitization, creative entrepreneurship, and cultural innovation that embody national identity and scientific rationality [13][17][18]. Recognizing and rewarding role models who combine modern professional achievements with loyalty to national values reinforces positive behavior and social learning.

### Mechanisms for harmonizing national and scientific values against mass culture

Mechanism	National Value Dimension	Scientific Value Dimension	Practical Tools	Citations
Value-based curriculum	Historical memory, ethics, patriotism	Critical thinking, rational inquiry	Integrated textbooks, teacher training	[1][6][10][12][15]
National scientific media content	Heroes, heritage, language	Science stories, tech themes	Films, series, digital platforms	[3][8][10][12][13][15]
Spiritual immunity programs	National idea, Jadid legacy	Evidence-based pedagogy	Family & mahalla education, campaigns	[1][8][12][13][15]
Youth creative industries	Identity, aesthetics	Innovation, entrepreneurship	Grants, hubs, start-ups	[17][19][18]

**Figure 1:** Key channels aligning national and scientific values



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### **Conclusion**

Mass culture in the era of globalization poses significant risks to the national and scientific value foundations of youth in New Uzbekistan. Its pervasive influence, amplified by digital media and global entertainment, can weaken historical memory, disrupt ethical frameworks, and promote consumerism and superficiality. At the same time, mass culture also provides unprecedented opportunities for creative self-expression, cultural experimentation, and identity construction, allowing youth to explore and assert both local and global perspectives.

Uzbek and regional scholarship demonstrates that harmonizing national values—such as historical memory, ethics, patriotism, and cultural heritage—with scientific values—rationality, critical inquiry, evidence-based reasoning, and innovation—is both feasible and essential for cultivating a resilient, well-informed youth worldview. This integration strengthens spiritual immunity, fosters critical media literacy, and promotes social stability in the context of New Uzbekistan.

The most effective strategy is not outright rejection of mass culture but its transformation from within. Embedding national and scientific values into education, media, cultural policy, and youth-led initiatives allows mass culture to become a medium for civic and intellectual development rather than a threat. Leveraging the Jadid heritage—historical precedents of harmonizing secular knowledge and national identity—together with contemporary reforms of the Third Renaissance, Uzbekistan can convert challenges posed by globalized mass culture into opportunities for national and intellectual renewal.

In sum, New Uzbekistan's youth can be empowered to critically engage with global mass culture, preserving their cultural identity while embracing rational, innovative, and socially responsible practices. The convergence of national and



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scientific values thus offers a sustainable framework for shaping informed, creative, and spiritually resilient citizens.

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