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THE ATTITUDE OF UZBEKISTAN'S YOUTH TOWARD RELIGIOUS AND SECULAR CULTURE UNDER GLOBALIZATION: A SOCIO-PHILOSOPHICAL ANALYSIS

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Abstract: This article examines the attitude of Uzbekistan's youth toward religious and secular culture in the complex civilizational context of globalization. The research is based on the premise that the worldview of contemporary Uzbek youth is shaped not by a mechanical opposition between religious consciousness and secular modernization, but by a dynamic process of value negotiation, cultural translation, identity construction, and normative self-positioning.

Keywords: Uzbekistan's youth; globalization; religious culture; secular culture; socio-philosophical analysis; national identity; civic consciousness; values; tolerance; modernization; spiritual education.

Introduction

Globalization has radically transformed the cultural, spiritual, informational, and institutional environment in which the young generation of Uzbekistan forms its worldview, moral position, social identity, and civic responsibility. In the contemporary world, young people do not develop their attitudes within a closed national space or through a single cultural channel[1]. They are simultaneously influenced by family traditions, religious heritage, educational institutions, digital communication platforms, popular culture, international migration, global media, social networks, state youth policy, and the normative framework of a secular constitutional state. Therefore, the question of how Uzbekistan's youth relate to religious and secular culture is not a narrow theological or pedagogical issue; it is a profound socio-philosophical problem connected with the reproduction of national identity, the stability of civil society, the prevention of ideological extremism, the development of critical thinking, and the formation of a morally responsible personality in a rapidly changing world[2].

The relevance of this problem is especially evident in the fact that Uzbekistan is a society where Islamic spiritual heritage, national traditions, secular statehood, modern education, and global cultural flows coexist in a historically complex but socially productive relationship. On the one hand, religious culture represents a deep layer of collective memory, ethical discipline, family solidarity, compassion, respect for elders, responsibility before the community, and the continuity of moral norms. On the other hand, secular culture provides the institutional foundations of equality before the law, freedom of conscience, scientific knowledge, social mobility, gender and civic inclusion, professional competence, and participation in global development. The young generation stands at the intersection of these two cultural logics. Its attitude is not reducible to acceptance or rejection; rather, it is expressed through interpretation, selection, synthesis, adaptation, and sometimes tension between inherited values and modern expectations[3].

From a socio-philosophical perspective, the relationship between religious and secular culture should be examined through the categories of value, norm, identity, freedom, responsibility, tradition, modernization, and social integration. Religious culture is not merely a set of rituals or confessional

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practices; it is a semantic system through which individuals interpret duty, virtue, dignity, family, justice, and the meaning of life. Secular culture is not simply the absence of religion; it is an institutional and intellectual order that organizes public life on the basis of law, rational debate, scientific education, pluralism, and the autonomy of citizenship. In the context of Uzbekistan, the synthesis of these two dimensions requires a refined methodological approach, because an overly simplified opposition between religion and secularism may produce artificial conflicts, while an uncritical merger of the two may weaken the neutrality of public institutions and the freedom of conscience of individuals[4].

The constitutional and legal framework of Uzbekistan gives particular importance to the secular character of the state and the guarantee of freedom of conscience. The updated constitutional order defines Uzbekistan as a sovereign, democratic, legal, social, and secular state, while also recognizing the separation of religious organizations from the state and their equality before the law. The Law on Freedom of Conscience and Religious Organizations further regulates the legal sphere of religious activity and the protection of individual belief[5]. These norms create the formal environment in which youth may develop spiritual interests while remaining integrated into a secular civic order. In this sense, secularism in Uzbekistan should not be interpreted as hostility toward religion, but as a legal-political principle that protects society from confessional monopolization and protects religion itself from politicized instrumentalization.

At the same time, globalization complicates the value landscape of youth. The digital environment allows religious knowledge, secular ideologies, consumerist lifestyles, political narratives, and cultural symbols to circulate without traditional filters. A young person may receive religious instruction from family, moral education from school, professional aspirations from higher education, lifestyle models from global media, and ideological messages from social networks. This plurality creates both opportunities and risks[6]. It may broaden the intellectual horizon of youth, strengthen tolerance, and encourage comparative thinking; yet it may also generate fragmentation, superficial religiosity, cultural imitation, radical interpretations, or relativistic indifference toward moral norms. Consequently, the scientific analysis of youth attitudes must avoid both romanticizing traditional culture and absolutizing modern secular trends. The central question is how a balanced, critical, humane, and socially responsible worldview can be formed within this plural cultural field[7].

In the present article, the attitude of Uzbekistan's youth is interpreted as a multidimensional configuration that includes cognitive, emotional, axiological, behavioral, and institutional components. The cognitive component refers to young people's knowledge about religion, secularism, law, science, and national history. The emotional component concerns feelings of belonging, respect, trust, or anxiety in relation to religious and secular symbols. The axiological component expresses the hierarchy of values through which youth evaluate family, freedom, duty, education, career, spirituality, and public responsibility. The behavioral component appears in everyday practices, communication style, participation in rituals, educational choices, and civic activity. The institutional component reflects the role of family, school, university, mahalla, religious organizations, media, and state policy in shaping youth consciousness. Such a complex structure enables a more accurate analysis than a binary model of "religious versus secular."

Literature review

The scholarly literature on the interaction between religious and secular culture in Uzbekistan demonstrates that the problem cannot be reduced to the administrative regulation of religious activity or to the descriptive study of youth values. It belongs to the broader field of socio-philosophical inquiry where the concepts of identity, cultural continuity, moral education, modernization, and civic integration are examined in their mutual dependence. Among Uzbekistani researchers, A.A.

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Abdullayev has made a direct contribution to the study of the harmony of religious and secular culture in the activity and worldview of Uzbekistan's youth. His dissertation abstract and related publications focus on the socio-philosophical characteristics of ensuring the harmony of religious and secular culture among young people, defining the process as an object of philosophical research rather than as a merely pedagogical or ideological question[8]. Abdullayev's works are important because they connect the religious-secular relationship with global change, national-cultural transformation, the prevention of interreligious and intercultural tensions, and the praxiological features of youth behavior in modern Uzbek society. His research plan and list of publications indicate that he has analyzed the historical genesis of religious and secular culture, the theoretical foundations of their interrelationship, and the factors influencing harmony between these two spheres. This makes his approach especially relevant to the present article, since it interprets youth not as passive bearers of inherited values but as social actors whose worldview is shaped by the dialectic of tradition, globalization, national identity, and civic responsibility.

A second significant contribution is associated with Zilola Khalilova, a researcher affiliated with the Beruni Institute of Oriental Studies of the Uzbek Academy of Sciences, whose work on religion and spirituality in public schools of post-Soviet Uzbekistan examines the educational and ideological dimensions of religious knowledge within a secular public order. Khalilova's analysis is valuable because it shows that secular education in Uzbekistan does not necessarily eliminate religious meanings; rather, it often translates them into the language of national culture, morality, historical memory, and ideological immunity against destructive fundamentalism. Her research emphasizes that religion remains intertwined with society even when the state identifies itself as secular, and that the teaching of religion in public education is approached through academic and cultural frameworks rather than through confessional indoctrination[9]. This position enables a more nuanced understanding of youth attitudes: the young generation may respect religious traditions while simultaneously internalizing secular educational norms, scientific rationality, and civic principles. In comparison with Abdullayev, who places stronger emphasis on the socio-philosophical harmony of religious and secular culture in youth activity, Khalilova highlights the institutional and educational mechanisms through which religious-spiritual meanings enter the secular school environment. Together, these two Uzbekistani scholarly perspectives make it possible to construct a comprehensive analytical framework: Abdullayev provides the philosophical model of harmony, while Khalilova clarifies the educational and cultural mechanisms of mediation. Their works confirm that the religious-secular question in Uzbekistan is not a confrontation between faith and modernity, but a historically evolving process of cultural synthesis, legal regulation, and moral education under the pressures of globalization.

Analytical dimension	Religious culture	Secular culture
Value function	Moral duty, compassion, continuity, spiritual responsibility	Legal equality, freedom of conscience, rational public order
Youth identity	Belonging to heritage, family ethics, symbolic memory	Civic participation, professional self-realization, global openness
Risk if absolutized	Dogmatism, isolation, politicized religiosity	Moral relativism, cultural imitation, spiritual emptiness
Constructive synthesis	Humanistic spirituality and tolerance	Institutional neutrality and scientific education

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Methodological part

The methodological basis of this article is built on an integrative socio-philosophical strategy that combines dialectical, comparative-historical, axiological, hermeneutic, structural-functional, and civilizational methods, because the attitude of Uzbekistan's youth toward religious and secular culture cannot be adequately explained by a single disciplinary lens. The dialectical method was used to reveal the internal unity and tension between tradition and modernization, faith and rationality, national identity and global openness, individual freedom and social responsibility. Through this method, religious and secular culture were not treated as mutually exclusive systems, but as historically formed and functionally differentiated value orders that may enter into contradiction, complementarity, transformation, and synthesis. The comparative-historical method was applied to examine how the religious-secular relationship has changed in the transition from post-Soviet identity reconstruction to the present stage of global digital communication and youth policy modernization. This method made it possible to distinguish stable cultural foundations from historically contingent forms of their expression.

Results

The results of the socio-philosophical analysis show that the attitude of Uzbekistan's youth toward religious and secular culture is characterized by a tendency toward selective synthesis rather than rigid opposition. Most importantly, the cultural consciousness of youth is formed through the simultaneous recognition of spiritual heritage and modern secular opportunities. Religious culture is perceived as a source of moral orientation, family discipline, respect for tradition, compassion, modesty, and collective responsibility. Secular culture is perceived as a source of education, professional development, legal equality, scientific thinking, civic participation, and openness to global achievements. The coexistence of these attitudes indicates that the worldview of young people is not fragmented by necessity; rather, it becomes fragmented only when society fails to provide conceptual and educational mechanisms for harmonizing religious values with secular norms. When the relationship is explained through tolerance, constitutional legality, academic knowledge, and national identity, youth are able to combine spiritual belonging with modern social participation.

Discussion

The discussion of the topic may be deepened through a polemical comparison between two influential foreign thinkers: Jürgen Habermas and Charles Taylor. Habermas approaches the religious-secular relationship from the standpoint of communicative rationality and the public sphere. In his theory of the post-secular society, he does not demand the disappearance of religion from public life; however, he argues that religious arguments must be translated into a language accessible to all citizens when they enter democratic decision-making. From this perspective, the attitude of Uzbekistan's youth toward religious and secular culture should be formed in such a way that religious convictions may inspire moral motivation, but public norms must be justified through constitutional, rational, and universally communicable principles. Habermas would therefore support the strengthening of secular education, legal literacy, deliberative culture, and media responsibility. His approach is useful for Uzbekistan because it protects the neutrality of the state and prevents the monopolization of public space by any single religious interpretation. At the same time, it recognizes that religious traditions can preserve moral intuitions that modern societies should not ignore[10].

Conclusion

In conclusion, the attitude of Uzbekistan's youth toward religious and secular culture under globalization must be interpreted as a complex socio-philosophical phenomenon that reflects the transformation of national identity, moral consciousness, civic responsibility, and cultural continuity.

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The analysis demonstrates that religious and secular culture should not be placed in a simplified antagonistic relationship.

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