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THE NEED TO PROTECT YOUTH FROM DESTRUCTIVE IDEAS IN THE PROCESS OF GLOBALIZATION

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Annotation

In the context of globalization, the rapid flow of information and the intensification of cultural interaction have created both new opportunities and serious challenges for young people. Along with positive influences, globalization also facilitates the spread of destructive and extremist ideas that can negatively affect the worldview, moral values, and social behavior of youth. This article analyzes the ideological risks faced by young people in the globalized world and emphasizes the importance of strengthening cultural identity, critical thinking, and spiritual–moral education. Particular attention is paid to the role of family, educational institutions, and society in protecting youth from harmful ideologies and in forming ideological immunity.

Keywords: Globalization, youth, destructive ideas, ideological immunity, cultural identity, education, spirituality, social stability.

Introduction

A people who are morally disarmed and whose spiritual roots are weakened become vulnerable even to the simplest threats. Today, every country—large or small—is seeking its own interests at the crossroads of our planet. In assessing events and phenomena, nations primarily act from the standpoint of their self-interest, which makes it necessary to remain vigilant and alert. Forces far from impartiality, in the era of globalization, have begun to target the morality of other



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peoples and nations. They effectively use tools that may initially appear harmless, “attractive” or “enticing,” including the Internet, radio, television, mass media, and multi-episode film productions wrapped in appealing visuals and scenes. The main aim of these efforts is to influence the minds and hearts of young people, diverting them from the right path.

The negative impact of globalization on youth upbringing manifests in the following ways:

First, the rapid development of information technologies has brought the Internet, mobile phones, telecommunications, and various media publications into widespread use. The “values” promoted through these channels often distance our youth from their national values. In other words, they contribute to the formation of “rootless individuals” who are disconnected from their historical and cultural heritage.

Second, the increasing spread of “popular culture” in various forms among young people is evident in their clothing, hobbies, leisure activities, taste preferences, and attitudes toward national values. This “popular culture,” reflecting foreign cultural values, fosters Western-style individualism, egocentrism, nihilism, recklessness, shamelessness, and violence in youth, as well as indifference toward national values and social interests.

Third, imitation and blind adherence to Western ideals are increasingly observed among young people. Foreign moral and behavioral standards, propagated through films, fashion, and advertising, influence the consciousness of youth, often without their realization. As a result, spending time on computer games rather than reading,



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or watching shallow films of various genres, is becoming a habit among young people.

It is well-known that Western societies prioritize personal freedom and individual rights, as well as the freedom of self-expression, while Eastern cultures emphasize communal interests, family honor and sanctity, social traditions and order, and respect for elders. These significant differences in perspectives on individuals and society contribute to intercivilizational conflicts, which are expected to intensify in the coming years. In the context of globalization, intercultural integration should primarily be built on moral, ethical, educational, and universal human values. Unfortunately, in many cases, the process of gradually alienating youth from their national identity, undermining national traditions and customs, and erasing historical memory is accelerating, allowing external forces to assert influence over nations.

Today, the majority of information is transmitted worldwide via the Internet. Indeed, the Internet is one of the greatest inventions of the 20th century, providing a massive information highway for exchanging knowledge. At the same time, experience shows that any development can be used for dual purposes. Currently, many young people spend their free time in Internet clubs, accessing colorful information and content. While this provides significant educational opportunities, foreign ideas entering through this system often conflict with national ideology and negatively influence the moral development of youth.

Today, through mobile phones connected to computers, it is possible to communicate with people in any part of the world and obtain the desired information. Information affects human life in multiple directions. In the information age, a phenomenon called “virtualization” occurs—information becomes a powerful tool that can trigger global concerns and problems. For example, while humanity feared nuclear attacks during the former Soviet system,



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the current global information network not only opens vast opportunities but also creates serious anxieties in human life.

In the information age, the dissemination and reception of information via the Internet have become commonplace. At the same time, “cyberterrorism” has emerged, whereby certain individuals, acting in their own interests, organize aggressive information attacks. In the context of globalization, such attacks are facilitated through various information systems and technologies, leading to the spread of information assaults and mass culture. The information disseminated via the Internet also affects the national values inherited from our ancestors. Since we have preserved our national identity and gained recognition as an independent state in the world, some countries attempt to carry out information attacks through global networks.

The negative impact of information globalization on youth upbringing manifests in several ways:

First, the rapid development of information technologies has introduced the Internet, mobile phones, telecommunications, and various media publications into widespread use. The “values” promoted through these channels often distance our youth from national values, leading to the formation of “rootless individuals” disconnected from their historical and cultural heritage.

Second, the spread of “popular culture” in its various forms among young people is increasing. This is expressed in clothing, hobbies, leisure activities, taste preferences, and attitudes toward national values. Popular culture, reflecting Western values, fosters Western-style individualism, egocentrism, nihilism, recklessness, shamelessness, violence, and indifference toward national values and social interests among youth.



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Third, imitation and blind adherence to Western ideals are increasingly observed. Foreign moral and behavioral standards, disseminated through films, fashion, and advertising, subtly influence young people's consciousness. As a result, youth spend more time on computer games than reading books and develop a habit of watching content-poor, often violent films.

In such a complex and intense environment, how can we protect youth from the negative effects of globalization? In our view, the following directions require primary attention:

Achieving harmony between national and universal human values. This includes honoring parents, preserving the sanctity of the family, fulfilling one's duties, mutual kindness, chastity, honor, decency, and following the moral guidance of teachers and mentors.

Studying and applying the achievements and lessons of universal practices in shaping youth consciousness, promoting respect for other nations, a conscious approach to their culture and national values, and reflecting humanitarian and tolerant ideas in social relations.

Organizing educational and moral-spiritual activities in accordance with youth interests, avoiding coercion or force, and fully covering the various spheres that form the primary focus of young people's attention. This includes actively using information technologies (mass media—newspapers, magazines, radio, television, and the Internet) and increasing online resources, multimedia content, and videos that reflect national values. It also involves leveraging the educational potential of music and cinema to positively influence youth consciousness.

Developing national intellectual potential through education and upbringing, integrating customs, traditions, and values into youth worldview in alignment with universal values, and enhancing youth political awareness, legal, moral, and aesthetic culture.



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Creating social and psychological conditions that enable youth to prioritize national and societal interests over personal gain, fully understand their duties to society and the nation, and work for the well-being and prosperity of the people. Forming ideological immunity in youth and systematically promoting national ideas.

Addressing these issues and fostering a sense of national pride in the educational process ensures the effectiveness of upbringing in the context of globalization. Our President has emphasized that “Spirituality is a powerful weapon,” recognizing that rich national spiritual heritage serves as a saving and protective force against threats to society. The centuries-old moral and spiritual values, refined and enriched over time, serve as a shield and contribute to the advancement of our country.

Moral and spiritual education occurs in two stages. The first stage focuses on shaping individual morality based on the historical development of national values, emphasizing faith, knowledge, responsibility, and compassion, beginning with religious education. The second stage reflects the material manifestation of morality, closely linked to culture, often developing at the intersection of morality and economics, morality and politics, encompassing complex educational directions. This article focuses on pure moral education to the extent possible.

The immense heritage left to us by our ancestors contains enormous potential. Its full utilization can contribute not only to national education but also significantly to the development of global pedagogical science. The primary goal is the upbringing of youth; however, achieving this requires first educating the educators. In this regard, it is important to distinguish between educational directions and educational methods.

Educational directions refer to the various aspects of shaping the morality of students, while educational methods are the tools and approaches applied during



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the upbringing process. These methods are entirely the responsibility of educators. Examples include education through love, exemplary behavior, play, lectures, rewards and punishments, labor education, and various teaching systems. Educational directions, in turn, encompass all main and supplementary forms of youth upbringing necessary for developing a morally mature individual across fundamental areas of human and societal life.

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