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### **THE IMPACT OF MEDIA ON SOCIAL RELATIONS**

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#### **Annotation:**

Modern media are becoming an integral part of the system of social relations as a result of the development of science and technology. As a result of globalization, media are emerging not only as a means of disseminating or producing information, but also as a social institution that forms social consciousness, national values and traditions, patriotism and a sense of national identity in society. The research work comprehensively and theoretically analyzed social relations and their types, the impact of media on social relations. As a result, practical recommendations were developed on the basis of scientific approaches to develop the media space in society, increase the level of media literacy of the population, and create national media products. The research work can be used by students of higher education institutions, teachers and mentors, representatives of the field working in the field of journalism and media, and researchers conducting scientific research in the field of media and mass media.

**Keywords:** Social attitude, society, media, mass media, social network, information, social institution, mentality, national value, national content, media literacy.



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### Introduction

In the 21st century, the development and advancement of media and mass communication have expanded in a uniquely dynamic manner. In the past, media primarily functioned as a means of informing the public and delivering news; however, today it has evolved into a powerful force that drives society, shapes people's worldviews, and provides them with an endless flow of information. One of the main reasons for this transformation is the rapid progress of science and technology, the widespread use of social networks, and the increasing integration of all spheres of society.

From birth, individuals enter into social relations with family, community (mahalla), educational institutions, mass media, and other social institutions. These interactions play a crucial role in shaping their future worldview, beliefs, behavior, and position in society. This raises important questions: What types of social relations exist? What are the positive and negative impacts of media on social relations?

This study aims to analyze these questions from a socio-philosophical perspective, while also revealing the role of media in the development of society and the socialization of individuals.

### Literature Review

To date, numerous Russian and local scholars have conducted scientific research, studies, and observations on media and information communication tools, media literacy, and their impact and effectiveness on social relations, societal development, and the international image of the state.

In particular, Russian researcher R.A. Dukin, in his dissertation entitled "The Institute of Social Media in the Regional Communication Space" [1, pp. 14–24], analyzed the role, functions, and significance of social media as a social institution within society. Meanwhile, researcher Chen Di, in his study "The Role and



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Importance of Social Media in Solving Socio-Political Problems in Society” [2, pp. 12–70], examined the concept of social media, its stages of development, and its function as a tool for ensuring communication between the government and society.

Local researchers B. Namazov, M. Fayziyeva, and Sh. Sharofiddinov, in their manual “Media and Information Literacy” [3, pp. 12–86], explored the level of media and information literacy in society, issues related to creating media content, and its proper use, and developed practical recommendations.

The analysis of the existing literature indicates that the impact of media on social relations has not yet been sufficiently studied from a socio-philosophical perspective. This, in turn, necessitates further research and a deeper analysis of both the positive and negative effects of media.

### **Research Methodology**

In this study, the following scientific methods of cognition were employed: analysis, synthesis, deduction, induction, historical and logical approaches, modeling, retrospective analysis, hermeneutic interpretation, and systems analysis. The research methodology serves to clarify the conceptual meaning of media and its socio-philosophical foundations, as well as to reveal the impact of media on societal development.

### **Analysis and Results**

According to the well-known statement of the great Russian literary critic and theorist Vissarion Grigoryevich Belinsky (d. 1848), “Man is created by nature, but the force that shapes and develops him is society” [4, p. 161]. When a person is born, they exist merely as a biological being, capable only of breathing and nourishment. Their speech, morality, and worldview gradually develop through



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engagement in social relations within society. The formation of an individual as a personality occurs under the influence of various social institutions such as family, school, mass media, religious organizations, and others.

American sociologist Talcott Parsons (d. 1979), in his theory of the “system approach,” emphasized that “no one in society acts in isolation; individuals adjust their actions according to others and influence each other. Such mutual influence constitutes the system of social relations” [5, p. 9]. In simple terms, if we consider the system of social relations within a family: the father is responsible for providing and ensuring security, the mother manages household duties and upbringing, while children are engaged in education and skill development. The actions of parents are directed toward meeting the needs of children, and the quality of children’s education depends on parental supervision. Thus, all members of the family are interconnected, and their actions emerge not individually but through mutual interaction. This set of interactions is referred to as a system of social relations.

Russian philosopher and sociologist Nikolai Alexandrovich Berdyaev (d. 1948), in his work “Spirit and Reality,” directly links social relations to human spirituality. According to him, “the active or passive nature of a person’s spirit depends on their ability to establish social relations with others. If a person does not engage in social events or perceives them as unchangeable realities, their spiritual strength weakens” [6, p. 345]. From a philosophical perspective, this can be illustrated through an example: during a lesson in an educational institution, a complex or unclear issue may arise. If a student asks questions, engages in discussion, and interacts socially, their intellectual and spiritual activity increases. Conversely, if they remain passive and avoid interaction, their mental and spiritual capacity diminishes.



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In the formation of social relations within society, the role and significance of media are crucial. Social relations are not only established through direct communication but also through modern mass media and communication tools.

American activist and political figure Malcolm Little (d. 1965) once stated in one of his speeches: “The media is the most powerful entity on earth. They have the power to make the innocent guilty and the guilty innocent, and that is power because they control the minds of the masses” [11].

As a result of scientific and technological development, media today has become a mechanism that shapes, regulates, and controls social relations. For example, if we consider youth—the most active segment of society—they have increasingly become both producers and primary consumers of media content. The emergence of bloggers and the spread of short video content (such as “vines”) have influenced young people’s behavior, including their style of dress, eating habits, and social conduct. Consequently, media plays a significant role in shaping social relations and value systems.

Another example of media’s regulatory function can be observed in cases where individuals are punished for illegal activities, such as corruption or serious violations of traffic rules. When such incidents are widely publicized through media, society reacts by condemning the offenders, thereby reinforcing social norms and encouraging others to comply with laws and regulations.

In simple terms, media can be considered a social institution that plays a key role in shaping social relations among individuals. Social relations are defined as the various interactions between people that arise as a result of their collective material and spiritual activities [7, p. 149].

Social relations are generally divided into material and spiritual relations. Material social relations arise from individuals’ daily needs and demands and are formed



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through their interactions with others. In other words, these are relations connected with achieving tangible objects that can be seen and physically accessed.

In particular:

Economic relations refer to interactions among individuals in various spheres of society that are related to financial activities. For example, a farmer sells the products he has grown in the market and receives money in return; a factory or enterprise owner employs workers and pays them wages; citizens pay taxes to the state, which in turn contributes to the development of the social sector.

Social protection relations usually describe the interactions between the state and citizens. These are relations aimed at meeting the needs of vulnerable groups in society. They include free access to education, assistance to those in need, provision of housing, food, clothing, and other forms of social support.

Consumption relations refer to interactions between sellers and buyers, or service providers and consumers. For instance, a person entering a shop interacts with a seller; a passenger uses transportation services; a student engages with a teacher. As a result, one party becomes a consumer, while the other becomes a producer or service provider.

Labor relations are associated with individuals' work activities and the wages they receive in return. For example, a construction worker works for a company and is paid by the employer; a teacher educates students and receives a salary from the state; a doctor treats patients and is compensated accordingly.

Spiritual social relations, on the other hand, are primarily connected with a person's knowledge, worldview, education, upbringing, and thinking. These include:

Spiritual and educational relations, which create the foundation for an individual to develop into a morally upright and culturally enriched person. Examples include the relationship between parents and children in upbringing, the interaction between teachers and students in the educational process, participation in religious



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institutions such as mosques and madrasas, and engagement with educational media content.

Political relations, which are directly linked to processes within the political sphere of society. These include participation in elections, engagement with political parties and their activities, involvement in political programs, and efforts to increase political awareness.

Family spiritual relations, which involve the role of parents in raising children to become educated, morally sound, and faithful individuals. This includes teaching basic etiquette, honesty, respect for elders, kindness to others, and fostering the development of an ethical personality.

Religious spiritual relations, which encourage individuals toward goodness, honesty, kindness, moral purity, respect for parents, and avoidance of harming others. Through such relations, individuals can achieve spiritual purification and inner peace.

Media and information communication tools have a broad and influential impact on social relations among individuals in society. As a result of globalization, media today not only contributes to shaping individuals into educated, ethical, and socially responsible members of society but also, at times, serves as a channel for spreading misinformation, fake news, and unverified data.

Citizens benefit from media tools in gaining education, staying informed about current events, and acquiring professional skills. In recent years, especially among young people, it has become increasingly common to obtain knowledge online through media platforms, attend tutoring courses, and regularly follow the news. For example, through databases such as “Ziyo.net,” “Natlib.uz,” and “Dissercat.uz,” individuals can access necessary literature and academic resources. Through official news websites like “Kun.uz,” “Daryo.uz,” and “Uzreport.uz,” they can stay informed about developments in the world and the region. Moreover,



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through social media platforms such as “YouTube,” “Telegram,” and “Facebook,” individuals can learn various professions (such as hairdressing, cooking, tailoring, IT programming, blogging, electrical repair, welding, etc.). According to data from UNESCO (2023) and the OECD (2024), more than 75% of young people aged 16–25 rely on social media and online communities when choosing their future profession [8, p. 148].

Media also plays an important role in strengthening interethnic harmony and social cohesion. In a country, media serves as a key factor in maintaining peace and stability among different ethnic groups, preventing the population from being influenced by provocative information, and limiting the use of unreliable sources. For instance, in June 2025, the escalation of tensions between Iran and Israel caused panic and fear among citizens in many countries, including Uzbekistan. In such situations, the Ministry of Foreign Affairs addressed the public through media channels, urging citizens to remain calm and assuring them that there were no direct threats to national security. It was emphasized that “Uzbekistan continues diplomatic relations with both countries, and their conflict does not correspond to our national interests” [12].

Media also contributes significantly to promoting national culture, art, values, and traditions. In the context of globalization, preserving national identity and promoting cultural heritage has become an urgent task for many countries. Media has emerged as a leading mechanism in achieving this goal, as people of all age groups—from children to the elderly—are consumers of media content. In recent years, media outlets have actively covered national holidays, festivals, and ceremonies. For example, during the celebration of Navruz, preparations and festivities are held across the country. Each region showcases its unique traditions, including national dances, performances, cuisine, and sports. Media ensures that these events are widely broadcast not only locally but also internationally. As a



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result, interethnic harmony is strengthened, national identity is preserved, and a sense of patriotism is fostered.

Furthermore, media has a significant impact on addressing social problems within society. It acts as a bridge between the state and citizens, helping to identify and resolve pressing social issues. Media serves as a social institution that conveys the concerns of the population to government bodies, public organizations, and local authorities, while also monitoring the implementation of decisions aimed at resolving these issues.

In recent years, efforts to study and address social problems have led to the digitalization of public services, the establishment of public reception offices, the launch of the Presidential portal, and the growing influence of media programs such as “Millar,” “Kun.uz,” “Daryo.uz,” “Uzreport,” as well as the activities of bloggers on social networks. Their main function is to draw public attention to social issues and to monitor the execution of policies and decisions aimed at solving them.

However, the ineffective or improper use of media can negatively affect social relations. This may lead to the emergence of misconceptions and distorted perceptions in society, increased threats to social stability and security, and a decline in the overall quality of life.

Reduction of real interpersonal communication in society. As a result of the rapid development of information and communication technologies, internet access has significantly improved not only in urban centers but also in remote areas. Today, almost every family member owns a mobile phone or smartphone. In many households, family members interact with each other only during meals, such as breakfast or dinner. Even at these times, they are often preoccupied with their phones—engaging in online communication or browsing social media—rather than participating in real-life conversations.



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Thus, despite being physically together, individuals are becoming increasingly distant from one another emotionally and psychologically. This phenomenon is also observable in public spaces such as streets, buses, and metro stations, where young people are often absorbed in their smartphones, ignoring elderly individuals, women with children, or others in need of assistance. In simple terms, excessive dependence on media fosters indifference among individuals. As Russian researcher A.V. Sokolov notes, “communication through electronic means leads to decreased attention, reduced intellectual capacity, and mental passivity” [9, pp. 105–106].

Disclosure of information related to personal dignity and privacy. With the rapid advancement of science and technology, modern media allows information to spread globally within seconds, enabling widespread public reactions and opinions. Unfortunately, among such information, there are also cases that violate personal dignity and privacy. According to legislation, capturing photos or videos of individuals and sharing them publicly without their consent is prohibited. However, in recent years, social media platforms have witnessed an increase in cases involving violations of personal dignity.

For example, incidents such as students humiliating teachers, individuals being blackmailed with the threat of exposing compromising content, or cyberattacks causing significant financial damage have become more frequent. As a result, victims often experience psychological distress, depression, disruption of personal life, and in some cases, social isolation.

Spread of misinformation, fake news, and false reports. Throughout human history, information has been one of the most consumed “products.” Regardless of its reliability, individuals have always sought information as a necessity. The history of misinformation dates back to ancient times. For instance, in the novel “O‘tgan kunlar” by Abdulla Qodiriy, the fake letter



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written on behalf of Otabek to Kumush serves as an example of fabricated information.

In today's context, not only unofficial sources but even some official media outlets occasionally disseminate false or misleading information. For example, on March 13, 2019, the news website "Xabar.uz" reported the death of the Chairman of the Muslim Board of Uzbekistan, Mufti Usmonxon Alimov. However, within two hours, the website "davletov.uz" clarified that the news was misinformation [10, p. 31]. Subsequently, official platforms such as "UzA" and "Kun.uz" also confirmed that the report was false.

The spread of fake news and misinformation by media can lead to serious consequences, including social instability, panic and fear among the population, loss of trust in information sources, and an increase in fraud and violence within society.

The advancement of media technologies has opened up numerous opportunities and conveniences for individuals. For example, online shopping, digital payments, дистанцион (distance) education, and access to documents in electronic form have significantly simplified everyday life. However, alongside these positive aspects, the negative impact of media on social relations has also become a pressing issue in society.

One of the most concerning aspects is the negative influence of media on the spiritual and moral development of young people. In recent years, media platforms have increasingly promoted content that contradicts national values, encourages violence, and violates moral norms. Such content is widely observed in both domestic and foreign films, low-quality television series, bloggers' short videos (vines), and other forms of media products.

In particular, there has been a growing trend of presenting inappropriate behavior, vulgarity, and immoral actions among youth in an attractive and appealing manner.



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Moreover, instances of vigilantism (self-administered justice) are sometimes portrayed as legitimate or justified actions. One of the most alarming and distressing aspects of this issue is the increasing involvement of young women in such acts of vigilantism.

Imitation of such harmful behaviors by young people can lead them toward criminal activities, negatively affect their future, and prevent them from finding their rightful place in society. Therefore, the impact of media on youth morality requires careful consideration and responsible regulation.

### Conclusion and Recommendations

During the course of the study, the material and spiritual types of social relations, as well as the positive and negative impacts of media on these relations, were analyzed from a socio-philosophical perspective. The findings demonstrate that media can act both as a driving force for societal development and as a mechanism that mobilizes social processes. At the same time, the misuse of media for selfish or harmful purposes can lead to disorder and the spread of immoral behavior within society. These conclusions were supported by relevant evidence and examples.

Based on the research results, the following recommendations have been proposed: **Develop a systematic mechanism for studying the impact of modern media on society.** Considering the multifaceted influence of media on social relations, it is necessary to establish a comprehensive system for continuously analyzing media effects. This will enable the identification of both positive and negative aspects of media influence, while also contributing to the preservation of national values and traditions and the promotion of national identity.

**Establish a monitoring and filtering system for national media content.** It is important to strengthen administrative and legal measures against bloggers and content creators who promote immorality, violence, or content that contradicts cultural norms. This will help improve the level of media literacy among the



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population, promote a healthy lifestyle, and support the moral development of youth.

**Encourage media producers who promote interethnic harmony and positive values.** Providing both material and moral incentives to creators who produce content that fosters patriotism, humanism, and social cohesion is essential. As a result, such initiatives will contribute to ensuring national stability and security, promoting cultural heritage, and strengthening a sense of loyalty to the الوطن (homeland).

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