

# The Axiological Paradigm of National Ideology and Factors of Ideological Stability in the Context of Social Transformation: A Socio-Philosophical Analysis

Barno Matchanova

Department of National Idea and Philosophy, Urgench State Pedagogical Institute, Urgench, Uzbekistan

Corresponding Email: barno\_matchanova@urspi.uz

ORCID: 0009-0004-5217-6435

**Abstract.** This article offers a socio-philosophical analysis of the axiological (value-based) paradigm of national ideology and of the factors that sustain ideological stability under conditions of accelerated social transformation, digitalization and globalization. Methodologically, the study combines a theoretical-analytical reading of classical and contemporary axiological sources, a comparative-axiological procedure for relating national and universal values, a phenomenological-hermeneutic reconstruction of value-consciousness and narrative identity, and a systemic-synergetic account of stability. Three results are reported. First, the value structure of national ideology is reconstructed as a three-tier hierarchy comprising existential-spiritual, historical-cultural and practical-social values, each with a distinct socio-philosophical function. Second, five factors of ideological stability are identified and specified: internal coherence of the value system, the presence of higher goals and existential meaning, the reflexive character of value-consciousness, the balance between personal interests and collective values, and the resilience of value continuity and cultural sovereignty. Third, the mechanisms through which these values are institutionally reproduced are described in terms of habitus and symbolic capital. The novelty of the study lies in conceptualizing national ideology not as a rigid dogmatic system but as a dynamic spiritual-value core with adaptive potential, capable of regulating socio-institutional practice and safeguarding cultural sovereignty in a hyper-connected information society.

**Keywords:** Axiology, Ideological Stability, Cultural Sovereignty, Digital Information Space, Social Transformation.

## 1 Introduction

The acceleration of social transformation, the intensification of global information flows and the growing complexity of cultural interaction confront contemporary societies with the imperative of re-examining the spiritual and philosophical foundations of national ideology. In Uzbekistan, which is pursuing an independent trajectory of development and rapid modernisation, this question carries a distinct ontological and epistemological significance, since the country must harmonise its historical and cultural continuity with contemporary civilisational processes and with the emerging digital society [2]. As Sh. M. Mirziyoyev has emphasised, building a New Uzbekistan requires, above all, new thinking, new perspectives and new approaches [1, p. 42]. The philosophical and methodological content of this approach is expressed most clearly in the deliberate strengthening of the axiological — that is, the value-spiritual — foundation of national ideology.

The problem of ideological stability has traditionally been addressed within political science and sociology, primarily through institutional and organisational frameworks. Classical studies of nationhood have shown that national communities are sustained by shared imaginative and symbolic resources rather than by administrative structures alone [3], and that national identity is constituted by a durable configuration of myths, memories, values and symbols transmitted across generations [4]. These contributions clarify how national communities cohere, yet they remain largely descriptive with respect to the internal value hierarchy that gives an ideological system its resilience. Institutional approaches, in turn, illuminate the external political attributes of ideology while leaving its ontological and value-based foundations insufficiently analysed. The vitality of any ideological system in the face of external destructive pressure nevertheless depends on the strength and internal coherence of the hierarchy of values held within society.

This gap defines the objective of the present study: to uncover the axiological foundations of national ideology through socio-philosophical analysis, and to provide a conceptual basis for the factors that ensure ideological stability in the information age. The study addresses three research questions. How is the value structure of national ideology internally organised? Through which mechanisms are its values reproduced in everyday social practice? And which factors account for its stability under conditions of digital acceleration and hyper-connectivity?

The remainder of the article is organised as follows. Section 2 sets out the methodological framework and the source base. Section 3 presents the results of the analysis: the three-tier value hierarchy, the hermeneutic reconstruction of narrative identity, the axiological dimension of digital security, the institutional reproduction of values, and the five factors of ideological stability. Section 4 summarises the conclusions and indicates their practical implications.

## 2 Materials and Methods

The study is theoretical and employs four complementary procedures. A *theoretical-analytical* method was used to examine classical and contemporary philosophical-axiological sources and to reconstruct their conceptual architecture. A *comparative-axiological* approach was applied in order to determine the dialectical relationship between national and universal human values. *Phenomenological-hermeneutic* methods were employed to investigate the structure of value-consciousness and the formation of narrative identity. Finally, *systemic and synergetic* approaches were used to model the factors of ideological stability as interacting components of an open, self-organising socio-spiritual system rather than as an additive list of conditions.

The source base comprises five strands of scholarship. The first is the transcendental axiology of the Baden School of Neo-Kantianism, which establishes the philosophical status of value as such. The second is phenomenological axiology, which supplies the model of a hierarchically ordered value order and the concept of the lifeworld. The third is philosophical hermeneutics, from which the notions of narrative identity, historical consciousness and the fusion of horizons are drawn. The fourth combines the sociology of culture, critical theory and the philosophy of the open society, which together provide the analytical vocabulary for examining institutional reproduction, communicative rationality and the risks of the digital information space. The fifth strand consists of the Uzbek axiological and socio-philosophical tradition, together with the conceptual addresses of the President of the Republic of Uzbekistan, which anchor the analysis in a concrete national context. Each source is cited at the point at which it enters the argument in Section 3.

## 3 Results and Discussion

### 3.1 The Axiological Status of National Ideology

Examining national ideology from an axiological perspective implies understanding it not merely as a set of political directives or ideological doctrines, but as the moral, ethical and ontological core of a nation. W. Windelband, a leading representative of the Neo-Kantian school, defined philosophy itself as the critical science of universal values [5, p. 29]. Developing this position, H. Rickert interpreted values as a transcendental realm that exists beyond physical reality yet confers meaning and substance upon real existence [6, pp. 112–115]. On this philosophical basis, national ideology appears as a system of shared meanings and values formed through historical experience, tested in practice and necessary for social cohesion.

M. Scheler, the founder of phenomenological axiology, disclosed the hierarchical nature of values, ordering them from lower sensory-material levels to the highest spiritual and sacred phenomena [7, p. 104]. Applied to the present subject, Scheler's model situates national ideology at the level of integrative values, from which it spiritually orients and regulates lower-order social, economic and everyday relations. E. Husserl's concept of the lifeworld (*Lebenswelt*) shows, in turn, that the everyday consciousness of a society rests upon specific spiritual and cultural pillars [8, pp. 121–128]; national ideology defines the content of precisely this lifeworld. Developing these axiological traditions in the Uzbek context, Q. Nazarov holds that value represents a subjective-objective unity in the relation of human beings to the world, expressing a social reality that is simultaneously dependent on and independent of human consciousness [9, pp. 27–31]. This definition provides a methodological key to understanding how national ideology is integrated into societal consciousness and shapes social reality.

### 3.2 The Three-Tier Structure of the Value Hierarchy

An axiological analysis of the internal structure of national ideology reveals a three-tier hierarchical system, summarised in Table 1. The first tier consists of existential-spiritual values — the Motherland, independence, peace, humanity, justice and goodness — which define the ontological existence and civilisational choice of a society. The second tier comprises historical-cultural values, including the national language, historical memory,

scientific and moral heritage, customs and the arts, which preserve national identity and secure continuity across generations. The third tier includes practical-social values such as family harmony, community (*mahalla*) solidarity, work ethic, legal awareness and responsible citizenship.

**Table 1.** The Three-Tier Axiological Structure of National Ideology

| Tier | Value category        | Representative values                                                                    | Socio-philosophical function                                       |
|------|-----------------------|------------------------------------------------------------------------------------------|--------------------------------------------------------------------|
| I    | Existential-spiritual | Motherland, independence, peace, humanity, justice, goodness                             | Defines ontological existence and civilisational choice            |
| II   | Historical-cultural   | National language, historical memory, scientific and moral heritage, customs, arts       | Preserves identity and secures intergenerational continuity        |
| III  | Practical-social      | Family harmony, mahalla solidarity, work ethic, legal awareness, responsible citizenship | Translates values into everyday conduct and institutional practice |

The philosophical significance of this hierarchy lies in conceptualising national ideology not as a dogmatic and closed system, but as a dynamic, multi-layered and open socio-spiritual structure in which the tiers are mutually conditioning: the third tier without the first degenerates into formal compliance, while the first without the third remains declarative. As J. Yaxshilikov and N. Muhammadiyev observe, national ideology becomes a genuine driving force and ideological shield for society only when it rests upon the synergetic harmony of these three levels [10, pp. 88–92].

### 3.3 Narrative Identity and the Hermeneutics of Continuity

The concept of narrative identity (*identité narrative*) proposed by P. Ricœur is of particular significance for analysing the spiritual foundations of national ideology. According to Ricœur, the identity of an individual or a community consists in the capacity to articulate and represent one’s life as a meaningful and unified story [11, pp. 167–168]. Read together with H.-G. Gadamer’s account of historical consciousness and the fusion of horizons (*Horizontverschmelzung*) [12, pp. 305–310], this perspective presents national ideology as the mode in which a nation articulates its past, present and future as a single meaningful whole. Only when a nation apprehends its history as a coherent journey can it develop a robust spiritual immunity against external ideological pressure. A. Erkaev complements this view by showing that spirituality is an internal moral force derived from a people’s historical and cultural experience, orienting its future and conferring meaning on its present [13, pp. 63–65].

### 3.4 Axiological Security in the Digital Information Space

In the era of rapid digital transformation, the problem of axiological security acquires a qualitatively new dimension. The global digital space has become a platform for asymmetric information influence, in which established value hierarchies are exposed to fragmentation and distortion. J. Baudrillard’s critique of postmodernity showed that hyperreality generates *simulacra* — copies without originals — capable of displacing authentic cultural values with artificial, consumerist constructs [14, pp. 10–18]. An uncontrolled influx of fragmented digital narratives therefore constitutes a direct challenge to national cognitive sovereignty. In response, national ideology must operate as an axiological filter that enables a society to distinguish critically between genuine cultural values and destabilising digital simulacra.

Two further considerations qualify this claim. J. Habermas’s theory of communicative action indicates that such a filter cannot be imposed administratively: value orientations retain legitimacy only when they are formed through undistorted communication within a functioning public sphere [15]. K. R. Popper, for his part, argued that the resilience of an open society rests upon the critical rationality of its citizens [16, pp. 415–420]. Taken together, these positions suggest that the cultivation of a reflective value-consciousness — particularly among young people — is the primary defence mechanism against algorithmic manipulation and cognitive alienation in networked environments, and that this cultivation is a communicative and educational task rather than a regulatory one.

### 3.5 Institutional Reproduction: Habitus and Symbolic Capital

The structural integration of national ideology into everyday life occurs through social institutions. In the light of P. Bourdieu’s theory of *habitus* and symbolic capital, national values are not abstract propositions but internalised dispositions that shape everyday behaviour and social practice [17, pp. 241–258]. The family, the education system and the community (*mahalla*) function as the principal conduits through which this symbolic

capital is generated and transmitted across generations. Where state policy and social reform are subjected to axiological expertise, institutional development aligns with the spiritual expectations rooted in the population.

This conclusion is reinforced from two directions. C. Taylor argues in *The Ethics of Authenticity* that individual selfhood can flourish only within the horizons of significance generated by collective cultural frameworks [18, pp. 37–42], while A. MacIntyre’s moral philosophy emphasises that virtues retain their vitality only when they are practised within concrete traditions and communities [19, pp. 187–191]. Preserving ideological stability is therefore inseparable from reinforcing the institutional health and cultural vitality of these social units.

### 3.6 Five Factors of Ideological Stability

The analysis presented above allows five fundamental factors of ideological stability to be identified for conditions of globalisation and digital acceleration. These are summarised in Table 2 and elaborated below.

**Table 2.** Factors of Ideological Stability and their Observable Indicators

| No. | Factor                                    | Axiological content                                                                                | Indicator of stability                                         |
|-----|-------------------------------------------|----------------------------------------------------------------------------------------------------|----------------------------------------------------------------|
| 1   | Internal coherence of the value system    | Non-contradictory integration of traditional national values with universal and democratic values  | Absence of normative conflict between tiers of the hierarchy   |
| 2   | Higher goals and existential meaning      | A clear and compelling vision of the future that confers meaning on individual and collective life | Articulated long-term societal aims recognised by citizens     |
| 3   | Reflexivity of value-consciousness        | Conscious comprehension of one’s own values and critical evaluation of information influence       | Capacity to identify and resist destructive digital narratives |
| 4   | Balance of personal and collective values | Equilibrium between individual self-expression and social responsibility                           | Low incidence of anomie and of collectivist coercion alike     |
| 5   | Value continuity and cultural sovereignty | Preservation of historical-cultural heritage and identity within the digital society               | Effective intergenerational transmission of symbolic capital   |

The first factor is the internal coherence of the value system, which requires a non-contradictory and organic integration of traditional national values with modern democratic and universal human values. The second is the presence of higher goals, ideals and prospects that confer existential meaning on the individual and on society; as V. E. Frankl demonstrated, the loss of such meaning, rather than material deprivation alone, is what produces existential vacuum [20, pp. 98–105]. National ideology must accordingly offer society a clear and compelling vision of the future.

The third factor is the reflexive character of value-consciousness: members of society must consciously comprehend their own values and possess the critical capacity to evaluate destructive information propagated through digital channels and mass culture. The fourth is the balanced alignment of personal interests with collective values, which maintains an equilibrium between individual self-expression and social responsibility. The fifth is the resilience of value continuity and cultural sovereignty, that is, the preservation of historical and cultural heritage within the digital society and its undistorted transmission to future generations. As Sh. M. Mirziyoyev has emphasised, on the path from national revival to national elevation the preservation and development of the rich cultural and spiritual heritage and of ancestral traditions is of paramount importance [21, p. 115].

Considered as a system, these five factors are interdependent rather than additive. Coherence without meaning produces a formally consistent but motivationally empty ideology; meaning without reflexivity invites dogmatism; and continuity without balance risks reproducing tradition at the expense of individual agency. Stability, in the synergetic sense adopted here, is the emergent property of their joint operation.

## 4 Conclusion

The socio-philosophical analysis conducted in this article supports four conclusions. First, in its deep nature national ideology is not merely a political doctrine or a set of ideological views, but an axiological paradigm that constitutes the spiritual-value core of a nation and safeguards its cultural sovereignty; its axiological interpretation discloses the internal protective mechanisms that operate against cognitive and digital challenges. Second, the value hierarchy of national ideology is structured as a three-tier system — existential-spiritual, historical-cultural

and practical-social — in which internal harmony, institutional reproduction through *habitus* and adaptive capacity together form the foundation of ideological stability. Third, the concepts of phenomenological axiology, narrative identity, critical theory and communitarianism jointly provide a coherent theoretical basis for the intrinsic connection between national ideology and social practice. Fourth, the five identified factors of ideological stability constitute a methodological framework for cultivating value-consciousness in education, for conducting axiological evaluation of social and institutional reforms, and for strengthening national spiritual immunity against information threats.

The study is theoretical in character, and its principal limitation follows from this: the proposed framework has not been tested empirically. Future research could operationalise the indicators listed in Table 2 through sociological survey instruments and content analysis of digital discourse, thereby making the five factors amenable to measurement in specific national contexts.

## Declarations

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