

DIGITAL TRANSFORMATION AND THE PRIORITY TASKS OF IMPROVING SPIRITUAL–MORAL EDUCATION IN A GLOBALIZED SOCIETY

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Abstract

Digital transformation is a process of profound change caused by the deep penetration of information and communication technologies and digital tools into all spheres of social life, including the system of education and upbringing. This article analyzes the new opportunities and threats facing the spiritual–moral education of youth in a globalized and digitalized society, the impact of the digital environment on the worldview of young people, the formation of spiritual immunity and digital literacy, and the priority tasks of improving spiritual–moral education, drawing on the scholarly views of Uzbek and foreign researchers and current normative documents.

Keywords: Digital transformation, globalization, spiritual–moral education, youth, digital environment, spiritual immunity, digital literacy, national values, education, worldview.

Introduction

RAQAMLI TRANSFORMATSIYA VA GLOBALLASHGAN JAMIYATDA MA‘NAVIY TARBIYANI TAKOMILLASHTIRISHNING USTUVOR VAZIFALARI

Annotatsiya

Raqamli transformatsiya – bu axborot-kommunikatsiya texnologiyalari hamda raqamli vositalarning jamiyat hayotining barcha sohalariga, jumladan ta‘lim va tarbiya tizimiga chuqur kirib borishi natijasida yuzaga keladigan tub o‘zgarishlar jarayonidir. Ushbu maqolada globallashgan va raqamlashgan jamiyatda yoshlar

ma'naviy tarbiyasi oldida turgan yangi imkoniyat hamda tahdidlar, raqamli muhitning yoshlar dunyoqarashiga ta'siri, ma'naviy immunitet va raqamli savodxonlikni shakllantirish masalalari hamda ma'naviy tarbiyani takomillashtirishning ustuvor vazifalari o'zbek va xorijiy olimlarning ilmiy qarashlari hamda amaldagi normativ hujjatlar asosida tahlil qilinadi.

Kalit so'zlar: raqamli transformatsiya, globallashuv, ma'naviy tarbiya, yoshlar, raqamli muhit, ma'naviy immunitet, raqamli savodxonlik, milliy qadriyatlar, ta'lim, dunyoqarash.

ЦИФРОВАЯ ТРАНСФОРМАЦИЯ И ПРИОРИТЕТНЫЕ ЗАДАЧИ СОВЕРШЕНСТВОВАНИЯ ДУХОВНО-ПРАВСТВЕННОГО ВОСПИТАНИЯ В ГЛОБАЛИЗИРОВАННОМ ОБЩЕСТВЕ

Аннотация

Цифровая трансформация – это процесс глубоких изменений, вызванных проникновением информационно-коммуникационных технологий и цифровых средств во все сферы общественной жизни, включая систему образования и воспитания. В данной статье анализируются новые возможности и угрозы, стоящие перед духовно-нравственным воспитанием молодёжи в глобализированном и цифровизированном обществе, влияние цифровой среды на мировоззрение молодых людей, формирование духовного иммунитета и цифровой грамотности, а также приоритетные задачи совершенствования духовно-нравственного воспитания.

Ключевые слова: цифровая трансформация, глобализация, духовно-нравственное воспитание, молодёжь, цифровая среда, духовный иммунитет, цифровая грамотность, национальные ценности, образование, мировоззрение.

Today's world cannot be imagined without information and communication technologies. The Internet, social networks, artificial intelligence and digital platforms have become an integral part of human life. This process, namely digital transformation, is fundamentally changing not only the economy, public administration and services, but also the way people think, communicate and



value system. These changes, which are taking place in harmony with globalization, are especially having a strong impact on the younger generation, whose worldview is just being formed.

Indeed, the digital environment serves as both a source of great opportunities and a serious threat for young people. On the one hand, it creates unprecedented conditions for learning, creativity and communication. On the other hand, it is through this space that the uncontrolled flow of information, false values, examples of "popular culture" and harmful ideas quickly and freely reach the minds of young people. As researchers have noted, today's young generation is growing up in an environment where technology has become not only a means of communication and information, but also a complex field of social interaction [6]. This requires a new organization of the process of spiritual education, adapted to digital conditions.

Thus, the improvement of spiritual education in the context of digital transformation is becoming one of the most pressing issues of modern pedagogy and social philosophy. In Uzbekistan, attention is paid to this issue at the level of state policy, and the "Development Strategy of New Uzbekistan for 2022–2026" identifies the spiritual and moral upbringing of young people and the development of the digital economy as priority areas [11]. This article discusses the priority tasks of improving spiritual education in a digital transformation and globalized society.

Literature Review and Methods

The problem of spiritual and moral education in the digital age is being actively studied in world science. In his book "Disconnected," Harvard University researcher K. James analyzes the relationship between young people, new media, and morality, showing that a "moral gap" often occurs in the digital space, that is, young people do not think enough about the moral consequences of their online behavior [6]. M. Ananni argues that algorithms influence human decisions in the modern information environment, which is why it is necessary to study the ethical aspects of technology [7]. Indonesian researchers D.A. Putri and M. Kenzaky emphasize that character education in the digital age faces new challenges such as balance, security, cyberbullying, and plagiarism, and show that educational policymakers should actively participate in the consistent development of digital education [8]. English researcher S. Franch defines global

citizenship education as a new moral pedagogy of the 21st century, linking it to a system of universal human values [9]. J. Arthur, K. Kristiansson and D. Walker argue that character education, that is, moral virtue education, is a global task for universities around the world today [10].

Local researchers O.M. Gaybullayev, highlighting the issues of organizing spiritual and educational work in higher education institutions, substantiates the need to consider youth education at the level of state policy in the context of globalization [1]. M.M. Nazarova analyzes the psychological significance of introducing national values into the education system in the context of globalization and the role of national education in protecting young people from spiritual attacks [2]. U. Mominjonova reveals the significance of the “Concept of Continuous Spiritual Education” in youth education, emphasizing that the main goal of the concept is “the gradual formation of social skills and qualities necessary for an independent and happy life in the younger generation” [3].

The normative and legal basis of the study is the Law of the Republic of Uzbekistan “On Education” [12] and the “Concept of Continuous Spiritual Education”, approved by the Resolution of the Cabinet of Ministers No. 1059 dated December 31, 2019. The concept sets the task of forming such qualities as “loyalty to the homeland, entrepreneurship, willpower, ideological immunity, ... responsibility, tolerance, legal culture, innovative thinking” in students from infancy [13].

In general, the analysis of the literature shows that, despite the rich scientific views on the relationship between digital transformation and spiritual education, the issue of harmonizing digital skills with national values and defining specific tasks for improving spiritual education has not been studied systematically enough. The study used theoretical analysis, comparative methods, content analysis of scientific sources, and a systematic approach.

Discussion and Results

First, let's clarify the basic concepts. Digital transformation (English digital transformation)

Send feedback on) - fundamental, qualitative changes that occur as a result of the deep introduction of information and communication technologies into all aspects of social life. It is not just the automation of processes, but also a broad phenomenon that encompasses people's way of thinking, communication and

values. Spiritual education is a continuous process aimed at the gradual formation of a high moral conviction, conscience, patriotism and a system of values in a person. Therefore, the topic, by its essence, studies the intersection of these two processes - how to preserve and develop spirituality in a digital environment.

Well, how does digital transformation affect spiritual education?

This effect is two-fold. On the one hand, digital technologies open up new and powerful opportunities for spiritual education: electronic libraries, educational platforms, virtual museums promoting national heritage, useful content and distance learning, among others. On the other hand, this very environment also poses serious threats. As Putri and Kenzaky point out, education in the digital age faces new challenges such as balance, security, cyberbullying, and plagiarism [8]. Therefore, the task is not to abandon digital technologies, but to use their positive potential wisely and protect themselves from their negative effects.

One of the greatest threats of the digital environment is the uncontrolled flow of information. Along with useful knowledge, false values, ideas contrary to national and religious traditions, violence, and consumerist propaganda are also widely distributed on social networks. A teenager whose consciousness and critical thinking have not yet formed may not be able to independently evaluate this flow. It is here that the problem of the “moral gap” identified by K. James arises: young people often do not think about the impact of their actions on others and the moral consequences in the online space [6]. This shows how important it is to educate moral responsibility in the digital space as well.

The second serious problem is the hidden influence of algorithms. As Ananni shows, the algorithms of modern digital platforms determine what content to show the user, thereby indirectly influencing his interests, views, and even values [7]. The young user often does not notice this process: he seems to be choosing, but in fact he thinks within the framework of the content presented to him. The third problem is the decline of live communication and the danger of spiritual superficiality: the depth of thought can be replaced by shallow, superficial information consumption.

So, how to respond to these threats? The most correct solution is to form spiritual immunity and digital literacy in young people together.

Spiritual immunity is the ability of a person to consciously, independently and critically respond to harmful ideas and influences. Digital literacy is the ability to find information, critically evaluate it, detect fake and harmful content, and act

ethically and safely in the digital space. These two qualities complement each other: if spiritual immunity provides the criteria for “what to believe and what to reject”, digital literacy teaches “how to check and protect yourself”. It is no coincidence that in the “Concept of Continuous Spiritual Education” such qualities as “ideological immunity” and “innovative thinking” are put side by side [13].

The results of the analysis made it possible to identify several priority tasks for improving spiritual education in the context of digital transformation. First, digitizing the content of spiritual education: bringing national values, history and literature to young people in a modern, attractive digital format - through applications, short videos and interactive platforms. Second, making digital literacy and media education an integral part of the educational process. Third, increasing the digital competence of teachers and parents, because they should be role models and guides for young people in the digital space.

Fourth, ensuring the harmony of national and universal values: equipping young people with a solid national-moral foundation without isolating them from the global digital space. Fifth, establishing harmonious cooperation between the state, educational institutions, families and communities and developing scientifically based indicators for assessing the effectiveness of spiritual education, as envisaged in the “Concept of Continuous Spiritual Education” [13]. These tasks are also fully consistent with the goals of spiritual and moral education and digitalization set out in the Development Strategy [11].

This analysis shows that digital transformation is not a threat to spiritual education, but, if properly directed, can become a powerful tool. The main issue is to mobilize technology to serve spirituality, not to oppose it. As Gaybullayev noted, in modern conditions, youth education is a priority area of state policy, systematically requires an approach [1].

Conclusion

Since young people are the future of society, their spiritual maturity in the digital environment determines the prospects of the entire nation. Taking into account the above, it can be said that in the conditions of digital transformation and globalization, improving spiritual education is no longer optional, but a vital necessity. The threats of the digital environment (uncontrolled information flow,

“moral vacuum” and the hidden influence of algorithms) bypass only a person with high spiritual immunity and digital literacy.

Therefore, the following can be identified as priority tasks for improving spiritual education: digitizing the content of spiritual education; developing digital literacy and media education; increasing the digital competence of teachers and parents; ensuring the harmony of national and universal values; strengthening cooperation between the state, family, school and community, and developing criteria for assessing the effectiveness of education. Consistent implementation of these tasks serves as a strong guarantee of raising a new generation that is spiritually mature, preserves its national identity and can participate adequately in the global world in a digitalized society.

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