

THE ISSUE OF VALUES IN THE ERA OF DIGITALIZATION

Jurabek Mansurovich Aslonov
jurabekaslonov03@gmail.com
Navoiy State University

Abstract: This article explores material and spiritual values in the era of digitalization, their significance in the lives of young people today, and the attention devoted to values by various scholars across different historical periods.

Keywords: digitalization, ethics, gadgets, spirituality, justice, responsibility, humanism, digital culture

Today, the cultivation of deep human spirituality among young people remains one of the most pressing issues. The spiritual development of the younger generation is grounded in universal human values formed throughout the historical evolution of society, enduring moral norms, as well as new principles and standards that have emerged at the current stage of societal development. Enduring moral qualities include honesty, justice, duty, conscience, responsibility, honor, dignity, self-respect, humanism, altruism, diligence, and respect for elders. Among the moral qualities shaped by modern societal development, particular emphasis is placed on internationalism and respect for the state, public authorities, state symbols, and the rule of law [1].

The problem of values and their role in socio-historical development has been examined by philosophers such as Aristotle, Socrates, Plato, Confucius, T.Hobbes, B.Spinoza, I.Kant, and others. In Ancient Greece, the issue of values was first systematically articulated by Socrates. Thus, Socrates (470/469-399 BCE) was one of the first thinkers to seek an understanding of the nature of justice, morality, and beauty. He believed that such understanding could form the moral foundation of human behavior. Socrates maintained that individuals should focus not on material well-being but on the pursuit of virtue. He consistently encouraged others to place friendship and community above all other goods [2]. Plato, for his part, did not regard material values as an absolute component of the ideal state; rather, he emphasized the significance of the social and anthropocentric nature of values. According to Plato, the four fundamental virtues of the state are wisdom, courage, moderation, and justice [3]. As Aristotle (384-322 BCE) argued, all human activity is oriented toward the pursuit of the good, eudaimonia, or happiness. Human beings are naturally inclined to seek happiness; however, in order to attain it, one must possess ethike arete - moral or ethical virtue [4].

Hegel described a three-stage process of value formation [5]. In the first stage, subjective values are identified, associated with changing external factors and expressed in concrete form. In the second stage, an interconnection is established between a value and the means of achieving it; thus, the value becomes the central focus of human activity. In the third stage, values become integrated with activity and constitute an integral part of their practical realization. The system of values is formed through the social experience accumulated by individuals and encompasses goals, ideals, interests, beliefs, and other aspects of personality. In turn, an individual's system of

values constitutes the foundation of personal orientation and reflects their internal attitude toward the surrounding environment.

In the upbringing of future generations, the classical literary works of great thinkers such as Abu Abdullah Rudaki, Abulqasim Firdawsi, Mir Sayyid Ali Hamadani, Abu Ali ibn Sina, Umar Khayyam, Hafez Shirazi, Sheikh Saadi, Jalaluddin Balkhi (Rumi), Abdurahman Jami, Kamal Khujandi, Ahmad Donish, and many others play a significant role. Historical experience and the continuity of traditions form the value foundations upon which new generations are educated.

It is essential to highlight Alisher Navoi, the founder of Uzbek literature, who ranks among the great thinkers of 15th-century Tajik and Uzbek literary, pedagogical, and socio-political thought. His literary heritage has played a significant role in the education and upbringing of young people across many nations of the East and Central Asia. Even today, the relevance of his legacy has not diminished.

In philosophy, the problem of value orientations is examined in relation to the development and formation of specific values. The system of value orientations is not fixed once and for all. As life conditions and individuals change, new values emerge, and existing values may undergo complete or partial re-evaluation. As can be observed, at each stage of life there are numerous definitions of the concept of “value”. In this study, we consider value in the sense defined by K.Nazarov: “value” is, first, a concept that expresses the positive or negative significance of something, as distinct from qualitative characteristics; and second, it represents the normative, value-based aspect of phenomena in social consciousness [6]. We do not view value as a means of comparison; rather, we consider it as a foundation for individual decision-making.

Previously, we identified the fundamental values of digital culture: technological adaptability, digital thinking, communication, data, ethics, and security. The question of how the development of digital culture in Uzbekistan influences the value orientations of young people remains one of the most pressing issues today. In this context, young people, as the most dynamic segment of Uzbek society, are the first to experience the changes brought about by various processes occurring within the country.

From the above, it should be emphasized that the role of the integration of digital culture in shaping the spiritual values of young people is significant and requires greater attention in its development. As noted earlier, the formation of digital culture occurs at several levels: material (equipment, gadgets, technological systems), symbolic (signs, languages, forms of communication), social (institutions, functions, associations), mental (cognitive schemas, identification, stereotypes), and value-based.

It is well known that the emotional life of young people is largely grounded in tactile experiences. However, interaction through digital technologies leads to a deprivation of such sensations. It is often overlooked that there is no genuine smile behind symbols such as emoticons. Phrases like “My photo received ten likes” or “We met online, and our first love began on a website” are becoming increasingly common in modern society. For young people, social recognition is extremely important. But by which society? One that we have never seen and do not even know who is on the other side of the screen? Authors of online posts often express their views in order to gain likes. For many of them, the primary goal in life becomes recognition and approval from others.

The assimilation of the value system of digital culture by young people contributes not only to the development of professional knowledge but also to the formation of moral and cultural values in the sphere of online communication. Today, young people often turn to private tutors and various courses for additional education, noting that this requires significant financial resources and effort [7]. One of the key values of digital culture, communication, understood as the extensive use of digital channels for interaction, could be more effectively integrated into this process.

In conclusion, it should be emphasized that, in the context of digitalization, it remains essential to educate young people not only in the spirit of digital culture but also in a way that preserves cultural values and identity.

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