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PRESERVING NATIONAL VALUES IN A DIGITAL LEARNING ENVIRONMENT: PROBLEMS AND SOLUTIONS

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Abstract

This research is dedicated to illuminating the spiritual and pedagogical foundations for preserving national identity at the crossroads of intense globalization and digital civilization. The digital space is not only an information arena but also a virtual front line where a nation's cultural code and values are tested. The article analyzes the impact of technological progress on the thinking of young people, ideological incursions in the virtual world, and the cognitive crises of "mass culture" from a philosophical-pedagogical perspective. The study concludes by proposing innovative solutions for finding a golden balance between the technological age and national mentality, and for transforming the digital environment into a cradle of spirituality through national content.

Keywords: Digital education, national values, digital generation, cultural code, information security, spiritual immunity, pedagogical integration.

Introduction

Today, humanity is living in an era of such transformations that the harmony between digital education and national values has become not just a need, but the sole condition for preserving the nation's gene pool and its spiritual identity. Today's young generation is a generation that sees the world by pressing a computer key, swimming in an ocean of information. Therefore, the digital environment is opening doors to unprecedented opportunities for increasing educational effectiveness (for example, through projects like Uzbekcoders.uz or

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it-istedod.uz) and for integration into global science.¹
 However, there is another side to the coin: national values—folk art, sacred family norms, and age-old traditions—are at risk of being swallowed up by the whirlwind of digital civilization. The problem is not with the technology itself, but with the culture of its use and its ideological content in the virtual world.²

Methodology and literature review (methodology)

In the research process, comparative-pedagogical analysis, sociological observation, and systems approach methods were used. M. Prensky, a scholar who studied youth psychology in the digital world, calls today's generation "digital natives." They receive information in a visual, fast, and interactive format. Therefore, the core of the pedagogical strategy should be to translate traditional values into the digital language, rather than treating them as relics of the past, and to instill them in their consciousness.³⁴

Problem and analysis (main results and discussion).

In the context of globalization, the threats entering young people's spirituality through the digital world can be divided into the following groups:

Screen addiction and cognitive disconnection: The virtual world is displacing real-life face-to-face communication, family values, and traditional upbringing institutions⁵

Mass culture and the dissemination of foreign ideas.

1 Mirziyoyev, Sh. M. (2020). Strategy of the New Uzbekistan. Tashkent: "Uzbekistan" Publishing House. p. 45.

2 Ismoilova, M. A. (2023). Problems of developing students' spiritual and moral culture in the context of digital education. Systemic Research in Pedagogy and Psychology, 4(2), 45-53.

3 Prensky, M. (2001). Digital Natives, Digital Immigrants Part 1. On the Horizon, 9(5), 1-6.

4 Yuldashev, M., & Tojiboeva, D. (2022). Digital Pedagogy: A Textbook. Tashkent: "Sharq". p. 78.

5 Karasar, E., & Al-Ansi, A. (2021). Preserving Cultural Identity in the Digital Education Era: Challenges and Opportunities. International Journal of Educational Technology, 18(3), 112-128.

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Western-centered "pop culture" and ideas of individualism are serving to erode feelings inherent to the national mentality—collectivism, concern, and respect—in the minds of young people.⁶

Information assaults and spiritual depression.

The unregulated, uncensored flow of information is causing instability in adolescents' psychology.⁷

So, what is the solution? In most cases, the proposed methods of "banning" or "restricting" are completely ineffective in the digital age. The most correct strategy is to build spiritual immunity and enrich the digital environment with national content⁸.

The legacy of our ancestors, particularly the Central Asian thinkers (Forabi, Ibn Sino, Navoi), should not be confined to books but be converted into multimedia formats and presented to young people in the form of mobile apps and interactive educational games.⁹

In conclusion, preserving national values in a digital educational environment is not about falling behind progress, but about arming technological power with the national spirit. If we can enrich the virtual space with the rich cultural code, language, and moral norms of the Uzbek people, the digital generation will become not only modern specialists but also true patriotic heirs of their homeland. This is the main guarantee of taking the education system of the New Uzbekistan to a completely new level in terms of quality and spirituality.

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