INNOVATIVE OUTREACH FOR FOSTERING HIGH SPIRITUALITY OF YOUTH IN THE DIGITAL SPACE OF NEW UZBEKISTAN: PHILOSOPHICAL AND METHODOLOGICAL ASPECTS

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Annotation: The article examines the philosophical and methodological foundations of fostering high spirituality among young people in the digital information space of New Uzbekistan. The transformation of the information environment under the influence of social networks, algorithmic recommendation systems and mobile communication is analyzed as a factor that changes the ways in which values are transmitted and adopted. On the basis of the concepts of the network society, the infosphere and media and information literacy, the risks of the digital environment for the worldview of youth – information disorder, “filter bubbles” and the superficial consumption of content – are identified. The author substantiates the principles of innovative spiritual and educational outreach: dialogue instead of one-way transmission, the formation of critical thinking, the active participation of young people as creators of content, and the integration of national values with digital culture.

Keywords: New Uzbekistan, youth, spirituality, digital space, innovative outreach, media literacy, information security, values, critical thinking.

The rapid development of information and communication technologies has turned the digital space into one of the main environments in which young people learn, communicate and form their worldview. Social networks, video platforms and messengers today compete with the family, school and university as sources of knowledge and models of behaviour. In these conditions the question of how to foster high spirituality among young people acquires new content: values can no longer be transmitted only through traditional forms of education and public events, they must

also be present and convincing in the digital environment. In New Uzbekistan the upbringing of a harmoniously developed generation and the protection of youth from destructive ideas are defined as priorities of state policy, and the human being, his or her dignity and spiritual development are placed at the centre of reforms [1].

The legal and organizational basis of this work has been significantly strengthened in recent years. The Law "On State Youth Policy" defines the creation of conditions for the intellectual, spiritual and physical development of young people as a key direction of state activity [2]. The resolution on the radical improvement of the system of spiritual and educational work set the task of increasing the effectiveness of outreach, including through modern information technologies, and of forming in young people immunity to ideological threats [3]. The "Digital Uzbekistan – 2030" strategy provides for the large-scale development of digital infrastructure and digital skills of the population [4], while the "Uzbekistan – 2030" strategy connects the development of human capital with the education of youth in the spirit of national and universal values [5]. Taken together, these documents show that digitalization and spiritual development are regarded as two interrelated directions of the country's progress.

The philosophical understanding of spirituality in national thought emphasizes its role as the inner strength of a person and society. I. Karimov described high spirituality as an "invincible force" that enables a nation to preserve its identity and to resist alien influences, and connected it with knowledge, morality and historical memory [6]. In the digital age, this understanding requires further development: spirituality must be considered not as a set of fixed norms passively received by young people but as the capacity of a person to choose values consciously, to evaluate information critically and to act responsibly in a complex and rapidly changing environment.

To analyze the digital environment, the study relies on several theoretical approaches. M. Castells described the modern world as a network society in which information flows are organized not hierarchically but through decentralized networks crossing the boundaries of time and space [7]. L. Floridi introduced the concept of the infosphere, emphasizing that the boundary between online and offline life is becoming blurred and that human identity is increasingly formed in the informational environment [8]. These ideas allow us to understand why the digital space should be considered not as a separate "virtual" world but as an integral part of the social reality in which the spiritual development of young people takes place. The study also uses the methods of socio-philosophical analysis, comparison, systematization and generalization of normative documents and scientific literature.

The digital environment creates both new opportunities and new risks for the spiritual development of youth. Among the opportunities are open access to the cultural and scientific heritage, the possibility of self-education, the rapid exchange of ideas and the participation of young people in public life. At the same time, researchers point to serious threats. C. Wardle and H. Derakhshan propose distinguishing three forms of information disorder: misinformation, disseminated without intent to harm; disinformation, deliberately false and harmful; and malinformation, genuine information used to cause harm [9]. E. Pariser showed that personalized algorithms can enclose users in "filter bubbles", in which they mainly receive information that confirms their existing views [10]. For young people this may lead to a narrowing of the worldview, susceptibility to manipulation and the superficial, fragmentary consumption of content.

These risks mean that traditional forms of outreach – one-way lectures, formal events and moralizing appeals – are insufficient in the digital space. Messages of this kind are easily lost in the flow of content and often do not reach young people or are perceived by them as alien. Innovative outreach, therefore, implies not only the use of

new technical channels but also a change in its philosophical and methodological basis: a transition from the transmission of ready-made conclusions to dialogue, from passive listeners to active participants, and from external control to the development of inner immunity.

The analysis makes it possible to formulate the following principles of innovative spiritual and educational outreach in the digital space. First, the principle of dialogue: communication with young people should be built as an open exchange of opinions, in which their questions and doubts are taken seriously and answered with reasoned arguments. Second, the principle of critical thinking: young people must be taught to verify sources, distinguish facts from opinions and recognize manipulative techniques. Third, the principle of participation: young people should become not only consumers but also creators of meaningful digital content – videos, podcasts, blogs and projects devoted to history, culture and social problems. Fourth, the principle of relevance: national and universal values should be presented through examples close to the life experience of young people. Fifth, the principle of integrity: online and offline forms of upbringing should complement one another.

Media and information literacy is the key tool for implementing these principles. S. Livingstone defines media literacy as the ability to access, analyze, evaluate and create messages in a variety of forms, stressing that in the conditions of new technologies this ability becomes a precondition of full participation in social life [11]. The UNESCO curriculum for teachers considers media and information literacy as a set of competences that combine knowledge, skills and attitudes necessary for working with information in a responsible and ethical way [12]. Integrating these competences into the educational process and into spiritual and educational work makes it possible to form in young people not a prohibitive but a conscious attitude to information.

Practical mechanisms of innovative outreach may include: the creation of high-quality national content on social networks and video platforms; the involvement of

young bloggers, scientists and cultural figures as authors of educational projects; interactive formats such as online debates, quizzes, virtual tours of historical sites and digital competitions; training courses on media literacy and digital hygiene for students and teachers; and the monitoring of the information environment to identify topical questions of young people. An important role is played by the cooperation of educational institutions, families, the mahalla, the Youth Union and the media, since the digital life of young people cannot be shaped by any single institution alone.

At the same time, it is necessary to avoid two extremes. The first is to regard the digital space only as a source of threats and to rely exclusively on restrictions; such an approach reduces trust and pushes young people towards uncontrolled sources. The second is to reduce innovation to the formal use of technology without changing the content and style of communication. The effectiveness of outreach should be assessed not by the number of publications or events but by changes in the critical thinking, civic activity and value orientations of young people. The concept of digital citizenship, which includes digital literacy, digital etiquette, rights and responsibilities and digital security, offers a useful framework for such an assessment [13].

In conclusion, the formation of high spirituality among young people in the digital space of New Uzbekistan is a complex task that requires a philosophical rethinking of the very nature of outreach. In the network society spirituality cannot be imposed from outside; it is formed through dialogue, critical reflection and the active participation of young people in the creation of meaningful content. Innovative outreach based on the principles of dialogue, critical thinking, participation, relevance and integrity, combined with the development of media and information literacy, can turn the digital space from a source of risks into an environment for the spiritual growth of the younger generation and for the strengthening of national identity in the context of globalization.

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