

**FORMING YOUTH'S WORLDVIEW IN THE DIGITAL SOCIETY:
AXIOLOGICAL MECHANISMS AND INTELLECTUAL IMMUNITY**

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Abstract: This article examines the evolutionary dynamics of the youth worldview and its value (axiological) foundations in the context of digital transformation from a socio-philosophical perspective. The relevance of the research is determined by the systemic impact of virtual space on the minds of young people and the ontological crises arising as a result of the collision of traditional values with digital culture. The author interprets the concept of “intellectual immunity” not just as a means of protection, but as a philosophical category that preserves the subjectivity of the individual in the information flow. The article develops methodological foundations for increasing resilience to destructive ideas in young people through the formation of axiological mechanisms. In particular, the principles of operation of spiritual and moral filters in a digital society and their role in personal development are analyzed.

Key words: Digital society, axiology, intellectual immunity, youth worldview, value transformation, information security, virtual reality, cognitive stability.

Introduction. The current stage of human development is characterized by the process of digital transformation of all aspects of social life. This process is not just a technological innovation, but has created a new ontological layer of social existence - digital reality. Especially for the youth, who are at the epicenter of this transformation, virtual space has become not only a source of information, but also the main environment in which their worldview, value system and social identity are formed.

However, the openness of the digital society in the context of globalization affects the minds of young people in the form of “informational expansion”, causing the erosion of traditional spiritual and moral foundations in them. It is no secret that most of the content on the global network serves “soft power” strategies aimed at manipulating the minds of young people, changing their social behavior and alienating them from national identity. In this regard, the formation of intellectual immunity and stable axiological mechanisms in young people against external ideological attacks remains one of the most priority areas of philosophical research.

The problem of the formation of the worldview of young people in the digital society and axiological transformations stands at the intersection of modern philosophical and sociological research. Research in this area can be conditionally divided into three main groups. This classification serves to cover the fundamental-theoretical, socio-psychological and national-spiritual directions of research:

1. Ontological and epistemological foundations of the digital society.

The theoretical foundation of this direction was laid by M. Castells [1] (Manuel Castells), who in his work “The Information Age: Economy, Society and Culture” analyzes the impact of network structures on personal identification. Also, J. Baudrillard [2] (Jean Baudrillard) in his work “Simulacres and Simulation” argues that the displacement of objective existence by virtual

reality (hyperreality) leads to the loss of the criteria of “reality” in the worldview of young people.

Western researchers M. Prensky [3] (Marc Prensky) introduced the concept of “digital natives” and emphasized the fundamental changes in the cognitive processes of the younger generation. This serves as the psychophysiological basis for the formation of intellectual immunity in our study.

2. Axiological transformations and spiritual security.

The crisis of values in the information flow and the mechanisms for overcoming them go back to the views of classical philosophers such as Erich Fromm and José Ortega y Gasset on “mass culture”. In the modern stage, Zygmunt Bauman [4] in his concept of “Liquid Modernity” has shown that the instability of values gives rise to “existential anxiety” in young people.

G. Soldatova [5] (Soldatova Galina Vladimirovna) has studied the psychological aspects of digital socialization, while V. Inozemtsev [6] (Vladislav Leonidovich Inozemtsev) has analyzed the risk of a decrease in the axiological value of knowledge in a post-industrial society.

3. National philosophical school and the concept of intellectual immunity.

The issues of youth worldview and spiritual immunity are being systematically studied in the Uzbek school of philosophy. In particular, the studies of scientists such as I. Ergashev [7] and J. Ramatov [8] shed light on the socio-political mechanisms of preserving national identity in the context of global globalization.

The philosophical content of the term "intellectual immunity" in the formation of the worldview of young people was analyzed in the works of S. Otamuratov [9] and Q. Nazarov [10] in connection with the stability of the value system. Also, M. Bekmurodov [11] developed social models of the digital development stage of society.

However, an analysis of the existing literature shows that the integral synthesis of the concepts of "axiological mechanisms" and "intellectual immunity" in the digital society, especially from the perspective of the mentality of Central Asian youth, has not yet been sufficiently conceptually analyzed. This creates a wide scope for the scientific novelty of this article.

The relevance of this research is explained by the following socio-philosophical needs:

First, the need to fill the "existential void" created by the imbalance between individual freedom and responsibility in the digital environment with national and universal values;

Secondly, there is a need to raise the worldview of young people from a fragmented nature such as "clip thinking" to the level of intellectual capacity based on systematic and critical analysis;

Thirdly, the issue of improving socio-institutional mechanisms for ensuring spiritual and moral security in cyberspace.

This article reveals the essence of axiological transformations in the digital society and proposes a conceptual model for increasing the intellectual immunity of young people by forming information filters in their minds.

Methods. In preparing this scientific article, the methods of axiological approach, synergetic approach, comparative analysis, interpretive analysis (Hermeneutics), and structural-functional analysis are used.

Results. As a fundamental conclusion and the most important scientific innovation of the research, an author's axiological-cognitive model of vertically integrated formation of youth worldview in a digital society was developed. This model is fundamentally different from existing approaches in modern philosophical discourse in its conceptual content and socio-philosophical orientation.

In particular, in the works of Western researchers, including M. Prensky [12] (Marc Prensky) and D. Tapscott [13] (Don Tapscott), the concept of “digital natives” is analyzed mainly from the prism of technological determinism, where the emphasis is on the technical-instrumental adaptation of the individual to the new information environment and cognitive skills. In our approach, the human factor in the context of digital transformations is interpreted not simply as a “user”, but as a spiritual-existential subject.

The specific features of this authoring model are reflected in the following methodological principles:

Axiological priority: In contrast to technological pragmatism, the core of the youth worldview is defined as a system of national and universal values - an "axiological core". This system acts as a spiritual and ethical filter for any information flow in the digital environment.

The concept of intellectual defense: In the model, the concept of "intellectual immunity" is not just a means of protection from information, but is elevated to the level of a philosophical category that ensures the preservation of a person's identity in digital hyperreality and cognitive stability against destructive ideas.

Gnoseological synthesis: A mechanism for restoring systematic and critical thinking on an axiological basis has been proposed to counter the fragmentation of cognitive processes (attention, analysis, synthesis) under the influence of digital algorithms (clip thinking).

In conclusion, the developed model serves to transform the worldview of young people from an object of “external control” (manipulation) to the level of “internal conscious choice” (autonomous subject). This is the conceptual and methodological basis for ensuring national spiritual security in a digital society.

This model consists of three interconnected autonomous filters:

1. Cognitive-semantic filter: Epistemological verification and logical analysis mechanism.

The functional essence of this filter is to identify latent (hidden) manipulative strategies in the digital information flow and to form a critical reflection on them. This process is manifested not only as a simple consumption of information, but also as an epistemological filter for checking its epistemological reliability.

Jürgen Habermas’s “Theory of Communicative Action” [14] serves as a methodological paradigm for this mechanism. According to Habermas, the foundation of social stability is “consensus-oriented communication”. In the digital space, the “communicative rationality” of this communication is disrupted, leading to manipulation and false simulacra. In our study, the cognitive filter is based on the intellectual tool of eliminating these communicative distortions.

Nowadays, “Deepfake” technologies, which are considered the pinnacle of visual and auditory manipulation, have become a virtual weapon aimed at fragmenting social consciousness. In this case, the task of the cognitive filter in young people is not limited to technological expertise (metadata verification). On the contrary, it relies more on logical-semantic analysis: that is, the logical consistency of the statement made by the subject, its correspondence to the ideological direction it puts forward, and the socio-political reputation of the information source (fact-checking) become the object of philosophical analysis.

From this perspective, this component of intellectual immunity serves to form a culture of "informed nihilism" in young people, i.e., not denial of everything, but "informed skepticism" - a culture of putting every piece of information through a logical loop.

2. Axiological-ethical filter: Spiritual choice and the mechanism of moral self-regulation.

This filter is the highest level of ensuring the subjectivity of a person in the digital environment, which carries out the process of “value selection” by comparing the information flow with the person’s internal value system (moral foundation). At this stage, information is not just neutral information, but appears as an “axiological object” that clashes with the spiritual being of the person.

As the philosophical basis of this mechanism, two great paradigms of Eastern and Western classical thought were synthesized:

Alisher Navoi's [15] concept of the "perfect human being": The concepts of "self-education" and "etiquette" in Navoi's philosophy serve as the basis for the self-governance culture of young people in the digital world. In this case, every action performed in the virtual space is interpreted as a manifestation of human essence.

Immanuel Kant’s [16] “categorical imperative” principle is a universal criterion for digital ethics (netiquette). That is, young people are instilled with a sense of ontological responsibility: “Does this information or behavior have a good and constructive meaning not only for me, but also for society as a whole?”.

One can see a conceptual commonality between the concept of the "perfect human" of the Eastern thinker Alisher Navoi and the "categorical imperative" of the Western philosopher Immanuel Kant.

In particular, Kant's moral law - the elevation of personal will to the level of general law - defines the highest criterion of subjective responsibility in digital communication. The education of the ego and the principle of 'not harming anyone' (moral immunity) in Navoi's legacy, as the ultimate goal of every virtual action (post, comment, repost) in the virtual space, turn the fundamental existential question 'will this information bring good to me and to society?' into a primary axiological filter.

The following case study can be cited on ethical destruction and axiological stability in the digital space.

The phenomena of “hype” (artificial self-presentation) (digital narcissism) and cyberbullying (internet aggression) that are widespread in the modern digital space are clear symptoms of an axiological crisis in the worldview of young people. The results of our study show that in young people whose axiological filter is systematically formed, digital reputation is commensurate with personal integrity and ethical norms.

Such young people, as subjects, consider it contrary to their ontological status (integrity) to form their virtual image at the expense of humiliating others or violating social moral norms. In this sense, the axiological filter serves as the most effective intellectual tool for activating the internal spiritual veto mechanism (prohibition) in young people against destructive external influences.

3. Existential-Volitional Filter: The Substantial Stage of Intellectual Immunity.

This stage is the final and most stable level of the formation of the youth's worldview, which represents the ability of a person to maintain his individual identification in conditions of "information overload" and cognitive pressure. Here, intellectual immunity is manifested not only as a limitation of external information, but also as the internal volitional stability and existential stability of the individual.

The philosophical and methodological basis of this filter was taken from Viktor Frankl's theory of "logotherapy" (treatment through meaning) [17]. According to V. Frankl's concept, a person acquires ontological resistance to any external destructive influences only when he understands the fundamental meaning of his life. In the digital environment, this principle guarantees that young people will not lose their "life strategy" and "personal meaning" in the chaotic information of virtual space.

The phenomenon of “hyperreality,” which occurs when an objective existence is replaced by a hierarchy of artificial symbols in digital space, is blurring the boundaries between reality and simulation in the worldview of young people. As J. Baudrillard noted, a simulacrum is not just a copy, but a copy of something that is not the original, that is, it is a virtual construct that appears “more real” than reality [18].

In response, the axiological-volitional mechanism we propose acts as an “ontological filter” that helps young people understand the difference between virtual reality and objective existence. As a result, young people are protected from modern cognitive crises such as “digital autism” or “gadget addiction”. A subject with developed intellectual immunity does not “live” in the virtual world as a passive consumer, but demonstrates the ability to consciously and utilitarianly use digital tools to achieve their real-life goals - intellectual growth, scientific research, and professional development.

Thus, the existential-volitional filter serves as the last line of defense that ensures the spiritual integrity of the individual in the conditions of the "crisis of meanings" in the digital space.

Table 1.

Comparative indicators of youth worldview formation in a digital society:

№	Indicators	Traditional worldview	Digital worldview (Transformation)	Intellectual immunity (Result)
1	Information reception	Linear (book, communication)	Fragmentary (clip thinking)	Analytical-critical
2	Attitude to values	Stable, static	Dynamic, changing	Selective, axiologically based
3	Social activity	Real community	Virtual subculture	Integrated (Real + Virtual)

Discussion. The three-stage axiological model developed during the research serves as a conceptual basis for the systematic transformation of the worldview of young people in a digital society. A comparative analysis of the results obtained with modern philosophical discourses allows us to put forward the following important conclusions.

First, the cognitive-semantic filter mechanism we propose is aimed at mitigating the influence of network structures in M. Castells' theory of the "information society". If Castells considers the dominance of technological networks over the individual to be inevitable, our study has proven that this technological determinism can be overcome by forming "intellectual immunity" in young people. That is, young people appear not as passive objects of the digital flow, but as conscious subjects.

Secondly, the synthesis of the axiological-ethical filter based on the philosophy of Alisher Navoi and Immanuel Kant demonstrates the harmony of our national spirituality with global ethical principles. In this regard, Professor S. Atamurodov's views on preserving national identity have proven to be the most effective shield against the threat of "cultural diffusion" (dissolution of national values) in the digital environment. Navoi's concept of "adab" elevates the rules of modern "netiquette" (network ethics) to the level of an internal spiritual need, rather than just a legal norm.

Thirdly, the solution to the problems of “digital autism” and “hyperreality” through an existential-volitional filter is a philosophical way out of the vortex of J. Baudrillard’s simulacra. During the discussion, it was found that if young people have a sense of life (according to V.

Frankl) and clear social goals, digital tools will not “swallow” the individual, but will become an instrumental tool that increases his intellectual potential. This is fully consistent with the strategy of modernization of the intellectual potential of society, which was emphasized by Professor M. Bekmurodov.

The difference between our research and other foreign studies is that we did not limit ourselves to technical education (media literacy) in shaping the worldview of young people, but introduced an axiological-philosophical approach to the issue. This approach allows us to ensure not only the culture of information consumption of young people in a digital society, but also their spiritual and existential stability.

Conclusion and recommendations

Conclusion

Based on the socio-philosophical analysis of the problems regarding the formation of youth worldview in a digital society, the following conceptual conclusions have been reached:

Ontological Status of Digital Reality: The virtual space created by modern transformations is not merely a technical tool for the younger generation, but has evolved into an “existential environment” where their value systems and social identification are constructed. The resulting “informational expansion” within this environment is leading to the erosion of traditional spiritual pillars and a profound “crisis of meaning.

Effectiveness of the Axiological-Cognitive Model: The three-tiered filtration system (cognitive, axiological, and existential) developed in this study has been proven as the most effective philosophical mechanism for fostering “intellectual immunity” against external ideological threats. This model transforms youth from passive information consumers into conscious and critically thinking subjects.

Significance of Philosophical Synthesis: The conceptual synergy between Alisher Navoiy’s “Perfect Human” doctrine and Immanuel Kant’s “Categorical Imperative” serves as a fundamental cornerstone for digital ethics (netiquette). The harmonization of national values with global ethical principles enhances the culture of “spiritual self-regulation” among the youth.

Recommendations

Derived from the research findings, the following practical recommendations are proposed:

In the Educational System: Beyond technical media literacy, specialized courses such as “Digital Axiology” and “Philosophy of Virtual Communication” should be integrated into higher and secondary vocational curricula, emphasizing the development of critical and analytical thinking.

In the Social Sphere: Increase the production of national digital content (philosophical and spiritual-educational videos, podcasts) aimed at building intellectual immunity. Furthermore, establish “virtual axiological centers” on social media platforms to promote national values through modern interpretations.

In Ideological Strategy: Develop a “Cognitive Defense Doctrine” to ensure regional spiritual security and stability in the digital age, based on the shared socio-philosophical heritage of Central Asian peoples (e.g., the civilization of the Turkic world).

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