

TRANSFORMATION OF HUMANITARIAN EDUCATION IN THE CONDITIONS OF DIGITAL CIVILIZATIONS AND THE ISSUE OF ATTITUDE TO IT

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Abstract: This article addresses the issue of defining the place and role of humanitarian education in the process of forming and developing digital civilizations. Today, the global application of digital technologies, especially in the field of education, is leading to significant transformations. Humanitarian education, as the foundation of humanity's cultural, moral, and social development, is setting new goals and objectives within the process of integration with digital technologies.

Keywords: digital civilization, humanitarian education, digital technology, transformation, digital formats, integration, digital competencies.

In the formation of digital civilizations, issues of integrating technologies and preserving moral and cultural values in society are considered relevant. At the same time, the transformation of humanitarian education requires adapting its conceptual foundations to new digital formats. Digital technologies in education necessitate the development of innovative methods and approaches for teaching humanities. By enriching humanitarian education with digital technologies, it is possible to teach students scientific research, creative thinking, and the preservation of cultural heritage. For the successful implementation of this process, it is necessary to prepare teachers for new pedagogical methods and to develop digital competencies in society.

Scientific research has been conducted on digital technologies and their integration into humanitarian education. Foucault (1975), in his work *Discipline and Punish*, demonstrates the connection between control mechanisms in society and pedagogical practices. He specifically highlights how order in the educational system and moral control in society are implemented, which directly affects the transformation of humanitarian education. Additionally, Freire (1970) discussed overcoming inequalities in education and ensuring individual freedom. In *Pedagogy of the Oppressed*, he viewed education as an important tool for creating freedom and equality. His approaches to using digital technologies are reflected in supporting personal development and independent thinking in humanitarian education.

The advantages of using digital technologies in humanitarian education are particularly described by Jonassen (1999). He emphasizes the importance of integrating digital tools to solve educational problems and recommends methods aimed at increasing active student participation in the learning process. According to Jonassen, digital tools effectively assist in developing problem-solving skills and creative thinking.

Zimovets (2014), in *Digital Education: A Social Perspective*, pays special attention to the social aspects of digital education. According to him, digital technologies are an important tool not only for disseminating scientific information but also for teaching social issues and cultural values. These sources and theoretical foundations create a basis for studying the transformation of humanitarian education and its socio-cultural impact in the context of digital technologies. They create new opportunities, especially for developing digital competencies, increasing students' independent thinking abilities, and resolving moral issues.

Digital civilization refers to humanity's aspiration toward a new type of society through digital technologies. This civilization takes artificial intelligence, global networks, information

technology, and electronic communications as its primary factors. Digital technologies are bringing about significant changes in all sectors of society, including education. Humanitarian education contributes greatly to the spiritual and moral development of the individual. The transformation of humanitarian education in a digital civilization leads to major changes in society and requires a new formation of the educational system.

The integration of digital technologies into the education system, especially in the field of humanities, requires the development of new pedagogical approaches. In analyzing these changes, it is necessary to consider the historical development of humanitarian education and new ideas related to its change in the digital age. Digital technologies help make humanitarian education more inclusive and effective on a global level. However, these changes are not only related to technology but also include social, cultural, and philosophical aspects.

World philosophers have extensively discussed digital technologies and their impact on education. For example, Habermas (2006), in *The Theory of Communicative Action*, highlighted how digital technologies affect interactions and communications in society. While technologies have facilitated information exchange, Habermas notes they may artificially reduce mutual communication. This raises new questions: how can the educational process preserve personal and group connections in the digital age?

E. Morozov (2015), in *To Save Everything, Click Here*, notes that digital technologies lead to social and moral changes in education. He examines the risks associated with these changes, interpreting them not just as innovation but as a potential worsening of society's state. He argues that digital technologies could lead to the loss of personal, moral, and spiritual aspects of education. Furthermore, P. Drucker (2001) discusses the impact of digital technologies on the economy and education in *The Essential Drucker*. He emphasizes the need to strengthen the importance of humanitarian education, viewing it as a means for developing people socially, morally, and spiritually.

Uzbek scholars and politicians have also responded to these changes. The President of the Republic of Uzbekistan, Sh. Mirziyoyev (2018), emphasized the digitalization of the education system in his policy aimed at developing the "Digital Economy". He believes updating the educational system is necessary to ensure society adapts to digital civilization. Similarly, Uzbek philosopher and pedagogue Olima Raximova (2020) analyzed the integration of technology and education. She believes digital education helps update methodological and pedagogical approaches in the humanities. However, Raximova stresses the need to preserve moral and spiritual values, as digital technologies often weaken personal and social ties.

Combining these views with my own analysis, it is worth noting that digital technologies create opportunities to make humanitarian education more effective and inclusive, but social and moral values must be preserved in this process. Digital education allows for personalized learning processes and accelerated information exchange between teachers and students. However, it can also lead to social isolation. Therefore, pedagogical methods must be updated to harmonize education with social and moral aspects. Digital technologies help make education inclusive, but social and spiritual values must remain central to prevent the weakening of real human connections.

Digital technologies create opportunities for new pedagogical methods, but these must be in harmony with traditional teaching styles. Regular dialogue and exchange of ideas between teachers and students remain essential for the effective use of digital technologies.

The role of humanitarian education is evolving in the digital civilization. Research shows that digital technologies are affecting all aspects of the educational system, including the humanities. While humanities previously served spiritual and moral development through historical and social sciences, digital technologies now create new innovative approaches in this field. Through digital platforms, students are given the opportunity to continue their learning process at a time and place convenient for them, while teachers can organize more effective and interactive communication with students.

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