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The Influence of Spiritual Culture on The Development of Parents' Virtual-Pedagogical Culture

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Abstract: This article analyzes the development of parents' virtual-pedagogical culture as one of the most urgent issues of the present day. It explores how the development of virtual-pedagogical culture, as a complex social phenomenon, is closely linked with various factors such as national identity, religion, history, morality, legal frameworks, and information technologies. The improvement of parents' virtual-pedagogical culture is discussed in the context of a spiritual prevention system, socio-pedagogical activity, neuro-linguistic programming, andragogical approach, pedagogical deontology, as well as the harmony between technogenic civilization and spiritual culture.

Keywords: Virtual culture, human, nature, society, noosphere, parents, education, children, pedagogical culture, neuro-linguistic programming, andragogical approach, pedagogical deontology, technogenic civilization, spiritual culture.

Introduction: In the 21st century, the global advancement of technogenic civilization has led to contradictions between the development of material and spiritual culture. In the progress of technological civilization, the development of parents' virtual-pedagogical culture is increasingly considered not from the perspective of spiritual value systems, but rather in terms of the dominance of technocratic thinking. Under the influence of scientific and technological assimilation of the world, human thinking is becoming goal-oriented, rational, and purely instrumental, losing the ability to critically analyze the strategic directions of science and technological culture.

The development process of virtual-pedagogical culture is a complex social phenomenon that is intrinsically linked with such factors as national identity, religion, history, morality, law, and information technologies. In this regard, national and religious values are not only considered part of the historical and spiritual heritage of our people but also serve as essential factors in the upbringing and formation of a well-rounded personality.

In the Russian-Uzbek dictionary, the word virtual can be defined as something that may exist under certain conditions or a virtual reality that is reproduced through computer tools — an artificial environment that resembles real-life conditions. Meanwhile, the word culture, derived from the Arabic *madina* (city, settlement, or center of development), refers to a specific form of human activity reflected in nature and mutual relationships. Culture represents the lifestyle and activity mode of an individual, a social group, or society as a whole.

Thus, virtual culture can be understood as human activity reflected in interpersonal relationships through the means of computers and information technologies. Phrases related to virtual culture, such as virtual literacy, media culture, and media literacy, function as protective shells against information overload and mass manipulation. It can even be interpreted as a kind of digital literacy in the promotion of mass media tools.

In particular, the fifth principle of Uzbekistan's Development Strategy is aimed at implementing reforms in the spiritual and educational spheres, encompassing national cultural heritage as well as moral and cultural values. In the development of parents' virtual-pedagogical culture, it is necessary to examine the role of motivation, goals, emotions, personal qualities, and reflection, while pedagogical factors include national, religious, and moral education, educational paradigms, media consumption culture, and deontological preparedness. The research reveals that the development of parents' virtual-pedagogical culture must be improved on the basis of a system of spiritual prevention, socio-pedagogical activities, neuro-linguistic programming, the andragogical approach, pedagogical deontology, and the harmony between technogenic civilization and spiritual culture.

The eminent representative of the Jadid educational movement, Abdurauf Fitrat, once rightfully stated: "Raising a generation is a service to humanity. Only when we bring up morally upright children can we consider this duty fulfilled." This shows that spiritual culture, as a pressing issue, asserts the importance of

parents establishing their roles (or possessing spiritual culture) in four key domains: individual, society, nature, and the noosphere.

Establishing one's role as an individual requires valuing life and individuality, and viewing the human being as the pinnacle of development.

Establishing one's role in society is achieved through internalizing values such as homeland, democracy, the rule of law, family, labor, and civic responsibility.

Establishing one's role in the realm of nature involves recognizing oneself as a part of nature and striving for harmony with it — through health, aesthetics, and moral-spiritual ideals. This also presupposes acquiring ecological culture, understanding the importance of protecting and preserving nature, and recognizing one's responsibility toward future generations in the process of utilizing natural resources.

- The noosphere (the sphere of reason), as a domain of self-determination, implies an awareness of moral responsibility in the use of scientific and technological advancements. It also requires the acquisition of knowledge about the possible consequences of insufficient information when interacting with technology. Furthermore, it necessitates the enhancement of civic engagement in parents regarding the historical, moral, and ethical identity of the nation, the preservation and restoration of cultural heritage, and the revitalization of national traditions [3].

Understanding virtual-pedagogical culture as a unity of these integrative domains allows us to view it as a form of pedagogical activity aimed at creating psychological and pedagogical conditions to meet the essential needs of parents. These pedagogical conditions may include:

- The application of diverse approaches to determining the content of education and upbringing;
- The use of dialogic, virtual, and debate-based methods of upbringing;
- An emphasis on universal human values in the personality formation process;
- The implementation of the principle of democratization and consideration of national identity in organizing educational processes.

Nowadays, one of the most pressing global issues in mass media is the culture of information selection and critical evaluation — a core component of virtual culture. In addressing this problem, we believe it is essential that every parent develops virtual-pedagogical culture within the family. Parents themselves must first understand how to effectively use mass media tools (such as television, computers, internet chats, forums, Facebook, Twitter), and only then can they teach their

children how to use them wisely and responsibly.

The aforementioned media platforms are tools of communication, enabling people to interact, converse, and engage in various forms of dialogue. Through these means, individuals are able to carry out activities, gain information, acquire knowledge, exchange experiences, and engage in commerce and advertising. These functions are becoming increasingly evident in every sphere of life. On the one hand, these tools provide access to distance education and foster intellectual and creative skills; on the other hand, they are gradually replacing real-life interaction with virtual communication [2].

Today, many parents are maintaining contact with their children more through virtual means than face-to-face. In particular, parents working abroad or children studying in foreign countries often communicate exclusively through virtual formats. Especially in the context of the pandemic, the exchange of diverse information and knowledge has shifted online. If we consider this a natural reflection of today's information society, then such communication should ideally contribute to social well-being, civic harmony, and the upbringing of a well-rounded individual. In this process, the virtual-pedagogical culture of society members — especially parents — must be continually developed and refined. However, it is regrettable that certain issues and challenges are emerging in how mass media tools are being used.

From early childhood, it is one of the key factors in shaping national identity for parents to raise their children within the framework of national values and instill in them a sense of pride and respect for the traditions honored by their people. A parent who respects their own cultural values can also recognize that universal human interests lie behind the values of other nations. Such a parent is able to appreciate the cultural achievements of other peoples, viewing them not as alien but as part of humanity's shared heritage and success.

On the contrary, a person who has not fully internalized their own values or understood the true essence of national traditions may experience a sense of spiritual emptiness. This internal void can sometimes manifest as nationalism or a desire to assert superiority over other ethnic groups. Therefore, the process of forming ethnic values requires from parents deep reflection, consistency, and work based on a clear educational plan.

In this context, it is worth highlighting the thoughtful words of President of the Republic of Uzbekistan Shavkat Mirziyoyev, who in his address on the 24th

anniversary of the adoption of the Constitution of the Republic of Uzbekistan, titled "The Rule of Law and the Protection of Human Interests – A Guarantee of National Development and Public Welfare", stated:

"Today's rapidly changing world is opening new and unprecedented opportunities for humanity — particularly for parents and youth. At the same time, it is exposing them to previously unseen threats and dangers. Malevolent forces are inciting innocent children to turn against their own parents and homeland, leading them into ruin and destroying their lives."

He emphasized:

"In such a tense and dangerous situation, we — parents, educators, community leaders, and neighborhood activists — must be more vigilant and aware. We must not hand over our children to others. We must take responsibility for raising them ourselves. To do this, we must engage in open conversations with our youth, listen to their hearts, understand their problems, and provide them with practical support." [1]

In the age of information globalization, as parents enhance their virtual-pedagogical culture, they are able to influence not only the consciousness but also the emotions and sentiments of their children and other family members. As a result, each parent becomes capable of instilling in their child the moral habits and behavioral skills that align with societal ethical expectations and contribute to their well-rounded development.

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