

Article

Problems of Forming the Moral and Spiritual Worldview of Karakalpak Youth in the Context of Globalization

Z. M. Saparniyazova

1. Nukus State Pedagogical Institute

Abstract: The article examines the socio-philosophical problems associated with the formation of the moral and spiritual worldview of Karakalpak youth under the conditions of globalization. Globalization is interpreted not only as an economic or technological process but also as a profound transformation of cultural meanings, social relations, identity patterns, systems of values, and mechanisms of socialization. From this perspective, the moral and spiritual worldview of young people is formed at the intersection of global information flows and historically developed national and cultural traditions. The article pays particular attention to the Republic of Karakalpakstan, where the processes of globalization interact with distinctive ethnocultural traditions, the Karakalpak language, historical memory, family and community values, and the ecological consequences of the Aral Sea crisis. The rapid expansion of digital communication creates significant opportunities for education, intercultural dialogue, and self-development; at the same time, it may contribute to value fragmentation, information dependence, cultural homogenization, weakening of intergenerational communication, and uncritical adoption of external cultural models.

Keywords: globalization, Karakalpak youth, moral and spiritual worldview, social philosophy, national identity, values, cultural heritage, digitalization, education, environmental consciousness

Citation: Saparniyazova, Z. M. Problems of Forming the Moral and Spiritual Worldview of Karakalpak Youth in the Context of Globalization. American Journal of Science and Learning for Development 2026, 5(4), 85-92.

Received: 24th Jun 2026
Revised: 26th Jul 2026
Accepted: 28th Aug 2026
Published: 25th Sep 2026



Copyright: © 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

1. Introduction

Globalization has become one of the most influential processes shaping contemporary society. Its significance cannot be reduced to the expansion of international trade, mobility, or technological exchange. From the perspective of social philosophy, globalization represents a transformation of the social space in which individuals construct their identities, establish relationships, interpret values, and define their place in society. Global communication networks increasingly connect local communities with transnational flows of information, cultural symbols, lifestyles, knowledge, and social practices.[1]

Classical theories of globalization emphasize this transformation from different perspectives. Appadurai describes globalization through complex flows of people, media, technologies, finance, and ideas that increasingly cross traditional cultural boundaries. Bauman draws attention to the contradictory consequences of globalization, including new forms of freedom together with uncertainty and social inequality. Castells in turn, emphasizes the emergence of a network society in which identity becomes one of the central sources of social meaning. These approaches are particularly relevant to the

study of young people, whose socialization increasingly takes place simultaneously within local communities and global digital environments.[2]

For Karakalpak youth, this situation is especially significant. Their worldview develops at the intersection of several social and cultural dimensions: the historical heritage of the Karakalpak people, the contemporary social environment of Uzbekistan, global cultural influences, digital communication, environmental challenges associated with the Aral Sea region, and changing educational and professional expectations. Thus, the problem of spiritual development cannot be understood exclusively as the transmission of traditional moral norms from one generation to another.

In this article, the concept of a moral and spiritual worldview refers to an integrated system of values, ethical orientations, cultural meanings, historical memory, social ideals, civic responsibility, beliefs, and principles through which a person interprets society and determines his or her relationship with other people, community, culture, nature, and the wider world. In this sense, spirituality is not limited to religion. It includes ethical consciousness, cultural self-identification, responsibility, dignity, solidarity, respect for cultural heritage, and the search for meaningful forms of social existence.[3]

The relevance of this problem has increased with the rapid digitalization of Uzbek society. World Bank data indicate that approximately 90 percent of the population of Uzbekistan used the Internet in 2024. This level of connectivity means that digital environments have become an important space of socialization, particularly for younger generations [4]. Digital communication enables access to education and international knowledge, but it also increases young people's exposure to enormous quantities of heterogeneous cultural and ideological content.

2. Materials and Methods

The demographic importance of youth also strengthens the relevance of the problem. According to information published by the official website of the President of Uzbekistan in April 2026 in connection with the draft "Youth of New Uzbekistan – 2030" Strategy, approximately 9.5 million people, or nearly one quarter of the country's population, were between the ages of 14 and 30. The draft strategy emphasizes quality and inclusive education, cultural and intellectual development, volunteer activity, youth participation, health, and international cooperation. These priorities demonstrate that youth development is increasingly understood as a multidimensional social process rather than merely an issue of employment or formal education [5].

Consequently, the formation of the moral and spiritual worldview of Karakalpak youth is both a philosophical and pedagogical problem. Social philosophy makes it possible to investigate the transformation of values, identity, cultural continuity, and the relationship between the individual and society, while pedagogy offers mechanisms through which critical thinking, moral responsibility, cultural competence, and civic participation can be developed.

The purpose of this article is to identify the main problems influencing the formation of the moral and spiritual worldview of Karakalpak youth in the context of globalization and to propose socio-philosophical and educational approaches for achieving a balance between national cultural continuity and constructive participation in global society.

3. Result and Discussion

Globalization influences the worldview of young people through several interconnected mechanisms. One of the most important is the transformation of the system of values. Traditional societies usually transmit values through relatively stable

institutions such as family, community, language, customs, education, literature, and collective memory. In contemporary society, these institutions continue to operate, but they compete with numerous alternative sources of socialization, including social networks, global entertainment industries, influencers, online communities, international educational platforms, and algorithmically selected digital content.[6]

This situation creates what may be called value pluralization. Young people encounter different and sometimes mutually contradictory understandings of success, freedom, family, responsibility, happiness, social status, consumption, and individual self-realization. Plurality itself should not be evaluated only negatively. Contact with different cultural perspectives may develop tolerance, creativity, intellectual openness, and intercultural competence. The philosophical problem arises when plurality is not accompanied by critical reflection. In that case, the individual may accept attractive cultural models primarily because of their popularity rather than their ethical or social value.

For Karakalpak youth, therefore, one of the main challenges is not the existence of global influences as such, but the ability to interpret them critically. The meaningful preservation of national values should not require the rejection of globalization. Instead, a mature worldview enables a young person to distinguish between universal human achievements that can enrich local culture and cultural practices that may contradict personal or community values.[7]

This approach is consistent with contemporary debates on technology and education. UNESCO's *Global Education Monitoring Report 2023* stresses that technology should serve human educational needs rather than determine them and emphasizes the continuing importance of human interaction in learning. The report also notes that the educational benefits of technology depend on questions of appropriateness, equity, evidence, and sustainability [8]

Accordingly, digital literacy should be understood more broadly than technical ability to use a computer or smartphone. From a socio-philosophical perspective, digital literacy includes the ability to evaluate information critically, distinguish evidence from manipulation, understand the social consequences of online behavior, respect other people, protect one's informational autonomy, and resist the unreflective consumption of digital content.

The second important problem concerns national and cultural identity. Globalization simultaneously weakens some traditional cultural boundaries and creates new opportunities for their reconstruction. Young people can now encounter global culture without leaving their local communities; at the same time, digital technologies allow local languages, music, literature, oral traditions, and cultural practices to reach audiences far beyond their historical territories.

Therefore, the relationship between globalization and national identity should not be described only through the concept of cultural loss. Identity in modern society increasingly becomes reflexive: individuals consciously select, interpret, and reconstruct elements of their cultural inheritance. For Karakalpak youth, this means that knowledge of their native language, literature, folklore, history, arts, customs, and social traditions can become not merely inherited cultural material but a consciously understood element of personal identity.

Recent studies devoted to Karakalpak cultural life similarly emphasize the relationship between national values, historical memory, moral norms, and social identity. Abdullaev for example, interprets national values within Karakalpak society as resources through which historical memory and ethical orientations are reproduced while also being transformed in the context of globalization. Contemporary research on Karakalpak youth language likewise demonstrates that digital communication, borrowing, code-switching, and globalization affect patterns of linguistic identity [9]

This indicates that cultural continuity cannot be achieved simply by preserving traditional forms unchanged. Culture remains socially meaningful when a younger generation is capable of reinterpreting it in accordance with contemporary realities. Consequently, educational institutions should encourage young people not only to memorize facts concerning cultural heritage but also to analyze its philosophical meaning.

For example, Karakalpak folklore, epic traditions, literature, music, oral history, and artistic heritage can be considered sources for discussing such philosophical categories as dignity, justice, courage, responsibility, solidarity, human-nature relations, respect for elders, collective memory, and social duty. Such an approach transforms cultural heritage from an object of ceremonial respect into an intellectual resource for contemporary moral reflection.[10]

A third important issue is the relationship between individualization and community values. Global culture often places strong emphasis on personal choice, autonomy, mobility, professional success, and self-expression. These principles may positively contribute to individual development. At the same time, many Karakalpak and broader Central Asian social traditions attach great importance to family relationships, collective responsibility, intergenerational solidarity, respect, and community belonging.

The task of moral education should not be to declare one of these orientations absolutely correct and the other incorrect. Social philosophy suggests the need to search for a reasonable relationship between individual autonomy and social responsibility. A socially mature person should be capable of independent judgment while recognizing his or her obligations toward other people.

Thus, independence should not be interpreted as indifference toward community, and loyalty to cultural traditions should not eliminate individual freedom or critical thinking. A sustainable moral worldview can emerge when young people perceive personal development and social responsibility as complementary dimensions of human existence.[11]

A fourth problem concerns the ecological dimension of worldview formation. The social experience of Karakalpakstan cannot be separated from the history and consequences of the Aral Sea crisis. Environmental transformations have affected economic conditions, public health, patterns of employment and migration, the everyday experience of communities, and the symbolic image of the region.

For this reason, environmental consciousness in Karakalpakstan should be considered not merely a component of natural science education but also an important part of social and moral philosophy. Human responsibility toward nature, intergenerational justice, sustainable development, community resilience, and responsibility for future generations are ethical questions. [12]

Contemporary programmes increasingly recognize this connection between education, environmental responsibility, and youth leadership. A UNDP initiative launched in 2025 includes the Republic of Karakalpakstan among seven target regions and seeks to provide climate-related education and green skills to approximately 1.3 million school students and young people, train 50,000 teachers, and create a network of young environmental ambassadors. The programme also includes teaching materials in Uzbek, Karakalpak, and Russian.

Events held in Nukus within this initiative have also directly involved schoolchildren and youth leaders from the Aral Sea region. This demonstrates a transition from viewing young people solely as recipients of environmental information toward viewing them as active participants in community-level environmental action.

From a philosophical perspective, this participatory approach is important because values are formed not only through verbal instruction but also through social practice. Responsibility becomes meaningful when young people experience themselves as capable of contributing to society. Environmental projects, volunteer initiatives, cultural programmes, peer education, and community research can therefore function as mechanisms for the formation of moral agency.

The fifth challenge is related to unequal educational and social opportunities. Although digitalization expands access to knowledge, technological access alone does not automatically guarantee meaningful learning or intellectual development. Quality of education, teacher competence, language accessibility, family resources, local infrastructure, and opportunities for participation continue to influence young people's educational trajectories.

This is particularly relevant for rural communities. UNDP reported in 2024 that rural schools in pilot regions, including the Republic of Karakalpakstan, received digital equipment as part of a sustainable rural development programme. The project was based partly on an assessment of digital literacy and educational infrastructure and aimed to improve access to contemporary educational resources (UNDP Uzbekistan, 2024).

At the same time, digitalization should not lead to an assumption that technological tools can replace teachers, families, cultural institutions, or interpersonal dialogue. Moral development requires communication between people. Ethical questions cannot be reduced to information transfer because values are formed through example, discussion, disagreement, cooperation, empathy, and experience.

The sixth significant issue involves the role of family and intergenerational dialogue. Globalization often changes the mechanisms through which knowledge and social authority are distributed between generations. In some areas, young people may have greater technological competence than their parents or grandparents. This can transform traditional patterns of authority within the family.

However, intergenerational differences should not necessarily be interpreted as conflict. They can be transformed into dialogue. Older generations possess historical memory, cultural experience, oral traditions, and knowledge of community life, whereas younger generations possess new forms of technological and global competence. A constructive exchange between these resources can support both cultural continuity and modernization.

Educational institutions may contribute to this process by organizing oral-history projects, local cultural research, family-history assignments, intergenerational discussions, digital archives, and community-based projects. Through such activities, young people do not simply receive traditions passively; they participate in documenting, interpreting, and communicating cultural memory.

Another major problem is the possible commercialization of identity and values. Global consumer culture frequently connects personal worth to consumption, appearance, status symbols, and visibility on social media. The logic of digital platforms may further encourage constant comparison with others. Within such an environment, the formation of internal moral criteria becomes increasingly important.

The educational answer to this problem cannot be simple prohibition. Young people need intellectual tools through which they can understand how media environments function, how advertising constructs desires, how algorithms influence attention, and how social recognition can become dependent on digital visibility.

Critical media education should therefore become part of spiritual and moral education. Its aim should be to develop autonomy of judgment. A person with a sustainable worldview does not reject modern culture but is able to interact with it consciously.

Another essential issue is the relationship between national and universal values. Sometimes these categories are incorrectly represented as opposites. Yet respect for one's own language and culture can coexist with respect for other peoples and cultures. Similarly, national self-consciousness can support rather than contradict principles such as human dignity, justice, tolerance, responsibility, peace, education, and environmental sustainability. [13]

The socio-philosophical task is therefore to move beyond both cultural isolationism and uncritical cultural homogenization. Cultural isolation may prevent young people from participating effectively in global scientific, educational, and professional networks. Uncritical homogenization, by contrast, may weaken cultural memory and reduce the diversity of human experience.

The most productive model may be described as open cultural rootedness. In this model, a young person possesses a meaningful relationship with his or her native language, history, cultural heritage, and community while simultaneously developing global competence, foreign-language skills, scientific literacy, technological competence, and openness toward other cultures.

This principle corresponds with current directions of youth policy in Uzbekistan. The draft "Youth of New Uzbekistan – 2030" strategy combines international participation and foreign-language education with cultural, intellectual, civic, and volunteer development. Such an approach is significant because it implicitly recognizes that successful integration into global society requires not only professional competence but also social responsibility and cultural self-awareness.

For Karakalpakstan, several interconnected directions can therefore be proposed. First, educational programmes should strengthen critical and philosophical thinking. Students should be encouraged to discuss questions of identity, responsibility, justice, freedom, technology, culture, globalization, ecology, and the meaning of social progress instead of receiving only ready-made moral formulas. Second, Karakalpak cultural heritage should be integrated into contemporary educational practices. Literature, folklore, music, historical personalities, traditional knowledge, oral history, and local arts can be studied in relation to contemporary ethical and social problems. Third, digital and media literacy should become an essential element of worldview education. Young people need skills for evaluating information, identifying manipulation and misinformation, understanding digital risks, and participating responsibly in online communication. Fourth, environmental ethics and climate education should occupy a special place in Karakalpakstan because of the region's historical experience. The Aral Sea should be studied not only as an ecological disaster but also as a social, philosophical, ethical, and intergenerational issue. Fifth, education should promote youth participation rather than passive instruction. Volunteer projects, local research, cultural initiatives, environmental actions, youth debates, student organizations, and community activities allow moral values to be transformed from abstract concepts into practical social experience. [14]

Finally, the development of the spiritual worldview of youth should be based on cooperation between the family, school, university, mahalla, cultural institutions, civil society, and digital media. No individual institution is capable of independently regulating the complex information environment in which contemporary youth live.

The study employs a qualitative, theoretical, and socio-philosophical research design. It does not claim to present original sociological survey data. Instead, the research is based on conceptual analysis, interpretation of existing literature, and examination of relevant policy and institutional documents.

Several methodological approaches were combined.

First, the dialectical method was applied to analyze the contradictory relationship between globalization and national-cultural continuity. Globalization is considered simultaneously as a source of new educational and cultural opportunities and as a process capable of producing value fragmentation, cultural homogenization, and identity uncertainty.

Second, an axiological approach was used to examine transformations in values. Particular attention was devoted to the relationship between universal human values, national cultural values, individual autonomy, social responsibility, environmental ethics, and civic consciousness.

Third, the study applies a socio-philosophical approach to identity, according to which identity is not considered a fixed or purely inherited characteristic. Instead, it is understood as a historically and socially formed system of meanings reconstructed through interaction between the individual, community, institutions, cultural memory, and global communication.

Fourth, a hermeneutic approach was used in interpreting cultural heritage and its role in contemporary youth education. Karakalpak cultural traditions are treated not simply as historical artifacts but as systems of meaning capable of being reinterpreted in changing social circumstances.

Fifth, the research employs a systemic approach, allowing the moral and spiritual development of youth to be examined through the interaction of family, education, community, media, digital technologies, cultural institutions, environmental conditions, and state youth policy.

The documentary base of the research includes UNESCO's *Global Education Monitoring Report 2023*, UNICEF's *Situation Analysis of Children and Adolescents in Uzbekistan* published in 2024, the UNDP *Human Development Report 2023/24*, World Bank development indicators, current UNDP initiatives related to digital and climate education, the "Uzbekistan – 2030" Strategy, and materials connected with the draft "Youth of New Uzbekistan – 2030" strategy. Relevant recent research on Karakalpak culture, language, values, and identity was also considered.

The combination of these methods makes it possible to examine the formation of the worldview of Karakalpak youth as a multidimensional process involving cultural, technological, ethical, environmental, educational, and social factors.[15]

4. Conclusion

Globalization has fundamentally transformed the social environment in which the worldview of younger generations is formed. For Karakalpak youth, this transformation creates both significant opportunities and serious challenges. Access to global knowledge, digital technologies, foreign languages, international education, and intercultural communication expands the horizons of personal and professional development. At the same time, accelerated cultural exchange, information overload, commercialization, digital dependence, and weakening of traditional mechanisms of socialization may contribute to fragmentation of values and uncertainty of identity.

The main socio-philosophical problem is therefore not how to protect youth completely from globalization. Such an objective would be both unrealistic and intellectually unproductive. The more important task is to develop the capacity of young people to participate in global society while maintaining a conscious relationship with their own historical memory, cultural heritage, language, community, and moral responsibilities.

The spiritual worldview of Karakalpak youth should consequently be understood as a dynamic and reflexive system rather than a static collection of inherited norms. Cultural traditions become sustainable when each generation understands, interprets,

and creatively applies them to new social circumstances. The research demonstrates that education occupies a central position in this process. However, education should move beyond simple transmission of moral instructions. It should create conditions for critical thinking, philosophical dialogue, media literacy, intercultural competence, environmental consciousness, civic responsibility, and active social participation.

Particular attention should be paid to the environmental experience of Karakalpakstan. The Aral Sea crisis gives environmental responsibility a concrete historical and ethical meaning for the population of the region. Climate education, community projects, and youth environmental leadership can therefore become important mechanisms for integrating knowledge, values, and practical responsibility. Another priority should be the meaningful use of Karakalpak cultural heritage in education. Language, literature, folklore, music, arts, historical memory, and family traditions should not be separated from modern forms of learning. Digital technologies can themselves become instruments for documenting, interpreting, and communicating this heritage.

Ultimately, the most constructive model for the development of Karakalpak youth in the context of globalization is neither cultural isolation nor unconditional assimilation into global mass culture. It is a model of **open cultural rootedness**, in which a person preserves a meaningful connection with national identity while remaining intellectually open, technologically competent, socially responsible, environmentally conscious, and capable of constructive dialogue with the wider world. Such an approach can contribute to the formation of a generation that is able not only to adapt to globalization but also to participate actively and responsibly in shaping its social and cultural consequences.

REFERENCES

- [1] M. J. Abdullaev, "National values and socio-philosophical harmony in the spiritual and cultural life of the Karakalpak people," *Science and Society*, no. 4-2, pp. 6-8, 2026.
- [2] A. Appadurai, *Modernity at Large: Cultural Dimensions of Globalization*. Minneapolis, MN, USA: University of Minnesota Press, 1996, 229 p.
- [3] Z. Bauman, *Globalization: The Human Consequences*. New York, NY, USA: Columbia University Press, 1998, 136 p.
- [4] M. Castells, *The Power of Identity*, 2nd ed. Chichester, U.K.: Wiley-Blackwell, 2010, 538 p.
- [5] President of the Republic of Uzbekistan, "The 'Youth of New Uzbekistan – 2030' strategy will be implemented," Apr. 20, 2026.
- [6] President of the Republic of Uzbekistan, "On the Strategy of Uzbekistan—2030," Presidential Decree No. PF-158, Sep. 11, 2023.
- [7] R. Inglehart and C. Welzel, *Modernization, Cultural Change, and Democracy: The Human Development Sequence*. Cambridge, U.K.: Cambridge University Press, 2005, 344 p.
- [8] S. H. Schwartz, "Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries," *Advances in Experimental Social Psychology*, vol. 25, pp. 1-65, 1992.
- [9] M. Rokeach, *The Nature of Human Values*. New York, NY, USA: Free Press, 1973, 438 p.
- [10] A. Giddens, *The Consequences of Modernity*. Stanford, CA, USA: Stanford University Press, 1990, 186 p.
- [11] S. Hall, "The question of cultural identity," in *Modernity and Its Futures*, S. Hall, D. Held, and T. McGrew, Eds. Cambridge, U.K.: Polity Press, 1992, pp. 274-316.
- [12] E. H. Erikson, *Identity: Youth and Crisis*. New York, NY, USA: W. W. Norton & Company, 1968, 336 p.
- [13] B. Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, rev. ed. London, U.K.: Verso, 2006, 240 p.
- [14] A. D. Smith, *National Identity*. Reno, NV, USA: University of Nevada Press, 1991, 226 p.
- [15] U. Beck, *What Is Globalization?* Cambridge, U.K.: Polity Press, 2000, 182 p.