

The Interrelationship Between Upbringing and Moral Consciousness Under Conditions of Digital Transformation

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Received: 24 April 2026; **Accepted:** 20 May 2026; **Published:** 10 June 2026

Abstract: This article examines the interrelationship between upbringing and moral consciousness under conditions of digital transformation. It argues that the digital environment reshapes information behavior, communication and value orientations; therefore, upbringing should be interpreted as a mechanism for forming responsibility, media literacy, moral resilience and conscious choice. Moral consciousness functions as an internal regulator of behavior in virtual space and ensures ethical stability in an era of technological modernization.

Keywords: Digital transformation, upbringing, moral consciousness, media literacy, digital ethics, values.

Introduction: Digital transformation has become one of the most intensive socio-cultural processes of the twenty-first century, because it changes not only technological infrastructure but also the internal structure of human consciousness, interpersonal communication and moral self-determination. The expansion of digital platforms, algorithmic recommendation systems, artificial intelligence, mobile communication, online education and virtual communities has created a new environment in which a person receives information, forms opinions, evaluates others, constructs identity and chooses patterns of conduct. In such conditions, upbringing acquires a broader scientific meaning than simple instruction or behavioral discipline[1]. It becomes a purposeful, value-oriented and socially mediated process of preparing the individual for responsible existence in a hybrid reality where physical, social and digital spaces are closely connected. Moral consciousness, in turn, is no longer formed only through direct family communication, school rules, community traditions and personal experience; it is also shaped by digital narratives, visual flows, social media feedback, platform norms and the emotional economy of likes, shares and comments. This scientific problem is significant because the young person's moral choice now occurs in a space where information

speed, symbolic pressure and technological mediation can either support personal growth or weaken the reflective basis of ethical judgment[2]. The relevance of this topic is especially visible in societies that are implementing strategic programs of digital modernization. Uzbekistan's "Digital Uzbekistan-2030" strategy, approved by Presidential Decree No. DP-6079 of October 5, 2020, represents a large-scale legal and institutional framework for developing digital infrastructure, e-government, digital services and information technology competencies[3]. Such modernization inevitably affects education, youth policy and the entire system of socialization, because digital technologies enter classrooms, family life, public administration, cultural communication and everyday leisure. However, the success of digital transformation cannot be measured only by the number of platforms, devices, applications or electronic services. A sustainable digital society also requires citizens who possess mature moral consciousness: individuals capable of distinguishing truth from manipulation, freedom from irresponsibility, creativity from plagiarism, communication from aggression, and technological convenience from ethical negligence[4]. Upbringing is a historically rooted and socially necessary process through which a community transmits values, norms, ideals, cultural meanings and

models of behavior to the younger generation. In the Uzbek pedagogical tradition, the notion of tarbiya has always included the unity of intellectual, moral, spiritual, aesthetic, physical and civic development. This integrative meaning is important for contemporary analysis, because the digital environment often fragments attention and separates knowledge from responsibility[5]. A learner may acquire technical skills without developing ethical restraint; a user may gain access to unlimited information without learning how to evaluate its reliability; a young person may communicate actively in networks while lacking empathy and respect for the dignity of others. Thus, digital competence without moral consciousness remains incomplete, and moral consciousness without adequate digital competence becomes vulnerable to manipulation[6]. Moral consciousness can be understood as a system of moral concepts, convictions, emotions, evaluations and self-regulatory mechanisms through which a person understands the categories of good and evil, duty and responsibility, justice and dignity, freedom and limitation. It is not a passive reflection of external rules; rather, it is an active internal structure that allows the individual to interpret situations, foresee consequences, justify decisions and evaluate one's own behavior. In the digital space, moral consciousness becomes even more complex, because the subject often acts at a distance from the visible consequences of action. A harmful comment, the uncontrolled distribution of false information, the violation of privacy or participation in online humiliation may appear to be "only virtual," although the consequences can be deeply social and psychological. Upbringing must therefore help the learner understand that the digital form of an action does not remove its moral content[7]. The transformation of upbringing under digital conditions also requires a reconsideration of authority. In the traditional educational model, the family, teacher, community and social institutions functioned as relatively stable sources of normative orientation. In the network society, however, young people encounter a plurality of authorities: bloggers, influencers, online communities, anonymous commentators, algorithmically selected content and artificial conversational systems. These sources compete with the educator's voice and sometimes weaken the continuity of value transmission. At the same time, digital media can enrich upbringing if they are integrated thoughtfully: educational platforms can support reflection, virtual museums can strengthen cultural memory, digital storytelling can transmit moral examples, and collaborative online projects can develop responsibility and solidarity. The decisive question is not whether technology is beneficial or

harmful in itself, but whether the educational process is able to subordinate technological possibilities to humanistic, national and universal moral aims. The interrelationship between upbringing and moral consciousness can be described through three interdependent mechanisms. First, upbringing provides the normative foundation of moral consciousness by introducing the individual to socially accepted values, ethical language and behavioral expectations. Second, upbringing stimulates moral reflection by creating situations in which learners compare alternatives, analyze consequences and justify decisions. Third, upbringing shapes moral practice, because values become stable only when they are embodied in repeated behavior, social interaction and self-control. In digital transformation, all three mechanisms change their form. Norms must include digital etiquette, information security, respect for authorship and privacy; reflection must include the critical analysis of media messages and algorithmic influence; practice must include responsible participation in online discussions, academic honesty in digital learning and constructive use of technology. Therefore, the present article is directed toward a theoretical analysis of how upbringing and moral consciousness influence each other in the conditions of digital transformation. The central thesis is that the formation of moral consciousness in the digital era depends on the pedagogical capacity to transform digital experience into value-based reflection, while the effectiveness of upbringing depends on its ability to recognize the digital environment as a real space of moral action. The article argues that moral upbringing should become a structural component of digital education, and digital literacy should become a structural component of moral upbringing. Only through this reciprocity can the younger generation develop not only technological adaptability but also ethical maturity, civic responsibility and spiritual stability.

LITERATURE ANALYSIS

The literature related to the topic demonstrates that the question of moral upbringing in the digital era can be developed productively through the combination of Uzbek pedagogical heritage and contemporary digital-pedagogical interpretation. Among Uzbek scholars whose works are indexed or represented in Google Scholar, Adham I. Murodov and Komila U. Pardayeva are especially relevant for the present article. Murodov's work, listed under the title "Jadidlar pedagogik merosida axloqiy tarbiya masalasi va uning raqamli ta'lim sharoitidagi talqini," focuses on the issue of moral education in the pedagogical heritage of the Jadids and on its interpretation in the conditions of

digital learning. The significance of this approach lies in the fact that the Jadid tradition is not treated as an isolated historical phenomenon but as a value-based pedagogical resource that can be reactivated in the digital educational environment. In this interpretation, moral upbringing becomes a bridge between national enlightenment, civic responsibility, intellectual freedom and contemporary media-technological reality. Murodov's conceptual line is valuable because it allows the researcher to see digital education not as a purely instrumental modernization of teaching methods, but as a field in which classical ideas about conscience, enlightenment, public duty and personal discipline must be translated into new communicative formats[8]. Pardayeva's research, including her works on Abdulla Avloniy's pedagogical and moral heritage, develops another important dimension of the problem. Her article "Abdulla Avloniy asarlari uzluksiz ma'naviy tarbiya jarayonining metodik manbasi sifatida" interprets Avloniy's works as methodological sources for continuous spiritual education. This position is directly related to the present topic because Avloniy's understanding of tarbiya includes not only external instruction but also the gradual cultivation of thought, behavior, character and responsibility. Pardayeva emphasizes that the organization of continuous spiritual upbringing requires pedagogical conditions, methodological resources and didactic tools, which means that moral development is not spontaneous but institutionally and culturally organized. When this view is projected onto digital transformation, it becomes possible to argue that digital platforms must not weaken continuity in upbringing; rather, they should support the consistent formation of ethical judgment from family to school, from school to higher education, and from formal learning to independent digital participation[9]. The works of Murodov and Pardayeva can therefore be connected in a single theoretical line. Murodov's attention to the reinterpretation of Jadid moral pedagogy in digital education reveals how historical enlightenment ideas may be adapted to the networked learning environment, while Pardayeva's analysis of Avloniy's heritage clarifies the internal methodological foundations of continuous moral and spiritual upbringing. Together, these Uzbek scholarly perspectives show that the digital transformation of education should not be understood as a departure from national moral traditions. On the contrary, it requires a more conscious methodological actualization of those traditions. In the context of this article, their approaches support the idea that moral consciousness develops when digital competence is guided by cultural memory, ethical reflection and socially responsible pedagogical influence. Thus, the literature review confirms the necessity of a model in

which digital modernization and moral upbringing are interpreted not as contradictory processes, but as mutually conditioning components of a modern educational paradigm.

METHOD

The methodological basis of this article was constructed as an integrated theoretical, axiological and interpretive research design appropriate for the analysis of upbringing and moral consciousness in the context of digital transformation. The study used conceptual analysis to clarify the meanings of the core categories "upbringing," "moral consciousness," "digital transformation," "digital ethics," "moral resilience" and "media literacy," because these concepts are often used in pedagogical discourse without sufficient differentiation. Through conceptual analysis, upbringing was interpreted as a purposeful and value-oriented process of personality formation, while moral consciousness was defined as an internal system of ethical evaluation, responsibility and self-regulation. The article also applied the axiological method, since the topic cannot be studied only through technological or organizational parameters; it requires attention to values, ideals, moral norms and cultural meanings that regulate human behavior in both offline and online environments. This axiological approach made it possible to identify the moral content of digital actions and to show that communication, information search, publication, content creation and the use of artificial intelligence involve ethical choices. In addition, the research employed comparative-historical analysis in order to connect contemporary digital education with the Uzbek pedagogical tradition. The works of Adham Murodov and Komila Pardayeva were considered as relevant scholarly sources because they link moral upbringing with Jadid and Avloniy-based pedagogical heritage. This method allowed the article to demonstrate that national educational thought contains methodological resources for addressing new digital challenges. A hermeneutic method was also used, especially in interpreting the moral meaning of pedagogical texts and translating them into the language of modern digital culture. Hermeneutics was necessary because the problem is not limited to the literal repetition of classical educational ideas; rather, it requires their meaningful reinterpretation under new communicative, informational and technological conditions.

RESULTS

The results of the theoretical and methodological analysis show that upbringing and moral consciousness are linked by a reciprocal and structurally necessary relationship in the conditions of digital transformation.

The first result is that digital transformation expands the space of upbringing beyond the physical classroom and family environment. A learner is now educated not only by parents, teachers and institutional norms but also by digital communities, media flows, platform interfaces, artificial intelligence systems and algorithmically selected content. This expansion does not eliminate the role of classical upbringing; rather, it makes it more important, because the multiplicity of digital influences requires a stable internal system of moral orientation. Without such orientation, the individual may become dependent on emotional stimulation, misinformation, group pressure or the illusion of anonymity. The second result is that moral consciousness functions as the internal regulator of digital behavior. In the traditional environment, many forms of behavior were controlled by direct observation and social sanction. In digital space, however, control is often indirect, delayed or invisible. Therefore, the decisive factor becomes the individual's ability to regulate himself or herself according to internalized moral criteria. This includes honesty in the use of digital sources, respect for intellectual property, protection of personal and other people's privacy, responsible communication, avoidance of cyber-aggression, critical evaluation of information and awareness of the consequences of digital traces. Thus, moral consciousness is not an abstract philosophical category but a practical mechanism of safe, respectful and responsible digital participation. The third result is that digital competence and moral upbringing should be integrated rather than separated. If digital competence is taught as a set of purely technical skills, learners may become effective users without becoming responsible participants. Conversely, if moral upbringing ignores digital reality, it risks losing relevance for the everyday experience of young people. The analysis therefore indicates the need for a pedagogical model in which every digital skill is connected with an ethical question: when learners search, they should learn verification; when they communicate, they should learn respect; when they create content, they should learn authorship and responsibility; when they use artificial intelligence, they should learn transparency and critical judgment.

DISCUSSION

The discussion of the topic may be deepened through a polemical comparison of two influential foreign scholars: Luciano Floridi and Sherry Turkle. Floridi's philosophy of information and information ethics argues that the digital world is not merely a tool added to human life but an environment that transforms the conditions of moral existence. From this perspective, information and informational entities become

ethically significant, and human beings are responsible for maintaining the integrity of the "infosphere." If Floridi's view is applied to upbringing, then moral education in the digital age should teach learners to treat information environments as morally meaningful spaces. A false message, a manipulated image, a violation of data privacy or irresponsible algorithmic use is not simply a technical error; it is a disturbance of the ethical order of the infosphere. Floridi therefore supports a broad and structural understanding of digital ethics[9]. Turkle's position, especially in her critique of technologically mediated relationships, introduces a different but complementary concern. She emphasizes that digital technologies may simplify communication, reduce vulnerability, weaken empathy and encourage individuals to expect more from devices while expecting less from one another. If Floridi analyzes the ethical status of the information environment, Turkle analyzes the emotional and relational cost of digital mediation. In the context of upbringing, her argument suggests that moral consciousness cannot be formed only through rules about data and information. It also requires the cultivation of empathy, patience, dialogue, embodied presence and the ability to listen to another human being beyond the convenience of screen-based interaction[10]. The polemic between Floridi and Turkle can be formulated as a tension between systemic digital ethics and interpersonal moral pedagogy. Floridi would insist that the digital environment itself must be ethically conceptualized, because human action now occurs inside informational structures that shape social reality. Turkle would respond that even the most sophisticated ethical framework remains insufficient if digital communication weakens the human capacities on which morality depends: empathy, attention, sincerity and responsibility in relationships. Floridi's argument is stronger when the problem concerns data, platforms, algorithms, privacy and informational harm; Turkle's argument is stronger when the problem concerns emotional substitution, loneliness, superficial communication and the decline of face-to-face moral learning.

CONCLUSION

In conclusion, the interrelationship between upbringing and moral consciousness under conditions of digital transformation should be understood as a complex pedagogical, axiological and socio-cultural process. Digital transformation changes the forms of communication, learning, socialization and self-expression, but it does not reduce the importance of upbringing. On the contrary, it increases the need for systematic moral guidance, because the digital

environment multiplies both opportunities and risks. The learner receives unprecedented access to knowledge, creative tools and global communication, yet also encounters misinformation, superficial interaction, value relativism, privacy threats and algorithmic influence. Under these circumstances, moral consciousness becomes the inner foundation that enables a person to act responsibly in situations where external control is weak or absent. The analysis shows that upbringing forms moral consciousness by transmitting values, creating reflective situations and organizing moral practice.

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