



THE CONCEPT OF SUSTAINABLE UPBRINGING IN THE ERA OF DIGITAL CIVILIZATION

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ABOUT ARTICLE

Key words: digital civilization, public consciousness, cultural immunity, digital ethics, critical thinking, spiritual security, social responsibility, value system, youth policy, digital transformation, sustainable upbringing.

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Abstract: This article examines the theoretical and methodological foundations of the concept of sustainable upbringing from a socio-philosophical perspective in the context of the rapid development of digital civilization. The primary objective of the study is to reveal the essence and content of sustainable upbringing and to substantiate its role in ensuring spiritual security, fostering cultural immunity, establishing the principles of digital ethics, developing critical thinking, and strengthening the social responsibility of young people. The research employs socio-philosophical analysis, the axiological approach, comparative-comparative analysis, and systems analysis methods. The findings demonstrate that, under conditions of digital transformation, sustainable upbringing serves as an important strategic mechanism for strengthening the spiritual and moral stability of individuals, promoting the development of public consciousness, and harmonizing national and universal values. As a result of the study, a structural model of the concept of sustainable upbringing was developed, and its close relationship with the spiritual and educational objectives outlined in the Development Strategy of New Uzbekistan was scientifically substantiated.

RAQAMLI SIVILIZATSIYA SHAROITIDA BARQAROR TARBIYA KONSEPSIYASI

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MAQOLA HAQIDA

Kalit so'zlar: raqamli sivilizatsiya, ijtimoiy ong, madaniy immunitet, raqamli etika, tanqidiy tafakkur, ma'naviy xavfsizlik, ijtimoiy mas'uliyatqadriyatlar tizimi, yoshlar siyosati, raqamli transformatsiya. barqaror tarbiya.

Annotatsiya: Mazkur maqolada raqamli sivilizatsiyaning jadal rivojlanishi sharoitida "barqaror tarbiya" konsepsiyasining nazariy-metodologik asoslari ijtimoiy-falsafiy yondashuvlar asosida tahlil etiladi. Tadqiqotning asosiy maqsadi barqaror tarbiya tushunchasining mazmun-mohiyatini ochib berish, uning ma'naviy xavfsizlikni ta'minlash, madaniy immunitetni shakllantirish, raqamli etika tamoyillarini qaror toptirish, tanqidiy tafakkurni rivojlantirish hamda yoshlarning ijtimoiy mas'uliyatini kuchaytirishdagi o'rnini ilmiy jihatdan asoslashdan iborat. Tadqiqot jarayonida ijtimoiy-falsafiy tahlil, aksiologik yondashuv, qiyosiy-komparativ va tizimli tahlil metodlaridan foydalanildi. Olingan natijalar shuni ko'rsatadiki, raqamli transformatsiya sharoitida barqaror tarbiya shaxsning ma'naviy-axloqiy barqarorligini mustahkamlash, ijtimoiy ong rivojini ta'minlash, milliy va umuminsoniy qadriyatlar uyg'unligini qaror toptirishga xizmat qiluvchi muhim strategik mexanizm sifatida namoyon bo'ladi. Tadqiqot yakunida barqaror tarbiya konsepsiyasining tarkibiy modeli ishlab chiqilib, uning Yangi O'zbekiston taraqqiyot strategiyasida belgilangan ma'naviy-ma'rifiy maqsadlar bilan uzviy bog'liqligi ilmiy jihatdan asoslab berildi.

КОНЦЕПЦИЯ УСТОЙЧИВОГО ВОСПИТАНИЯ В УСЛОВИЯХ ЦИФРОВОЙ ЦИВИЛИЗАЦИИ

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О СТАТЬЕ

Ключевые слова: цифровая цивилизация, общественное сознание, культурный иммунитет, цифровая этика, критическое мышление, духовная безопасность, социальная ответственность, система ценностей, молодёжная политика, цифровая трансформация, устойчивое воспитание.

Аннотация: В данной статье с социально-философских позиций анализируются теоретико-методологические основы концепции «устойчивого воспитания» в условиях стремительного развития цифровой цивилизации. Основной целью исследования является раскрытие сущности и содержания концепции устойчивого воспитания, а также научное обоснование её роли в обеспечении духовной безопасности, формировании культурного иммунитета, утверждении принципов цифровой этики, развитии критического мышления и повышении социальной ответственности молодёжи. В ходе исследования были использованы методы социально-философского анализа, аксиологический подход, сравнительно-компаративный и системный анализ. Полученные результаты свидетельствуют о том, что в условиях цифровой трансформации устойчивое воспитание выступает важным стратегическим механизмом, способствующим укреплению духовно-нравственной устойчивости личности, развитию общественного сознания и гармонизации национальных и общечеловеческих ценностей. По итогам исследования разработана структурная модель концепции устойчивого воспитания и научно обоснована её органическая взаимосвязь с духовно-просветительскими целями, определёнными в Стратегии развития Нового Узбекистана.

Introduction. In the twenty-first century, the development of humanity has become increasingly intertwined with digital technologies, artificial intelligence, global communication, and the processes of informatization. These developments are bringing about profound transformations across all spheres of social life and exerting a significant influence on the content and functions of the educational and upbringing system. Consequently, new factors are emerging in the formation of individuals' socialization processes, value systems, and public consciousness. Therefore, under contemporary conditions, the issue of upbringing requires reconsideration not

merely within the framework of traditional pedagogical approaches but from a broader socio-philosophical perspective.

The unlimited flow of information in the digital environment, algorithmic mediation, the expansion of virtual communication, and the globalization of the media space directly affect the worldview of young people. While these processes create new opportunities for knowledge acquisition and personal development, they simultaneously generate risks such as disinformation, value instability, moral relativism, and identity crises [1]. Under such conditions, the concept of “sustainable upbringing”, aimed at ensuring the spiritual stability of individuals, acquires particular scientific significance.

In contemporary socio-philosophical thought, sustainable upbringing is interpreted as a systematic process directed not only toward the development of knowledge and skills but also toward the consistent cultivation of moral, ethical, civic, and spiritual qualities of individuals. This approach corresponds with the United Nations Sustainable Development Goals, UNESCO educational strategies, and modern axiological theories [2].

According to Manuel Castells, communication networks play a crucial role in shaping public consciousness and value systems in contemporary society [3]. Anthony Giddens argues that under conditions of reflexive modernity, individuals are compelled to continuously reconstruct their identities [4]. Zygmunt Bauman, through his theory of liquid modernity, demonstrates the increasingly fluid and unstable nature of values in contemporary society [5]. These theoretical perspectives constitute important methodological foundations for understanding the socio-philosophical essence of the concept of sustainable upbringing.

In Uzbekistan, the development of human capital, the strengthening of youth spirituality, and the formation of civic responsibility have been identified as priority directions of state policy. As President Shavkat Mirziyoyev emphasizes, “The greatest wealth is intelligence and knowledge, and the greatest legacy is spirituality” [6]. This approach further enhances the theoretical and practical significance of the concept of sustainable upbringing.

Research methodology

The study employed the following research methods:

- Socio-philosophical analysis;
- Axiological approach;
- Comparative-comparative analysis;
- Systems approach;
- Structural-functional method;

- Conceptual modeling.

The concept of sustainable upbringing and its structural elements were selected as the primary objects of analysis. During the research process, foreign and domestic scientific literature, normative-legal documents, and contemporary socio-philosophical theories were examined and analyzed.

Results. As a result of the study, an original conceptual model of sustainable upbringing under conditions of digital civilization was developed. This model is based on the integration of five interrelated components that ensure the spiritual, moral, and civic development of the individual.

1. Value-Spiritual Component. This component serves to harmonize national and universal human values. Its primary objective is to cultivate patriotism, civic responsibility, tolerance, and humanism among young people. The value-spiritual component provides the axiological foundation of sustainable upbringing by ensuring continuity between cultural heritage and contemporary social development. 2. Cognitive-Communicative Component. This dimension focuses on the development of critical thinking, media literacy, and information analysis skills. In contemporary society, an individual's ability to evaluate information critically has become one of the key indicators of successful socialization. The cognitive-communicative component enables young people to navigate complex information environments and make informed decisions based on reliable sources.

3. Cultural Immunity Component. Cultural immunity refers to an individual's capacity to resist destructive ideological influences and manipulative information. This component is closely connected with historical memory, national identity, and spiritual heritage. The development of cultural immunity allows individuals to preserve their value orientations while engaging constructively with global cultural processes.

4. Digital Ethics Component. The formation of responsible behavior in digital environments constitutes the central objective of this component. It encompasses the culture of information dissemination, ethics of virtual communication, protection of personal data, and responsible participation in digital platforms. In the era of digital civilization, ethical competence in virtual spaces has become an essential element of personal and social development.

5. Social Responsibility Component. This component is aimed at ensuring the active participation of individuals in social development. Civic engagement, social initiative, community participation, and collaborative activities occupy a central place within this dimension. Through

the cultivation of social responsibility, sustainable upbringing contributes to the formation of active and responsible citizens capable of promoting social progress.

The theoretical significance of the proposed model lies in its interpretation of upbringing not merely as a pedagogical phenomenon but as a complex socio-philosophical system associated with the transformation of value systems and public consciousness.

According to UNESCO data, the number of Internet users worldwide exceeded 5.5 billion in 2024, representing approximately 68 percent of the global population [7]. More than 95 percent of young people aged 16–24 regularly use the Internet.

According to the International Telecommunication Union (ITU), 79 percent of young people worldwide received information through social media platforms in 2023[8]. This demonstrates that digital platforms, alongside traditional educational institutions, increasingly shape the worldview and value orientations of young people.

Data from the State Committee of Statistics of the Republic of Uzbekistan indicate that the number of Internet users in the country exceeded 33 million in 2024[9]. The majority of young people actively use platforms such as Telegram, YouTube, Instagram, and TikTok.

The analysis revealed the following trends:

- 82% of young people obtain information primarily from Internet sources;
- 64% follow current events through social media platforms;
- 58% do not independently verify the reliability of online information;
- 47% lack sufficient media literacy competencies.

These indicators further reinforce the necessity of developing sustainable upbringing strategies capable of addressing the challenges of the digital age.

The sustainable upbringing model contributes to achieving the following practical outcomes:

- Enhancing media literacy among youth;
- Strengthening spiritual security;
- Preventing information manipulation;
- Reinforcing national identity;
- Increasing civic engagement;
- Promoting digital ethics.

The proposed model can be implemented within higher education institutions, secondary schools, local community organizations (mahallas), and youth associations.

The findings of the study demonstrate that sustainable upbringing represents a systematic process aimed at the continuous development of individuals' spiritual, moral, intellectual, and civic qualities, and that it is intrinsically connected with the sustainable development of society.

The principal objectives of sustainable upbringing include:

- Formation of spiritually mature individuals;
- Development of critical thinking skills;
- Strengthening social responsibility;
- Cultivation of cultural immunity;
- Institutionalization of digital ethics.

Spiritual Security and Cultural Immunity. One of the central elements of the concept of sustainable upbringing is spiritual security. Spiritual security refers to the degree of protection of individuals and society from destructive ideas, information manipulation, and cultural expansionism [10].

Cultural immunity, in turn, is understood as an individual's ability to critically evaluate external ideological influences based on national and universal values. Research indicates that young people possessing a high level of cultural immunity are less susceptible to disinformation and extremist ideologies [11].

Digital Ethics and Critical Thinking. The processes of information consumption and communication within digital environments require the establishment of new ethical standards. Consequently, digital ethics occupies a significant place within the framework of sustainable upbringing.

Digital ethics is based on the following principles:

- Responsibility in information dissemination;
- Protection of personal data;
- Respect for intellectual property and copyright;
- Ethical standards of virtual communication.

Critical thinking, meanwhile, facilitates the development of skills necessary for analyzing, verifying, and evaluating information. According to UNESCO experts, media literacy and critical thinking constitute among the most important competencies required of twenty-first-century citizens [12].

Youth Social Responsibility. The concept of sustainable upbringing seeks to strengthen young people's responsibility toward society. Social responsibility manifests itself through:

- Civic participation;

- Respect for laws and legal norms;
- Social cooperation;
- Participation in public initiatives and community development projects.

Analytical findings demonstrate that young people with a higher level of social responsibility play a more active role in maintaining social stability and promoting sustainable development [13].

Discussion. The findings of this study demonstrate that, in the era of digital civilization, the issue of upbringing should no longer be regarded solely as a pedagogical concern. Rather, it has evolved into a complex socio-philosophical, cultural, and communicative phenomenon. As a result of digital transformation, the socialization of individuals is increasingly carried out not only through traditional institutions but also through media platforms, digital networks, and algorithmic systems.

From this perspective, contemporary theories developed by Manuel Castells, Anthony Giddens, and Zygmunt Bauman provide important methodological foundations for understanding the theoretical essence of sustainable upbringing.

Sustainable Upbringing in the Context of Castells' Network Society Theory. As emphasized in Manuel Castells' theory of the network society, communication networks are shaping a new social morphology of contemporary society¹⁴. According to Castells, the development of information and communication technologies has transformed social relations, economic activity, political governance, and cultural processes into network-based structures. Consequently, traditional hierarchical social systems are gradually being replaced by flexible, dynamic, and interconnected communicative networks.

Under such circumstances, information flows become a fundamental resource of social development and play a decisive role in shaping individuals' worldviews, values, and public consciousness. Castells argues that in a network society, power and influence are increasingly determined by the capacity to control communication channels and information flows.

As a result, contemporary socialization processes are no longer conducted exclusively through traditional institutions such as the family, educational organizations, or local communities. They are also mediated through Internet networks, social media platforms, and digital communication technologies. This development contributes to the increasing complexity of public consciousness, the transformation of value systems, and the emergence of new forms of identity.

From an educational perspective, the sources of upbringing become significantly broader within a network society. Individuals simultaneously receive information from multiple communicative environments, interpret it, and construct their own value orientations.

Consequently, upbringing strategies must be designed in accordance with the characteristics of the contemporary communicative environment.

In particular, competencies such as media literacy, critical thinking, digital ethics, and cultural immunity have become indispensable prerequisites for sustainable personal development in a networked society. Therefore, Castells' theory of the network society possesses substantial methodological significance for explaining upbringing strategies and developing their socio-philosophical foundations in the context of digital civilization. This reality necessitates the development of new communicative mechanisms within contemporary upbringing systems.

Sustainable Upbringing and Giddens' Concept of Reflexive Modernity. Anthony Giddens' concept of reflexive modernity demonstrates that personal identity in contemporary society is not a fixed or predetermined phenomenon; rather, it is a social construct that undergoes continuous reconstruction.

According to Giddens, in traditional societies an individual's social status, values, and life orientations were largely determined by family structures, religious beliefs, local communities, and cultural traditions. In modern society, however, individuals are compelled to continuously reassess their life positions under the influence of diverse information sources, social interactions, and new experiences [15].

Consequently, identity can no longer be understood as an inherited and stable phenomenon. Instead, it emerges as a dynamic process shaped through individuals' reflexive activities and conscious self-construction.

Within the context of digital civilization, this process becomes even more complex. Contemporary individuals exist simultaneously within multiple communicative spaces, social networks, media platforms, and global information streams. As a result, their values, worldviews, and social identities are constantly reinterpreted through newly acquired information.

This situation intensifies the reflexive character of self-awareness and requires a high degree of adaptability. Accordingly, the implications of Giddens' theory extend directly to the sphere of upbringing.

Whereas traditional educational models were based upon stable norms and continuous value traditions, contemporary upbringing systems must function as reflexive mechanisms capable of adapting to rapidly changing social conditions. Under these circumstances, the primary task of upbringing is not merely to transmit ready-made knowledge and fixed rules but to develop individuals' capacities for independent thinking, critical reflection, self-awareness, and conscious decision-making.

From this perspective, the concept of reflexive modernity serves as a crucial methodological foundation for the development of sustainable upbringing strategies. Successful socialization in contemporary society increasingly depends upon individuals' ability to adapt to changing conditions, critically evaluate information, and consciously construct their own value orientations.

Therefore, a reflexive model of sustainable upbringing contributes to the formation of active, responsible, and spiritually stable individuals capable of thriving within the rapidly evolving digital world.

Sustainable Upbringing and Bauman's Theory of Liquid Modernity. According to Zygmunt Bauman, contemporary society is characterized by a process commonly described as the "liquefaction of values." Through this concept, Bauman explains how social norms, values, and institutions that historically maintained relative stability are becoming increasingly flexible, unstable, and subject to constant change. Bauman argues that globalization, technological advancement, and the rapid expansion of communication technologies have accelerated the pace of social life. As a consequence, traditional value systems can no longer maintain the same degree of permanence and authority that they possessed in earlier historical periods. Under conditions of liquid modernity, individuals' life trajectories, social roles, and identities are continuously reconstructed. Values that were once reinforced by family institutions, local communities, religious traditions, and national cultures now compete with rapidly changing information flows, media environments, and global cultural influences. Consequently, value systems themselves become fluid and adaptive rather than fixed and enduring[16].

Bauman further links this process to the fluidity of social relations. Professional careers, social positions, cultural preferences, and even worldviews may change within relatively short periods of time. As a result, values are increasingly interpreted as flexible constructs that require continual reassessment and reconstruction.

This situation creates new challenges for spiritual stability, cultural identity, and the integrity of public consciousness.

Within the context of digital civilization, the liquefaction of values becomes even more pronounced. Through the Internet and social media platforms, individuals encounter diverse cultures, ideologies, and value systems simultaneously. While this creates unprecedented opportunities for intercultural exchange and personal development, it also generates risks associated with value uncertainty, moral relativism, and identity crises.

Consequently, one of the central objectives of contemporary upbringing strategies is the cultivation of critical thinking, cultural immunity, and stable value orientations capable of supporting individuals in navigating complex digital environments.

Therefore, Bauman's theory of liquid modernity provides an important methodological framework for understanding contemporary spiritual transformations. It also highlights the necessity of adapting educational systems to new social realities and strengthening mechanisms that promote value stability among young people.

The preservation of spiritual stability among youth thus becomes one of the most pressing challenges of contemporary society.

Strategic Functions of Sustainable Upbringing

From the above theoretical perspectives, the concept of sustainable upbringing performs several strategic functions:

- Ensuring the continuity of value systems;
- Reducing the fragmentation of public consciousness;
- Strengthening cultural immunity;
- Enhancing media literacy;
- Increasing civic responsibility among youth.

The findings indicate that sustainable upbringing serves as a vital mechanism for ensuring both personal and societal development within the digital age.

Unlike traditional educational models, the concept of sustainable upbringing integrates spiritual security, cultural immunity, media literacy, and digital ethics into a unified system. Furthermore, it contributes to the formation of not merely knowledgeable specialists but also spiritually mature, critically minded, and socially responsible citizens.

In this regard, the concept aligns closely with the human capital development priorities outlined in the Development Strategy of New Uzbekistan.

Conclusion. In conclusion, under the conditions of digital civilization, the issue of upbringing has transcended the boundaries of traditional pedagogical approaches and has evolved into a complex socio-philosophical phenomenon. The rapid development of information and communication technologies, the expansion of global communication networks, and the deep penetration of digital platforms into everyday life have significantly transformed the mechanisms through which individuals are socialized and through which value systems and public consciousness are formed. In such circumstances, the concept of sustainable upbringing emerges

as an important theoretical and practical model aimed at ensuring the spiritual, moral, and civic development of individuals.

The study substantiated the concept of sustainable upbringing as a socio-philosophical framework designed to ensure the spiritual and social stability of individuals in the era of digital civilization. The significance of this concept lies not only in equipping younger generations with contemporary knowledge and competencies but also in fostering a stable value system, strengthening resilience against spiritual and ideological threats, and enhancing social responsibility.

The findings revealed that spiritual security and cultural immunity constitute the fundamental structural elements of sustainable upbringing. In the contemporary digital environment, characterized by the increasing influence of ideological pressures, disinformation, manipulative information, and mass cultural flows, preserving young people's commitment to national and universal values has become a particularly urgent task. Equally important is the development of independent thinking and critical evaluation skills. Cultural immunity reflects an individual's capacity to resist negative influences by relying on self-awareness, historical memory, and spiritual heritage.

The research also demonstrated that digital ethics and critical thinking have become among the most essential competencies within contemporary upbringing systems. The rapid dissemination of information, the widespread application of artificial intelligence technologies, and the increasing complexity of communicative interactions require individuals to possess advanced abilities to analyze, verify, and evaluate information. Consequently, one of the primary objectives of modern upbringing strategies is to cultivate media literacy, information culture, and responsible digital behavior among young people.

Furthermore, the study confirmed that the development of social responsibility among youth is a crucial factor in ensuring societal stability and progress. Civic engagement, participation in public life, respect for the rule of law, and readiness for social cooperation represent important social competencies that emerge through sustainable upbringing. These qualities contribute not only to the personal success of individuals but also to the sustainable development of society as a whole.

The results indicate that the concept of sustainable upbringing possesses significant theoretical and practical value in strengthening the spiritual and educational foundations of the Development Strategy of New Uzbekistan. The processes of developing human capital, educating spiritually mature generations, preserving national values, and preparing individuals capable of

adapting to contemporary innovative development can be effectively achieved through the implementation of sustainable upbringing principles.

Overall, under the conditions of digital civilization, the concept of sustainable upbringing can be understood as a comprehensive socio-philosophical model that integrates spiritual security, cultural immunity, digital ethics, critical thinking, and social responsibility into a unified system. The practical implementation of this model may serve as one of the key mechanisms for ensuring the spiritual development of young people, enhancing their social activity, and contributing to the sustainable development of society.

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