



## INFORMATION CONSUMPTION CULTURE AND THE MORAL WORLDVIEW OF YOUTH

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### ABSTRACT

This article analyzes information consumption culture as a multidimensional social, pedagogical and ethical phenomenon that directly affects the moral worldview of young people. In the contemporary digital environment, information is no longer a neutral object of reception; it becomes a formative medium through which youth interpret social reality, construct identity, compare values and define responsible conduct. The article argues that a mature culture of information consumption includes critical verification, axiological selection, communicative responsibility, emotional self-regulation and digital security. The study also links Uzbek scholarly approaches to international debates on networked youth, technological dependence and media literacy.

**KEYWORDS:** Information consumption culture, youth, moral worldview, media literacy, critical thinking, digital culture, ethical education, digital responsibility.

### INTRODUCTION

The problem of information consumption culture and the moral worldview of youth has become one of the most complex issues of contemporary social thought because the modern young person lives not simply in a society supplied with information, but in an environment structurally organized by information flows. Digital platforms, search systems, social networks, video services, messengers, electronic libraries and algorithmic recommendation mechanisms form a continuous symbolic space in which knowledge, entertainment, ideology, emotion and social evaluation are intertwined. In such conditions, information ceases to be only a means of communication; it becomes an existential and educational environment that shapes how young people understand themselves, other people, national identity, global culture, justice, duty, dignity and responsibility. Therefore, information consumption culture should not be reduced to technical ability to use devices or to elementary internet safety. It must be interpreted as a complex competence of intellectual selection, moral evaluation, civic responsibility and self-regulated participation in the digital public sphere[1]. Youth is the social group most intensively involved in digital communication, and this intensity creates both developmental opportunities and ethical risks. On the one hand, the digital environment expands access to knowledge, accelerates educational mobility, supports self-expression and opens new forms of cooperation. A motivated student can use open academic resources, online lectures, digital archives and scientific databases to develop independent learning skills and broaden cultural horizons. On the other hand, the same environment may produce fragmented attention, emotional dependency on approval, superficial judgments, informational conformism and vulnerability to manipulative content. The moral worldview of young people is formed not only

through formal lessons and family upbringing, but also through the repeated everyday experience of evaluating posts, comments, images, memes, short videos, rumors and public conflicts. Thus, each act of information consumption gradually becomes part of a broader process of ethical socialization[2]. The concept of information consumption culture contains several interrelated dimensions. The cognitive dimension requires the ability to identify the source of information, distinguish fact from opinion, compare evidence, understand context and recognize logical inconsistencies. The axiological dimension requires the young person to ask whether the consumed content corresponds to human dignity, social harmony, national interests, intercultural respect and constructive development. The communicative dimension concerns the ethical consequences of sharing, commenting and reproducing information. The emotional-regulative dimension is connected with resistance to sensationalism, aggression, panic and manipulative stimulation of fear or hostility. Finally, the security dimension includes awareness of privacy, data protection, digital footprints and psychological safety. When these dimensions develop together, information consumption becomes a disciplined cultural practice rather than a spontaneous reaction to digital stimuli[3]. The moral worldview of youth is not a set of abstract rules memorized in isolation from life; it is a system of value-based orientations through which a person interprets social events, chooses behavioral norms and evaluates personal responsibility. In the digital age this worldview is constantly tested by contradictory messages. A young person may encounter scientific knowledge and conspiracy thinking on the same screen, examples of solidarity and models of cynicism in the same feed, moral ideals and commercialized self-display within the same platform. The danger is not only the presence of harmful information, but the weakening of criteria by which information can be morally and intellectually assessed. If a young person lacks an internal evaluative filter, the speed and emotional density of digital communication can replace reflection with imitation, argument with impulsive approval, and responsibility with anonymity[4]. For this reason, information consumption culture is inseparable from education. Educational institutions cannot limit themselves to warning youth against negative content; they must provide systematic tools for interpretation. Media and information literacy, critical reading, ethical discussion, project work, source comparison and reflective dialogue should become part of the pedagogical environment. The task of education is to transform the learner from a passive receiver of messages into an autonomous subject capable of asking: Who produced this information? What purpose does it serve? Which values does it promote? What evidence supports it? What consequences may follow if I share it? Such questions cultivate not only intellectual caution, but also moral agency. A person who learns to verify information also learns to respect truth; a person who learns to interpret context also learns to avoid injustice; a person who learns responsible communication also learns civic discipline[5]. The national context gives this problem a specific significance. In societies where youth education is linked with spiritual development, respect for cultural heritage and formation of socially responsible citizenship, information consumption culture becomes an element of moral security. It helps young people protect themselves from destructive narratives without closing them to scientific progress, global communication and cultural diversity. A mature information consumer is not someone who rejects all external content, but someone who can integrate new information into a stable value system. This balance is especially important for students, because their intellectual development coincides with the formation of personal identity, professional plans and moral self-consciousness[6].

Accordingly, this article examines information consumption culture as a pedagogically manageable and ethically meaningful phenomenon. It assumes that the moral worldview of youth can be strengthened when digital skills are connected with values, when access to information is accompanied by responsibility, and when freedom of communication is balanced by self-control. The purpose of the article is to reveal the conceptual relationship between information consumption culture and moral worldview, analyze relevant Uzbek and foreign scholarly approaches, describe methodological foundations, present theoretical results and formulate conclusions for educational practice. The central thesis is that the quality of youth morality in the digital age depends not on the quantity of information received, but on the culture through which information is selected, interpreted, evaluated and transformed into action.

In Uzbek scholarly discourse, the relationship between informatization, youth consciousness and moral education has been studied within pedagogy, psychology, media culture and spiritual-educational theory. Two researchers are especially relevant for the present topic because their works, represented in Google Scholar and related academic platforms, connect information processes with youth development and educational responsibility. The first is N.M. Xo'janazarova, whose article "Axborotlashuv jarayonida yoshlar ma'naviy dunyoqarashi" examines how informatization influences the spiritual worldview of young people. Her approach is important because it treats information not as a purely technological phenomenon, but as a factor that can produce both constructive and destructive effects in the moral life of youth. Xo'janazarova emphasizes that the information environment expands awareness and social participation, yet at the same time it may transmit negative influences that weaken spiritual stability if the young person lacks critical perception and value-based orientation. In the logic of this article, her work supports the idea that information culture must be developed as a protective and creative capacity: it protects the learner from unverified or harmful content and creatively enables the learner to use positive information for self-development[7]. The second significant Uzbek scholar is B.X. Xodjayev, whose pedagogical works on general pedagogy, pedagogical theory and educational methodology are listed in Google Scholar and widely used in Uzbek educational literature. Although Xodjayev's research is broader than media studies alone, his contribution is methodologically valuable for this article because he interprets education as a system of purposeful formation of personality, competencies, reflection and responsible behavior. Within the context of information consumption culture, this pedagogical framework makes it possible to understand media literacy not as an isolated technical skill, but as part of the general process of upbringing and personality development. If Xo'janazarova focuses attention on the direct influence of informatization on youth moral worldview, Xodjayev's pedagogical theory helps explain how educational institutions can organize this influence through didactic methods, reflective tasks, moral dialogue and systematic monitoring of learners' development[8]. The conceptual continuity between these two Uzbek approaches is significant. Xo'janazarova provides a problem-oriented diagnosis: information flows shape young people's moral perceptions and may create risks when they are consumed without cultural and ethical filters. Xodjayev provides an educational logic: the formation of a socially mature person requires organized pedagogical conditions, purposeful methods and a unity of knowledge, attitude and behavior. When these positions are connected, information consumption culture appears as a component of holistic upbringing. It is not

enough for a student to know how to search for information; the student must understand why one source is trustworthy, why certain content harms social harmony, why digital speech has moral consequences, and why personal freedom online must be connected with responsibility. Thus, the literature suggests that the study of youth information consumption should be interdisciplinary: it must include media literacy, ethics, pedagogy, psychology and civic education. The present article builds on this interdisciplinary foundation by interpreting the culture of information consumption as a bridge between digital competence and moral worldview.

The methodological part of this article was constructed on the basis of a theoretical-analytical design appropriate for studying a phenomenon that is simultaneously informational, pedagogical and ethical. The systemic-structural method was used to examine information consumption culture as an integrated system consisting of cognitive, axiological, communicative, emotional-regulative and security-related components. This method allowed the article to avoid a narrow technological interpretation and to show that the culture of consuming information includes not only access and search, but also selection, verification, interpretation, moral evaluation and responsible dissemination. The analytical-synthetic method was applied to divide the phenomenon into conceptual elements and then reunite them into a general explanatory model. Through analysis, separate categories such as media literacy, digital hygiene, critical thinking, moral worldview, youth socialization and pedagogical influence were clarified; through synthesis, these categories were connected into the thesis that information behavior and moral development mutually shape one another. The comparative method was used to relate Uzbek scholarly positions with foreign theoretical debates. This comparison made it possible to show that the Uzbek emphasis on spiritual and moral education does not contradict international media literacy theory; rather, it enriches it by adding a strong axiological dimension. The axiological method was especially important because the topic concerns not only what information young people receive, but what values are strengthened or weakened through that reception. By using this method, the article interpreted the moral worldview of youth as a hierarchy of values expressed in judgment, communication and conduct. The hermeneutic method was used for interpreting scholarly texts and social meanings: the works of Uzbek and foreign scholars were read not merely as isolated publications, but as positions within a broader debate about the relationship between technology, youth agency and ethical responsibility. Content analysis was also used in a theoretical form. Instead of conducting a statistical survey, the article analyzed recurring conceptual motifs in academic literature: critical verification, protection from manipulation, digital participation, identity formation, moral responsibility and educational guidance. This procedure enabled the identification of stable themes that appear across different scholarly traditions. The pedagogical modelling method was used to formulate a conceptual model of mature information consumption culture. According to this model, a young person develops ethically significant digital competence when education combines source criticism, value interpretation, communication ethics, self-regulation and practical responsibility. The logical-generalization method was then used to derive conclusions from the examined literature and conceptual relationships. Since the article is theoretical, it does not claim empirical measurement of a particular group of students; instead, it offers a scientifically grounded interpretive framework that can later be tested through surveys, interviews, classroom

observation or experimental pedagogical programs. In this way, the methodology corresponds to the aim of the article: to illuminate the mechanisms through which information consumption culture influences the moral worldview of youth and to justify the need for systematic media-ethical education.

The results of the theoretical analysis show that information consumption culture functions as a mediating mechanism between the digital environment and the moral worldview of youth. The first result is the identification of five basic components of this culture. The cognitive-verification component includes the ability to search for information purposefully, compare sources, identify evidence, recognize misinformation and understand the difference between scientific knowledge, personal opinion and manipulative message. The axiological component includes the ability to evaluate information according to moral criteria such as truthfulness, human dignity, social usefulness, respect for national and universal values, and avoidance of destructive hostility. The communicative component includes responsible participation in digital dialogue, ethical commenting, refusal to spread unverified content and awareness that online expression can affect real people and communities. The emotional-regulative component includes control over impulsive reactions, resistance to sensationalism and capacity to maintain reflective distance from aggressive or fear-producing content. The security-reflexive component includes awareness of privacy, digital traces, psychological safety and the long-term consequences of online behavior. The second result is that the moral worldview of youth is influenced not only by the content of information, but also by the mode of consumption. If information is consumed rapidly, emotionally and without verification, it may produce fragmented consciousness and moral instability even when some of the content appears harmless. Conversely, when information is consumed through reflection, comparison and ethical interpretation, it can strengthen intellectual independence and social responsibility. This means that the central educational problem is not simply to reduce screen time or prohibit certain platforms, but to develop an internal culture of interpretation. A young person who can ask critical and moral questions becomes less dependent on external control because self-control becomes part of personal identity. The third result concerns the role of education. The analysis demonstrates that information consumption culture cannot be formed only through occasional warnings or technical instructions.

The discussion of this topic can be deepened through the polemic between two influential foreign scholars: danah boyd and Sherry Turkle. Their positions are not simple opposites, yet they represent different emphases in the debate on youth, technology and morality. In her research on networked teens, boyd argues that young people use digital spaces as social publics in which they negotiate identity, friendship, status and belonging. She challenges the adult tendency to describe youth as passive victims of technology or as naturally competent "digital natives." For boyd, the central problem is not that youth are online, but that adults often misunderstand the social meaning of online participation and fail to provide nuanced guidance. From this perspective, moral education should not be based on fear, prohibition or nostalgia for a pre-digital past. It should help young people develop agency, interpretive skills and responsible participation inside the environments where they actually live[9]. Turkle, by contrast, places stronger emphasis on the psychological and ethical losses that may appear when digital communication replaces deeper forms of human presence. In her work on technology and relationships, she warns that constant connectivity can produce loneliness,

reduce the capacity for sustained conversation and weaken empathy. Turkle's concern is not only false information, but the transformation of interpersonal expectations: young people may become accustomed to controllable, edited and interruptible communication, while real moral development requires patience, vulnerability, listening and responsibility before the other person. In this sense, Turkle's position introduces a serious ethical caution: information consumption culture must include not merely the ability to process messages, but also the ability to preserve the human depth of communication[10].

### Conclusion

In conclusion, information consumption culture is one of the decisive conditions for the formation of the moral worldview of youth in the contemporary digital age. The analysis demonstrates that information does not enter the consciousness of young people as a neutral collection of facts; it is filtered through emotions, values, social expectations, platform structures and educational experience.

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