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Developing a Culture of Green Consumption among Youth through Digital Technologies and Moral Education

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Abstract

This article explores the issue of developing a green consumption culture among youth through digital technologies and moral education from philosophical and scientific perspectives. The relevance of the study lies in the growing necessity to cultivate a conscious and responsible consumer culture in the younger generation amid intensifying environmental problems. The research analyzes the role of digital technologies in fostering environmental awareness and the importance of moral upbringing in shaping an individual's internal control and ethical decision-making. The concept of green consumption is philosophically substantiated as a model of conscious human interaction with nature.

Keywords: digital technology, green consumption culture, globalization, environmental awareness, moral education, ecological crisis, information age.

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Kirish (Introduction). In today's globalized and post-industrial society, humanity is increasingly facing deepening global issues such as ecological crises, limited natural resources, climate change, and neglectful attitudes toward the environment. These challenges arise as a consequence of modern human activity and are closely linked to the disruption of the balance between economic interests and ecological sustainability, as well as the excessive approach of consumers.

In the modern post-industrial society, human life is characterized by the rapid development of information technologies and the integration of digital communication tools into almost all spheres of life. In particular, in line with the "Digital Uzbekistan — 2030" Strategy put forward by President Shavkat Mirziyoyev, efforts are being made to actively introduce artificial intelligence technologies, ensure their widespread use across the country, provide access to high-quality digital data, and create favorable conditions for training qualified specialists in this field [1] this issue is becoming more relevant than ever. Today, consumer culture is increasingly penetrating society through modern technological means and is evolving not only as an economic and social phenomenon but also as a deeply philosophical, ethical, and cultural-ontological issue. This is because a person's attitude toward consumption reflects their views on existence, nature, and their relationship with other living beings.

From this perspective, there is a growing need to reconsider the philosophical foundations of consumer culture and to develop it in a conscious and ecologically responsible manner within the context of an information-based society. In particular, raising awareness among the younger generation about global ecological threats and educating them to become responsible consumers is a key guarantee for the sustainability of future society.

Digital technologies serve as a powerful tool in this process, enabling the popularization of environmental education, the promotion of green values, and the conscious influence on youth consumption behavior. At the same time, moral education — especially national, religious, and universal ethical values — plays a crucial role in shaping inner discipline and a sense of ecological responsibility in individuals. In this regard, the "Digital Uzbekistan — 2030" Strategy serves as an important programmatic initiative. The strategy outlines measures such as improving digital broadcasting by fully covering all types of television and radio services — including terrestrial broadcasting, cable TV, IP television, data transmission networks, mobile communication, and Internet technologies for delivering TV signals. It also emphasizes the development of data storage and processing centers based on cloud computing, and ensuring continuous access to the information resources of the Republic of Uzbekistan in accordance with user demands[2].

Thus, the integration of digital technologies and moral education is becoming a conceptual and spiritual foundation for the development of green consumer culture among youth in today's information-based society. This process contributes to a renewed understanding of the human role in existence and promotes a philosophy of harmonious coexistence with nature.

Mavzuga oid adabiyotlarning tahlili (Literature review).

The research topic — digital technologies, moral education, and green consumer culture — represents a complex socio-philosophical issue situated at the intersection of modern disciplines. In this context, the works of both foreign and Uzbek scholars have been analyzed, with particular attention given to the similarities and differences in their approaches to ecological consciousness, digital transformation, and moral upbringing.

In foreign research, the issue of green consumption is mostly explored from the perspectives of sustainable development, environmental ethics, and consumer psychology. For example, Arne Naess's concept of "Deep Ecology" emphasizes the spiritual and moral interconnectedness between humans and nature. The term "deep ecology" frequently arises in discussions and remains a focal point of ongoing debates about whether ecology must adopt a more radical stance to effectively address climate change. However, the use of this term is often ambiguous, which can hinder constructive dialogue [3].

In this regard, Arne Naess links green consciousness to a person's understanding of the meaning of existence. Additionally, Hans Jonas's work, The Imperative of Responsibility, provides a theoretical foundation for the moral responsibility of humans toward the natural environment in the context of technological progress. According to him, "traditional ethical theory has four distinctive features:

I. All actions related to the non-human world are morally neutral.

II. All traditional ethics are anthropocentric.

III. The existence of "human" and its conditions are considered essentially permanent and cannot be objects of technological reshaping.

IV. Doing good or avoiding evil is tied to the action itself, and the scope of actions is limited in time and space. Traditional ethics is the "ethics of the neighbor.[4].

Manuel Castells has conducted an in-depth analysis of the digital society and the impact of information technologies on social consciousness and culture. "Manuel Castells was one of the first intellectuals to understand the Internet and the related changes within the broader framework of social theory. In his work The Information Age (1996, 1997, 2000), Castells introduced his concept of the network society

[5]. His concept of the "Network Society" is an important theoretical source for understanding the mechanisms through which young people develop ecological awareness and influence their consumption habits via the digital environment. Philip Kotler and Nancy Lee, "Social Marketing for Public Health and Sustainable Development [6] the book provides practical recommendations on the role of communication technologies and mass media in shaping ecological behavior. In the research of Uzbek scholars, green values and ecological awareness are often analyzed in connection with national spirituality, moral education, and the education system. In particular, the First President I.A. Karimov, in his work "High Spirituality — Invincible Power," emphasized the importance of preserving the spiritual identity of society in the age of globalization and information. The work notes that "today, the actions within the modern information space are so dense and rapid that we can no longer remain indifferent as before, thinking, this event is happening far away from us and has nothing to do with us [7] it is emphasized.

In the textbook titled "Computers and Digital Technologies" by O. Hoshimov and M. Tulyaganov, the fundamental concepts of computers and digital technologies, algorithmic thinking, information processing, and information exchange through networks are thoroughly explained. In particular, this knowledge enhances the digital literacy of youth, which strengthens their ability to understand, disseminate, and apply the ideas of green consumption in social networks, mass media, and digital environments. The textbook also presents an interdisciplinary classification of the concept of information. Specifically, it states that "in philosophy, information is used as a category that affects human consciousness, reflecting and driving objective reality. In cybernetics and informatics, information is applied as a criterion for increasing knowledge about events or reducing uncertainty. In computer operations, information is used as an object that performs control functions [8].

Tadqiqot metodologiyasi (Research Methodology). The methodological basis of the research is formed by contemporary philosophical concepts related to human activity in the information society, ecological awareness, moral responsibility, and technological transformation. This study interprets the complex interrelations between humans, technology, and nature through a holistic approach. In particular, the integration of digital technologies and moral education in shaping green consumer culture among youth is considered as the scientific and theoretical foundation.

Tahlil va natijalar (Analysis and results). The concept of green consumption is based on modern environmental ethics, minimalism, sustainable development, and the principles of limiting human needs. This approach is aimed not only at ensuring ecological safety but also at renewing human values and managing consumption consciously rather than impulsively. "Green consumption refers to the use of products and services that minimize harmful environmental impacts and meet essential needs in a way that does not compromise the ability of future generations to satisfy their own needs" [9]. In our view, "green consumption is a conscious form of activity aimed at meeting human needs without harming the environment, based on the principles of ecological sustainability". It not only involves the rational and economical use of natural resources but also signifies a responsible approach to consumption and a lifestyle founded on ethical choices. From a philosophical perspective, green consumption expresses the human effort to live in harmony with nature, representing the spiritual and ontological connection between humans and existence.

The factors that contribute to the growth of green consumerism include conscious human choice, technological conveniences, moral values, government policies, and the harmonization of the education system. In particular, moral education integrated with digital technologies serves as a strategic tool to deeply instill ecological responsibility in the consciousness of young people.

In a postindustrial, information society, it is essential to instill a culture of green consumption in the minds of young people. This is because the younger generation, through digital technologies and modern information flows, has the opportunity to develop ecological awareness, understand green values, and apply them in practice. Knowledge about green consumption is widely disseminated via mobile applications, ecological content on social networks, and digital learning platforms, and these digital tools

serve to transform the youth into conscious consumers.

However, digital technologies alone are not sufficient. Proper guidance and effective use of their educational potential require moral education. Moral education is a socio-cultural mechanism that shapes young people's ethical views, aesthetic tastes, internal discipline, and ability to control their needs. In particular, national and religious values—such as avoiding wastefulness, respect for labor, modesty, and reverence for nature—enrich the inner content of green consumption culture.

Therefore, the formation of a green consumption culture should be regarded not only as an ecological or economic process but also as a philosophical, spiritual, and informational phenomenon. Digital technologies serve as external information tools, while moral education functions as an internal system of ethical standards; together, they complement each other. Through their integration, modern youth learn to manage their needs in a manner that does not harm nature, within the framework of sustainability and ethical responsibility. This contributes to ensuring the ecological, social, and spiritual sustainability of future society.

Digital technologies have become not only a means of information transmission but also a powerful factor shaping social consciousness. According to the philosophy of information, digital technologies fundamentally transform the ways humans perceive the world and intensify the transformation of spiritual and cultural values.

Spirituality encompasses the moral, aesthetic, religious, national, and universal values of society. From a philosophical perspective, spirituality develops an individual's ability to control and limit their needs and to approach themselves and others with responsibility. Thus, moral education acts as an internal mechanism for managing consumption.

Positive impacts of digital technologies:

➢ Deliver ecological knowledge through visual and interactive methods (e.g., AR/VR, e-learning);

➢ Enable control over energy consumption, waste sorting, and planning of eco-friendly purchases via mobile applications (e.g., "green shopping" apps);

➢ Promote conscious consumption through eco-bloggers, eco-challenges, and ecological content on social networks.

Negative impacts of digital technologies:

➢ virtualism and weakening of social connections: people increasingly rely on online communication tools, distancing themselves from real-life interactions. This fosters social indifference, individualism, and loneliness;

➢ superficial attention, memory, and thinking: constant scrolling and consumption of short-form content limit deep reflection;

➢ internet addiction (digital addiction): especially among youth, this condition leads to mental health issues, poor time management, and increased stress.

Xulosa va takliflar (Conclusion/Recommendations). Green consumption is not only a matter of ecological issues but also a problem of human moral choices. Through moral education, young people learn to balance consumption freedom with responsibility. The following conclusions were drawn during this research.

First, green consumption culture is a social phenomenon that encompasses not only economic and ecological dimensions but also philosophical and moral content, reflecting a conscious lifestyle.

Second, digital technologies serve as a powerful tool for shaping ecological awareness; however, they yield positive results only when integrated with moral education.

Third, for youth to become agents of ecological responsibility and promoters of green values in the

digital environment, their digital literacy and moral worldview must develop simultaneously.

Fourth, moral education acts as the fundamental theoretical and ethical foundation in instilling principles of green consumption—such as combating wastefulness, humility, and respect for nature-into young minds.

The following suggestions and recommendations are proposed based on this research study:

➢ Introduce specialized subjects, modules, or curricula in the education system that integrate ecological culture and digital technologies;

➢ Develop content on digital platforms (mobile applications, blogs, interactive courses) that combines green consumption and spiritual values;

➢ Launch digital-spiritual initiatives among youth such as "Green Consumption Week," "Eco-Blogger Competition," and "Digital Green Challenge";

➢ Establish mandatory adherence to principles of ecological safety, energy efficiency, and sustainability in the creation and use of digital technologies;

➢ Actively support moral and educational programs aimed at combating wastefulness and promoting an ecologically healthy lifestyle within family and community education.

FOYDALANILGAN ADABIYOTLAR RO'YXATI

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