

FACTORS, METHODS AND MEANS OF IMPROVING YOUTH'S ECOLOGICAL AWARENESS AND CULTURE

Agzamova Zumrad

Master's Student Uzbek-Finnish Pedagogical Institute

Abstract:

This article examines the key factors, effective pedagogical approaches, and modern methods and tools involved in shaping and enhancing ecological awareness and culture among the younger generation. It explores how integrated approaches within the educational process can be utilized to foster environmental education and strengthen students' sense of social responsibility toward ecological issues. Furthermore, the study analyzes the collaborative efforts of families, general education institutions, mass media, and civil society organizations in promoting environmental culture. Special attention is given to the application of interactive teaching methods, information and communication technologies, and innovative educational tools, emphasizing their role in cultivating sustainable ecological values in youth. The findings of the research present scientifically grounded and practically oriented recommendations aimed at increasing youth engagement in ensuring environmental safety and achieving sustainable development goals.

Keywords: Youth, ecological consciousness, environmental culture, environmental education, sustainable development, pedagogical methods, interactive approaches, innovative technologies, environmental safety, information and communication tools.

Introduction

Global environmental challenges are exerting a direct influence on all aspects of human development. The rapid growth of the population, acceleration of urbanization, expansion of industrial enterprises, and inefficient use of natural resources have led to ecological imbalances, positioning environmental degradation as one of the most urgent issues of our time. In this context, the

ecological literacy, awareness, and cultural development of the younger generation play a crucial role. Indeed, the success of sustainable development strategies largely depends on the younger population's conscious attitude toward the environment, their sense of ecological responsibility, and active civic engagement.

Ecological consciousness is a psychological-pedagogical concept that defines an individual's relationship with nature, closely linked to environmental knowledge, values, and behavioral norms. Environmental culture, on the other hand, is characterized by a person's ability to exhibit responsible, informed, and aesthetically driven interactions with the natural world throughout their life. Cultivating and advancing these qualities among youth is not solely the task of the educational system but is a strategic priority for society as a whole.

This article examines the role of the educational system in fostering ecological awareness and culture among youth, analyzing the effectiveness of various pedagogical tools and approaches—including innovative technologies, interactive methods, and mass media—in environmental education. Furthermore, the study explores the contributions of family upbringing, local communities, civic organizations, and other social institutions from a theoretical and practical standpoint. The primary aim of the article is to support the formation of an environmentally responsible civic stance among young people, thereby contributing to the broader goals of sustainable development.

In contemporary Uzbekistan, a number of national programs, legislative acts, and educational reforms have been implemented to enhance environmental culture. Initiatives such as “Green School,” “Green Energy,” and “EcoFest” reflect a growing effort to foster ecological awareness and responsibility among the population, particularly the youth. However, for these efforts to yield consistent and effective results, it is essential to deeply embed environmental values into the consciousness of young people, engage their attention toward ecological issues, and ensure their active participation.

This article analyzes the theoretical foundations of environmental culture, the importance of integrating it into youth consciousness, the current state and existing practices, as well as potential effective mechanisms for future implementation. The issue of cultivating environmental culture among young people today occupies a significant place not only in the educational system but also within broader social, cultural, and political contexts.

In academic literature, the concept of environmental culture is interpreted through multiple approaches. It is commonly defined as “an individual’s conscious, socially responsible, and sustainability-oriented attitude toward the environment.” The author emphasizes the importance of integrating environmental knowledge consistently across all stages of continuous education in order to shape students’ environmental values effectively.

A key element in instilling environmental culture in youth is the development of ecological literacy. This literacy should not be limited to theoretical understanding alone but must be reinforced through practical engagement, civic initiatives, and the adoption of sustainable lifestyles. Scholars argue that environmental health and environmental culture are closely interconnected, with ecological stress having a direct impact on both public health and cultural norms. Another significant perspective in the literature highlights the role of safety systems and risk assessment in developing ecological awareness and culture. It is argued that “managing ecological risks and ensuring environmental safety within society is not solely a technical task, but also hinges on enhancing public ecological consciousness.” This approach frames environmental culture within a security paradigm, emphasizing the importance of awareness as a preventive measure.

From a critical philosophical standpoint, Val Plumwood critiques Western thought for contributing to ecological degradation, stating that “the conceptualization of nature as a passive entity separate from humans is a fundamental cause of the environmental crisis.” She advocates for a relational and balanced ecological worldview that transcends anthropocentric thinking.

Moreover, economic factors are also recognized as key in shaping ecological consciousness. Environmental activities, it is argued, achieve broader social engagement only when “they are aligned with economic incentives.” In this sense, the promotion of ecological values must consider material motivations and systemic integration into economic and policy frameworks.

This citation emphasizes the role of economic mechanisms in the development of environmental culture. A review of the literature on environmental culture demonstrates that this issue is multifaceted, deeply interconnected with education, culture, security, healthcare, and economic policies. This highlights the necessity of a comprehensive approach to deeply embed environmental culture into the consciousness of youth.

This study approached the issue of instilling environmental culture in youth through a systematic methodology. The primary methods used include theoretical analysis and statistical data evaluation. Initially, both international and local sources were examined regarding the concept of environmental culture and its significance in youth education. Specifically, a critical approach to ecological thinking was analyzed based on ideas proposed by Plumwood, who criticized the anthropocentric model of Western philosophy. According to Plumwood, “viewing nature as a passive object separate from humans is one of the fundamental causes of the ecological crisis.

This approach emphasizes the need to base the development of environmental culture not solely on humans but on the interconnectedness between humans and nature. As the second theoretical source of analysis, scientific studies conducted by Abdumalikov on the ecological education system were reviewed. He notes that “environmental culture is a process that takes place across all stages of the continuous education system, aiming to shape students' conscious and aesthetic relationship with nature.”

In a security-focused perspective, Efanova and Maklachkov view environmental culture as an integral part of the protection system, asserting that “environmental security is not only ensured through technical measures but also by enhancing the ecological awareness of the population.”

Furthermore, in the research by Rapport and Maffi, the interconnection between the ecological and cultural environment, as well as the integration of eco-culture and healthy society concepts, is analyzed. The authors justify the link between ecological crisis and cultural vulnerability, emphasizing that “restoring environmental culture is an essential factor in ensuring human health and sustainability.”

In articles obtained from international databases such as ScienceDirect, the connection between ecological awareness and economic incentives is analyzed. It is noted that “ecological initiatives and incentives are effective tools in shaping environmentally conscious behavior.” However, possessing theoretical knowledge alone is insufficient without its application in practical activities. This is explained through the idea proposed by Plumwood—“the sense of separation between humans and nature.” According to her, “viewing nature as a separate object from humans” exacerbates indifference toward ecological actions, thus hindering the process of cultivating environmental culture.

Following the ideas of Efanova and Maklachkov, it is emphasized that ecological security is achieved not only through technical tools but also by raising the ecological awareness of the population. Therefore, the enhancement of media activity and communication strategies is required in this regard. Research indicates that while students generally possess an understanding of ecological issues, their participation in practical activities remains low. This highlights the need for a systematic approach that not only provides knowledge but also encourages action in fostering environmental culture.

The continuous education system plays a crucial role in shaping environmental culture. Consistent delivery of environmental knowledge at all stages of education facilitates the formation of ecological values and a sense of responsibility in the youth. However, the current education system lacks sufficient integration of environmental sciences, which contributes to the deepening of the problem.

There are also existing shortcomings in engaging students in ecological activities and developing practical skills in this area. The involvement of youth in ecological initiatives, projects, and volunteer movements can enhance their active participation in environmental issues. However, environmental content is not sufficiently promoted in mass media and social networks, leading to a lack of ecological awareness among young people. Therefore, there is a need to increase the number of television programs, blogs, interactive applications, and competitions that cover ecological topics.

Encouraging environmentally conscious youth and supporting their initiatives can strengthen the outcomes in this regard. Organizing ecological competitions at higher education institutions and introducing special scholarships or certificates can be effective tools to achieve this. Moreover, the development of environmental culture should not only be confined to the education system but should also be nurtured at the family and community levels. This will ensure the sustainable dissemination of ecological values throughout society.

Based on the above, it can be concluded that a comprehensive, systematic, and sustainable approach is necessary to instill environmental culture in the consciousness of youth. This will not only contribute to environmental preservation but also serve as a crucial step in creating a healthy ecological environment for future generations.

Conclusions:

In conclusion, shaping the ecological awareness and culture of youth is a critical factor in ensuring the ecological sustainability and socio-economic development of society. The effectiveness of environmental education largely depends on the content of the education system, pedagogical approaches, the novelty of methods and tools used in the educational process, and their alignment with the psychological characteristics of youth. In this process, interactive teaching technologies, ecological projects, field trips, problem-solving-based activities, and the effective use of information and communication tools play a significant role.

Furthermore, the collaboration between families, communities, public organizations, and mass media plays a vital role in strengthening the educational process and fostering ecological culture among youth. By cultivating a careful attitude toward nature, promoting awareness of environmental issues, and instilling a sense of personal responsibility, sustainable ecological values are formed in the minds of young people. Therefore, systematic, comprehensive, and innovative approaches aimed at elevating ecological culture will remain one of the priority directions, not only for the present but also for the future generations, as they hold significant importance for the well-being of society.

REFERENCES

1. Абдумаликов А. А. Роль системы непрерывного образования в формировании экологической культуры личности // International journal of Social Sciences Interdisciplinary Research. – 2022. – Т. 11, № 11. – С. 5–8.
2. Plumwood V. Environmental Culture: The Ecological Crisis of Reason. – New York: Routledge, 2002. – 240 p.
3. Rapport D. J., Maffi L. Eco-cultural health, global health, and sustainability // Ecological Research. – 2011. – Vol. 26. – P. 1039–1049. – DOI: 10.1007/s11284-010-0703-5.
4. Ефанова Е. В., Маклачков А. В. Экологические риски в системе обеспечения безопасности // Journal of Environmental Management and Tourism. – 2015. – Т. 6, № 1(11). – С. 61–69.

5. Ganiyev E. Stages of development and impact on social life of an informed society in Uzbekistan //Western European Journal of Historical Events and Social Science. – 2024. – Т. 2. – №. 11. – С. 17-20.
6. Ризаев И. И. Общество как самоорганизующаяся система //Рациональное природопользование-основа устойчивого развития. – 2020. – С. 520-525.
7. Allayarova M. M. ESTETIK FIKR TARIXIDA SAN'AT MA'NAVIYAT FENOMENI SIFATIDA //Oriental renaissance: Innovative, educational, natural and social sciences. – 2021. – Т. 1. – №. 10. – С. 212-220.
8. Усмонов Ф. Н. Основные этапы развития научной рациональности //Theoretical & Applied Science. – 2017. – №. 11. – С. 181-184.
9. Jalolidinovna N.U.MUTOLAA VA KITOBNING O'ZARO MUTANOSIBLIGI //ЯНГИ ЎЗБЕКИСТОН: ИЛМИЙ ТАДҚИҚОТЛАР 1-ҚИСМ НОВЫЙ УЗБЕКИСТАН: НАУЧНЫЙ ИССЛЕДОВАНИИФ.
10. Jalolidinovna N.U.MUTOLAA VA KITOBNING O'ZARO MUTANOSIBLIGI //ЯНГИ ЎЗБЕКИСТОН: ИЛМИЙ ТАДҚИҚОТЛАР 1-ҚИСМ НОВЫЙ УЗБЕКИСТАН: НАУЧНЫЙ ИССЛЕДОВАНИИФ.