

The Role of Value Priorities in Developing an Ecological Culture in Young Families: A Regional-Comparative Analysis

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Abstract: This article analyses the psychological foundations for developing ecological culture in young families and the value priorities that influence it. The study involved 400 young families from the Tashkent, Fergana and Navoi regions, and examined the correlational relationship between their ecological culture and the "Universalism" value. The empirical results obtained indicate that the value of universalism is the primary integrator determining the ecological culture and humanistic attitude towards nature among young families. Furthermore, the study comparatively examined the influence of the urban environment and industrialised regions on ecological behaviour, and developed psychological and pedagogical recommendations based on regional characteristics.

Keywords: Ecological culture, the value of universalism, psychological factors, regional-comparative analysis, ecological consciousness, urban environment, ecopsychology.

Introduction: The current evolutionary stage of human civilisation demands a fundamental transformation of the relationship between the biosphere and the sociosphere. The global environmental crises resulting from the extensive nature of technogenic development have created the need to re-examine humanity's interaction with the environment not only from a technological standpoint but also from a profound intellectual and spiritual-psychological perspective[2].

Furthermore, in the current global context, studying the relationship between humans and nature, protecting the ecological environment, fostering ecological awareness and culture among the population, and reducing the impact of the human factor on nature are becoming pressing issues for many disciplines [1]. In this process, the improvement of a continuous system of environmental education and upbringing is considered the most effective strategy for preventing environmental problems and achieving sustainable development. In this context, the family serves as a strategic social institution that lays the

foundation for the subject's value system and behavioural patterns. The family is a unique 'first workshop' in which a person's character, value system and culture are formed[6]. In other words, the most powerful determinant in the formation of an individual's ecological consciousness and culture is their family environment and the behavioural example set by their parents. One of the key influencing factors is the system of values and priorities characteristic of young urban families, which is often shaped by the demands of city life and the social norms prevailing in the modern urban environment[8]. Young families are a key group, raising the next generation and embodying new social relationships. Their ecological culture and responsibility have a direct impact on the overall ecological state of society[4]. Therefore, the main aim of this article is to analyse the correlational relationship between ecological culture and psychological factors in young families, taking into account regional characteristics.

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METHODOLOGY

A total of 400 young family members participated in this empirical study. To ensure regional coverage and comparative analysis, the sample was distributed across the three major regions of our republic as follows: Tashkent city (n=150), Fergana region (n=130) and Navoi region (n=120). To measure ecological

culture and psychological factors in the study, the “Naturafil” methodology by V.A. Yasvin and S.D. Deryabov was used, S.S. Kashlev and S.N. Glazichev's “Level of Ecological Culture of the Personality” methodology, Sh. Schwartz's “Values Orientation” methodology (modified by E.G. Gaziev), Yu.Z. Gilbux's ‘Personality Maturity’ method was used. The statistical reliability of the obtained results was confirmed by Ch. Spearman's non-parametric correlation (r) analysis.

Table 1.

Correlation between ecological culture and psychological factors (Spirmen rho, N=400)

Indicators	1	2	3	4	5	6	7
1. Ecological culture							
2. “Universalism 1	.166**						
3. Security 1	-.092	.131**					
4. Autonomy 1	-.007	-.034	-.156**				
5. Self-attitude (Attitude towards "Self")	.032	-.026	.035	.086			
6. Civic duty	-.033	.047	.069	.063	.141**		
7. Empathy ability	.005	-.014	-.002	-.030	.075	.141**	

Note: * $p < 0.05$; ** $p < 0.01$ level is statistically significant.

From the analysis results, we can see the inseparability of ecological culture and the “Universalism” value. In the correlation matrix, a statistically significant positive correlation was found between the “Ecological Culture” and “Universalism 1” (according to Schwartz's

methodology) indicators ($r=0.166$, $p<0.01$).

To clarify how these correlations manifest under the influence of the regional environment, the empirical data obtained were subjected to a comparative analysis across regions.

Table 2.

Regional differences in the relationship between ecological culture and psychological factors (Spirmen rho)

Variables	Tashkent (n=150)	Fergana (n=130)	Navoi (n=120)
Ecological culture – Universalism 1	.235	.175*	.052
Ecological culture – Security 1	-.117	-.071	-.099
Ecological culture – Autonomy 1	-.008	-.017	-.003
Ecological culture – Civic duty	-.049	-.016	-.027

Note: * $p < 0.05$; ** $p < 0.01$ level is statistically significant.

The results of the regional correlational analysis have uniquely revealed that geographical and socio-economic factors exert a significant differential influence on the strength of the relationship between ecological culture and psychological determinants. We can observe a value-based association in centralised and large urban areas. In the regions of Tashkent city ($r=0.235$, $p<0.01$) and Fergana province ($r=0.175$, $p<0.05$), the value of ‘Universalism 1’ remains the main reliable predictor of ecological culture.

DISCUSSION

The interpretative analysis of the correlation analysis results reveals the integrative role of an individual's

internal regulatory resources, particularly the value of universalism, in the formation of ecological culture. It is appropriate to analyse this situation from the following perspectives: the formation of ecological culture in young families is primarily determined by universal human values, i.e., is directly linked to a humanistic attitude towards nature, a broad worldview, and a sense of global responsibility. This connection provides the basis for us to assess ecological culture not merely as a norm of behaviour, but as a fundamental foundation within an individual's value system[5].

Other psychological factors studied – “Safety 1”, “Autonomy 1”, “Attitude towards one's self”, No statistically significant correlational relationship was

observed between the “Citizenship Duty” and “Empathy Ability” indicators and ecological culture ($p > 0.05$). In particular, the non-significant correlation between “Civic Duty” and “Ecological Culture” ($r = -0.033$) suggests that personality maturity has a general-psychological character, i.e. that it determines a person's life adaptability and inner stability, but does not directly influence ecological behaviour. In other words, a person with a high level of personal maturity may not exhibit environmentally cultured behaviour if they do not prioritise “nature” (Universalism) in their value system.

Therefore, psychological and pedagogical measures aimed at developing ecological culture in young families should, first and foremost, be directed towards enhancing their “Universalism” value, that is, it is appropriate to direct psychological and pedagogical measures aimed at developing ecological culture in young families, first and foremost, towards enhancing their ‘Universalism’ value,

The results of the comparative analysis across regions demonstrate that this correlation is context-dependent. This socio-psychological phenomenon confirms that, in large cities and regions with a developed social infrastructure, as the population's worldview broadens, ecological responsibility is primarily formed through global values – the ability to perceive nature as a common and priceless wealth of humanity. In other words, in these regions, young families tend to base their ecological behaviour not simply on local problems, but on abstract-humanistic and macro-ecological criteria.

In the industrialised Navoi region, no statistically significant association was found between the “Universalism 1” value and ecological culture ($r = 0.052$, $p > 0.05$). This ‘zero’ indicator actually embodies profound scientific significance. The high degree of industrialisation in this region, a unique production environment and socio-economic conditions prove that people's ecological behaviour is shaped more by direct, real, practical needs and situational factors than by abstract values [7]. In particular, in this environment, ecology plays the role of a concrete, practical necessity rather than a high moral value. Such an interpretation of the socio-psychological changes hidden behind these figures highlights the specific role of the geographical macro-environment in the formation of young families' ecological culture.

CONCLUSION

The results of the study confirmed that the formation of ecological culture in young families is not merely an external cognitive influence, but a complex psychological process closely linked to an individual's

internal regulatory resources and value system. The value of ‘universalism’ serves as an integrator in the development of ecological culture and is considered the fundamental basis defining young families' humanistic attitude towards nature.

The regional-comparative analysis of the study revealed that a single, universal approach is insufficient for shaping ecological culture. In the Tashkent and Fergana regions, young families tend to base their ecological behaviour on global values and abstract-humanistic criteria. In highly industrialised regions such as Navoi Province, ecological attitudes are shaped more by practical, everyday and situational factors.

Based on these conclusions, it is appropriate to propose the following practical recommendations:

Differentiated approach: Psychological and pedagogical work with young families should be organised taking into account the socio-economic and industrial characteristics of the region.

Strengthening the value of universalism: In the capital and urban areas, environmental education should be directed towards understanding global responsibility and nature as a universal human asset.

Pragmatic environmental education: In industrialised regions, emphasising direct, practical application, a healthy lifestyle and genuine pragmatic necessity is more effective for raising environmental culture than abstract concepts.

In conclusion, developing an ecological culture in young families is the process of perceiving a person as an integral part of the environment and elevating their responsibility towards it to the level of a value. Future research requires a deeper examination of the long-term stability of these psychological values and their socio-psychological mechanisms in family upbringing.

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