

The Role And Importance Of Ecological Culture And Education In Environmental Protection

Azamova Sitora Ayonovna

Shakhrisabz State Pedagogical Institute Department of Social Sciences Philosophy Doctor of philosophy (PhD), Uzbekistan

Received: 29 September 2025; **Accepted:** 21 October 2025; **Published:** 26 November 2025

Abstract: The article provides information on important aspects of ecology, ecology and environmental protection, nature conservation, development of, ecological culture of youth in the formation of national education of youth in the context of globalization.

Keywords: National education, ecology, ecological consciousness, ecological culture, globalization, method, civilization, Avesta, hadith.

Introduction: Knowledge of how to use nature and resources rationally, as well as determine the scientific foundations and practical methods of preserving the natural environment, is currently an important relevant factor in a period of rapidly developing progress. Ecology and environmental protection, understanding the dialectical interaction of society and nature, knowledge of the causes of environmental problems and ways to overcome them, the need for international cooperation in the field of environmental protection, the use of environmentally friendly building materials in architectural design documentation, in-depth study of the main aspects of the current environmental situation and policy, directions of its development and economic problems. It plays an important role in solving problems in real networks. The President Of Our Country, Sh. The President Of Our Country, SH.M. Mirziyoyev noted, "in the 21st century, when the global industry is highly developed, environmental issues are on the agenda as a priority issue. Our descendants should live in a decent natural environment even after us. To do this, it is necessary that we pay attention to nature, thinking only about the near and far future, and not about the present. The most important issue is to increase the ecological culture of the population'[1;235]. About ecological culture B. About Ecology and ecological culture B.N. Omonov, G.A. Ochilova, H. Sh. Nomozov, Yu. K. Manzarov sources on the problem of water scarcity and ecological globalization.

In the context of globalization, ecology, environmental

protection, the systematic and orderly use of natural resources, as well as the creation and implementation of new innovative projects are among the most important and urgent problems of today. The environmental upheavals currently taking place in various regions of the globe mean that it is necessary to form the right attitude towards nature and pay more attention to it. All conditions have been created in our country for the physical and healthy growth of the younger generation. But the formation of a healthy lifestyle is unthinkable without a sustainable ecological environment. Environmental cleanliness is a key factor in children achieving a healthy and mature adult life. Modern environmental problems, the state of the ecological environment, anemia in children, various infectious diseases, allergies, malformations, the study of literature on the effects of ecology, the analysis of modern pedagogical research and the development of new methods based on them increase the need for environmental education of children from an early age.

The issue of environmental conservation was formed in each period in specific processes. In ancient times and in the Middle Ages, the traditional form of nature management prevailed in all areas of the earth's surface. Technologies and technologies were more suitable for processing natural products on the surface of the earth, and the demand for the consumption of chemical products was low. The environmentally friendly products of nature were sufficient for consumption by the population, and the processing facilities were at a lower level. The environmental

conservation survey was formed in each period in specific processes. In ancient times and in the Middle Ages, the traditional form of nature management prevailed in all areas of the earth's surface. Technologies and technologies were more suitable for processing natural products on the surface of the earth, and the demand for the consumption of chemical products was low. The environmentally friendly products of nature were sufficient for consumption by the population, and the processing facilities were at a lower level. The need of states for raw materials increased with the beginning of capitalism. During this period, there was a revolution in technology and technology. The population has increased dramatically. The demand for natural resources has increased dramatically. The access of States to natural resources has expanded. Competition between countries has also increased significantly. The environmental damage has reached a global level. By the end of the 20th century, the prevention of environmental problems in the world had become the task of all mankind. This period saw a revolution in engineering and technology. The population has increased dramatically. The demand for natural resources has increased dramatically. The access of States to natural resources has expanded. Competition between countries has also increased significantly. The environmental damage has reached a global level. By the end of the 20th century, the prevention of environmental problems in the world had become the task of all mankind. This has put on the agenda the improvement of educational processes for the formation of youth environmental culture. The environmental problem, affecting social development, especially endangers human health. Therefore, it is necessary for the younger generation to explain the factors of ecological culture from childhood

The globalization of ecology demands a revision of the educational mechanisms that are a factor in improving human ecological culture. The formation of environmental education occurs gradually in the process of human life. However, this process may not be able to adequately increase the level of environmental culture formation. Because a person can have minimal practical environmental experience during his lifetime, which is enough for him. The globalization of ecology demands a revision of the educational mechanisms that are a factor in improving human environmental culture. The formation of environmental education occurs gradually in the process of human life. However, this process may not be able to adequately enhance the level of environmental culture formation. Because a person can have minimal practical environmental experience during his lifetime, which is enough for him. Moreover,

they are improved only in the process of environmental education. Therefore, for the formation of an ecological culture of a person, especially young people, the improvement of environmental education processes has become a requirement of the time. The human attitude to ecology in the new millennium is radically different from previous eras. From the beginning of human activity on the mainland until the beginning of the 20th century, the attitude towards ecology was carried out exclusively in the context of the interaction of nature and man. Improving the processes of environmental education has become a requirement of the time for the formation of an ecological culture of people, especially young people. The human attitude to ecology in the new millennium is radically different from previous eras. From the beginning of human activity on the mainland until the beginning of the 20th century, the attitude towards ecology was carried out exclusively in the context of the interaction of nature and man. Since the middle of the 20th century, there has been a dramatic change in attitudes towards ecology. Environmental relations began to manifest not only the interests of man and nature, but also the interests of various groups, states, and confederations covering all spheres of society. This reinforces the need for modern mechanisms of education and training in improving human environmental culture. Today's environmental education is primarily the formation of an ecological worldview in the upbringing of children in the family and orientation towards education through educational institutions.

Ecological culture is a process that develops in constant motion in the process of human activity, according to certain characteristics, constituting a social culture. The formation of human ecological culture is becoming an important priority in global society. The geopolitical processes taking place in the world have also had a special impact on environmental relations. In some regions, the environmental crisis has been growing, having managed to cause serious damage to human life and the mechanisms of nature's development. The intensive spread of the environmental crisis indicates that, on the one hand, it exhibits the property of objectivity, and on the other hand, it is the result of subjective unrealistic human relationships. This puts the formation of a universal ecological culture on the agenda. Although the formation of an ecological culture for a person forms the structure of objective relations, the global nature of international geopolitical processes ensures the consolidation of subjective relations in the structure. The expansion of the ecological crisis has shown the need to preserve human life and preserve nature. Now man clearly felt that he should protect nature for himself, and not for nature.

The ruthless occupation of nature has revealed a big terrible mistake in human life. The attitude towards ecology is no longer determined by the regulation of one state, one region or individual territories. The expansion of the environmental crisis has shown the need to preserve human life, preserve.

The formation of an ecological culture and the upbringing of a harmonious generation of youth is a priority area of the state youth policy, which creates theoretical and practical conditions. At the first stage of reforms in Uzbekistan, special attention was paid to the development of the legal framework of the state environmental policy. Because building a democratic state governed by the rule of law requires the adoption of legal laws that correspond to environmental relations. [2;209] The purpose of environmental education is to unite man and nature in order to express ecology and form students' environmental responsibility and culture. The purpose of environmental education and upbringing is to form a system of scientific cognitive views and beliefs among schoolchildren that ensure the structuring of a responsible attitude towards the environment. The greening of the worldview in environmental education is also one of the important directions. An important means of achieving this is the desire of people to work on themselves, to learn the secrets of nature and to expand environmental knowledge. [3, 222].

Ecological culture in general, various aspects of ecological culture are among the scientific problems that are widely studied and even widely studied in the process of scientific research of science. In this regard, in particular, "the history of ecological culture begins with the appearance of homo sapiens (intelligent man) in the biosphere. Over thousands of years, we have accumulated the necessary experience in improving ecological culture in the interaction of mankind with the environment and personal relationships in society. It is noteworthy that harmony with the environment, in which the agricultural revolution began to face a crisis, led to the formation of new relationships" [4;230]. That is, according to the scientist, ecological culture was in the center of attention at all stages of the historical development of mankind and, naturally, was studied as a subject of scientific research and scientific research, being one of the tasks of environmental education.

Even the Avesta, our oldest national source, focuses on preserving the four elements of nature. In the Avesta, Water, Air, Fire, and soil were considered sacred and were an integral part of nature, the flora and fauna were a source of material goods necessary for humans, and attention was paid to promoting health, joy, and love of life. Our oldest national source, focuses on preserving the four elements of nature. In the Avesta,

Water, Air, Fire, and soil were considered sacred and were an integral part of nature, the flora and fauna were a source of material goods necessary for humans, and attention was paid to promoting health, joy, and love of life. In the Avesta, it was considered the duty of every person to transform the Land on which he grew up into a prosperous and beautiful place. In the Avesta we read: "He who sows wheat sows Asha (truth). He turns the Mazda DIN blue over and over again. He makes Mazda's religion as powerful as it is with hundreds of praises, nazr Niyaz, and tens of thousands of sacrifices. When the seeds germinate in the trays, the giants come off their seats. As the wheat rusted, the giants began to tremble in terror. When wheat yields flour, the giants groan. He makes Mazda's religion as powerful as it is with hundreds of praises, Niyaz, and tens of thousands of sacrifices. When the seeds germinate in the trays, the giants come off their seats. As the wheat rusted, the giants began to tremble in terror. When wheat yields flour, the giants groan. [5, 375] folk proverbs, fairy tales, epics and songs about cultivating the land, cultivating crops, enlightenment of life, abundance of food, prosperity of two worlds are widely spread in Sharududi based on the teachings of the Avesta.

The Quran and hadith also pay special attention to the issues of protection, enrichment, and preservation of purity. Most hadiths teach a person to cherish natural resources and protect them. The hadith scholar Imam Bukhari, who contributed to the development of Hadith studies, also cited points related to nature conservation in his hadiths. Many paragraphs of hadith contain such ecological concepts as the need to plant and propagate plants, engage in agriculture, that is, the importance of plants in nature and human life, their impact on the external environment, and their use by people.

Instead of a conclusion, it should be noted that the formation of an ecological culture should clearly reflect the function of upbringing and education, what it is aimed at, and what its goals are. At its core, this function is complex and at the same time requires a harmonized coverage of areas of conservation and environmental management.

REFERENCES

1. "Aholining ekologik madaniyatini oshirish haqida jiddiy bosh qotirishimiz zarur" — Shavkat Mirziyoyev.
<https://daryo.uz/2022/02/02/odamlarimiz-hatto-hovlisi-atrofini-tozalashdan-daraxt-gul-kochat-ekib-saranjom-sarishta-qilib-qoyishdan-erinadigan-bolib-qoldi-shavkat-mirziyoyev>.
2. Omonov.B.N. "Ekologik tarbiya tizimida ongli

- ehtiyojni shakllantirish masalalari” O’zMU xabarlari. –T.: -№ 1/2. 2017. –B.206-210
3. P.S.Sultonov. B.P.Axmedov. Ekologiya va atrof muhitni muhofaza qilish asoslari.-T.:2004 yil,-222 bet.
 4. Карабукаев К.Ш. Экологическая культура общества. Теория и практика Бишкек Maxprint 2018. - 230 с
 5. ”Avesto ”(Asqar Mahkam tarjimasi) Sharq nashriyoti,-T.:2001-yil, 375-bet.
 6. AZAMOVA, C. THE NEED TO FOR ENVIRONMENTAL EDUCATION OF YOUTH IN THE CONDITIONS OF ENVIRONMENTAL GLOBALIZATION.O, 2022,[1/12] ISSN 2181-7324.
 7. Ayonovna, Azamova Sitora Ayonovna Azamova Sitora. "YOSHLARDA EKOLOGIK MADANIYATNI SHAKLLANTIRISHDA EKOLOGIK TARBIYANING SAMARALI YO ‘LLARI VA BOSQICHLARI." Farg'ona davlat universiteti 6 (2023): 136-136.
 8. 8 Ochilova C.A., Amonov B.N., Azamova S.A, Manzarov Y.K. Ecological Globalization And Its Social Place In The Globalization System Of Processes.
<https://sifisheriessciences.com/journal/index.php/journal/article/view/1601/1638>
 9. Azamova, Sitora. "EKOLOGIK GLOBALLASHUV SHAROITIDA O ‘ZBEKISTON TA’LIM MUASSASALARIDA EKOLOGIK MADANIYATNING SHAKLLANISHI VA RIVOJLANISH BOSQICHLARI." Universal xalqaro ilmiy jurnal 1.4 (2024): 286-289.
 10. Ayonovna, A’zamova Sitora. “Lerik Xudoyberdi o’g’li Pirimov.”.” EKOLOGIK MADANIYATNI SHAKLLANISHDA EKOLOGIK OMIL TUSHUNCHASI”. TADQIQOT. UZ 40 (2024 yil): 135-139.
 11. Azamova, Sitora Ayanovna. “EKOLOGIK GLOBALIZASH SHAYOTIDA EKOLOGIK MADANIYATNI SHAKLLANISH MAMULLARI”. FAN, TADQIQOT VA ISHLAB CHIQUISHDA INNOVATSIYALARNING ENG YAXSHI JURNALI 3.5 (2024): 743-749.