



Philosophical, pedagogical, and psychological foundations of ecological culture

Zukhra SADULLAEVA¹

Karshi State Technical University

ARTICLE INFO

Article history:

Received October 2025

Received in revised form 5
October 2025

Accepted 10 November 2025

Available online 25

November 2025

Keywords:

pedagogical,
psychological,
ecological culture,
nature,
humanity.

ABSTRACT

This article covers the philosophical, pedagogical, and psychological foundations of ecological culture, as well as the pedagogical and psychological foundations of the knowledge necessary for the harmony of humanity and nature.

2181-3701/© 2025 in Science LLC.

DOI: <https://doi.org/10.47689/2181-3701-vol3-iss10/S-pp171-175>

This is an open-access article under the Attribution 4.0 International (CC BY 4.0) license (<https://creativecommons.org/licenses/by/4.0/deed.ru>)

Ekologik madaniyatning falsafiy, pedagogik va psixologik asoslari

Kalit so'zlar:

pedagogik,
psixologik,
ekologik madaniyat,
tabiat,
insoniyat.

ANNOTATSIYA

Ushbu maqolada ekologik madaniyatning falsafiy, pedagogik va psixologik asoslari va shu bilan birga pedagogik va psixologik asoslari inson va tabiatning o'zaro uyg'unligi uchun zarur bo'lgan bilimlar yoritilgan.

Философские, педагогические и психологические основы экологической культуры

Ключевые слова:

педагогический,
психологический,
экологическая культура,
природа,
человечество.

АННОТАЦИЯ

В данной статье рассматриваются философские, педагогические и психологические основы экологической культуры, а также педагогические и психологические основы знаний, необходимых для достижения гармонии между человеком и природой.

¹ Assistant Teacher, Karshi State Technical University.

INTRODUCTION

Currently, in the modern world, it is important not only to live by paying attention to potential environmental problems but also to have a high ecological culture that considers environmental protection as one of the highest values.

In this regard, it becomes clear that the formation and development of ecological culture should begin from childhood and continue throughout life, and this issue has long since transformed from a pedagogical problem into a problem on which humanity's survival depends on [1-3].

In the field of education and upbringing of the individual, the main criterion becomes the creation of a comprehensively developed individual who must live in harmony with the surrounding world and themselves, and act within the framework of ecological necessity. A person's awareness of their inseparability from the surrounding world, their unity with nature, and their responsibility for the existence of the planet is a level of ecological culture [4].

The process of forming ecological culture is connected with acquiring and increasing knowledge, experience, and passing them down from generation to generation in the form of moral imperatives. However, emotional attitude, the ability to perceive and interact with the natural world is the result of upbringing, during which changes occur in human consciousness regarding the priority of humans over nature and the formation of a new worldview that contributes to the perception of nature and humans in mutual connection and dependence.

The philosophical, pedagogical, and psychological foundations of ecological culture form a system of knowledge, values, and norms necessary for the harmony of humans and nature. Philosophy, understanding nature as an object of care, emphasizes responsibility for the future of generations and other living beings. Pedagogy deals with conveying these values through ecological education and forming a conscious attitude towards nature. Psychology studies the subjective connections of a person with nature, helps to understand their role in solving environmental problems, and develops stable relationships.

Philosophical basis

- Environmental ethics:

It considers humans not only as a moral subject responsible for the well-being of people, but also of all nature, including future generations and other forms of life.

ENVIRONMENTAL ETHICS (environmental ethics, from Eng. environmental, environment – environment) – a field of philosophical research in which the moral problems of humans are considered not only as the well-being of people and social relations, but also as their responsibility for the well-being of future people, domestic animals, and other forms of life. Ecological morality, which arose as a response to the global threats of our time, primarily the ecological crisis, proposes to redirect consciousness in the spirit of respect and love for nature, and rejection of the prevailing consumerist mood of society today.

Ecological ethics relies on the metaphysical interpretations of post-non-classical science (ecology, evolutionary biology, quantum physics), the intuition of high art, the views and practices of the fathers of the church (Francis Assiz), philosophers (B. Spinoza), the ideas of modern non-orthodox sects of Christianity, the traditions of small peoples, the instructions of feminist movements, and the traditions of understanding the Eastern world (Daoism, Confucianism, Buddhism, Zen Buddhism). The direct predecessors of ecological ethics include Oldo Leopold's "Earth Ethics" and Albert Schweitzer's "Respect for Life" ethics.

Research in the field of environmental ethics is concentrated around the American journal *Environmental Ethics*, founded in 1979 by Eugene Hargrove. Hargrove is convinced that in the future "philosophy... and ecological ethics will be the same," because already now ecological ethics encompasses all branches of philosophy – from metaphysics and epistemology to ethics and aesthetics.

Pedagogical foundations

- Environmental education:

Environmental education of the population is an important aspect in the formation of ecological culture and consciousness among people. It helps them to understand the importance of environmental problems and their impact on the quality of life, and also helps people understand their role in solving these problems.

In general, environmental education plays an important role in the formation of environmental awareness and culture of the population, which is a key factor in the preservation of the environment and the sustainable development of society.

One of the main aspects of environmental education is instruction. It helps people understand what ecology is, how it affects our lives, and what problems arise due to our activities. Education also helps people learn to solve these problems and create more sustainable communities.

Another important area of environmental education is informing the population about the state of the environment. This helps people understand what problems exist and how they can affect their lives. Providing information also helps people make decisions that help improve the state of the environment.

Finally, environmental education also includes involving the population in solving environmental problems. This includes participation in actions, projects, and events aimed at preserving the environment. Public engagement fosters a sense of responsibility for the state of the environment and contributes to sustainable development.

Thus, environmental education is an important tool for environmental protection and sustainable development. It helps people understand the importance of ecology and creates conditions for making decisions that contribute to environmental protection.

The upbringing of an ecologically cultured individual through the formation of ecological consciousness is a psychological and pedagogical process, for the implementation of which it is necessary to clarify the basic concepts of the problem under study. We turned to the definitions of scientists. "Environmental education", and "environmental education" are the leading concepts. "Environmental education," notes N.N. Moiseev, "should represent a holistic system encompassing the entire life of a person. It must have the goal of forming a human worldview based on the idea of their unity with Nature and the idea that their culture and all practical activity are directed not at the exploitation of nature and even at preserving it in its original state, but at its development, capable of contributing to the progress of society. This is the principle of modern anthropocentrism, based on the understanding that the further development of humanity can occur only in conjunction with the further development of nature, its diversity and richness" [4].

I.V. Svetkova reveals ecological education as "the formation of ecological culture, which is understood as the totality of ecologically developed consciousness, emotional, and activity spheres of the individual" [5].

"Ecological education is a process aimed at deepening and expanding worldview, philosophical aspects of the interaction of society and nature, as well as knowledge of an evolutionary, complex, and generalizing nature," writes S.D. Deryabo.

The given definitions allow us to conclude that knowledge lies at the basis of ecological education of the individual. Thus, ecological education for us is a psychological and pedagogical process aimed at activating educational and cognitive activity, in which students acquire scientific knowledge, skills, and abilities, master the basics of dialectical perception of the environment, and form an ecological consciousness and an ecologically cultured personality in general.

Analysis of concepts and terms allows us to emphasize the integrative nature of environmental education. The task of educating an ecologically cultured individual is the development of a system of ecological education and upbringing. It is necessary to widely introduce new technologies into the educational process that take into account the psychophysiological characteristics of adolescents. Practical experience and research confirm that the effectiveness of the educational process is determined by interpersonal relations between the teacher and the student. The effectiveness of the requirements set by the teacher depends on how he himself relates to them. An important condition for psychological and pedagogical influence on adolescents is social interaction, the content and forms of specific interpersonal relationships. In this case, the use of forms and methods of the experience of public education often determines the positive result of the pedagogical process. The regulatory factors of educational activity that form an ecologically cultured personality are cognition, experience, motivation, evaluation, decision-making, control, and memorization. Together, they constitute the psychological regulation of ecological activity, which activates the processes of forming morality, beliefs, and human responsibility towards society and nature.

Analysis of scientific works shows that the problems of environmental education have attracted the attention of P.M. Mamedov, N.F. Reimers and others in the field of philosophy and ecology, M.S. Kogan, D.S. Likhachev, N.N. Moiseev and others in the field of cultural studies, S.D. Deryabo, A.N. Zakhlebny, I.D. Zverev, K.D. Zykov, B.T. Likhachev, V.E. Sokolova, I.T. Surovegina, A.E. Tikhonova, A.A. Pleshakov, V.I. Tsvetkova, V.A. Levin and others in the field of pedagogy and psychology. Scientists have come to the conclusion that an ecologically cultured person has a moral conviction, consisting of a mixture of bioecological knowledge and emotional perception, a responsible attitude to the environment. "The main thing – the formation of a person, his moral world and, to a certain extent, his attitude to the environment – is given by the humanities, human culture in general, art," emphasizes D.S. Likhachev [97, 168]. The problem of "human" – "nature" relations largely depends on the moral qualities of the individual, since they express the social positions of the individual.

CONCLUSION

Thus, culture is, first of all, the relationship between humans and nature. Nature is not only the starting point of humanity's creation, but also the environment and conditions necessary for their survival. Without nature, a person cannot satisfy their physical and spiritual needs. For this reason, when people unite to create a product for consumption, they also give it a cultural meaning.

From this, it can be understood that ecological culture manifests itself in the interaction of a person with nature during their activity. Throughout its centuries-long existence, humanity has become accustomed to living with an underdeveloped ecological culture, without ecological morality and activities aimed at preserving the environment.

It is also important to note that ecological culture does not encompass all aspects of ecological consciousness and behavior; on the contrary, it encompasses ecological consciousness and behavior characteristic of the masses that have taken root over the years.

In the spiritual essence of ecological culture, at its beginning, lies ecological consciousness. Ecological culture at a certain level of development of the ecological consciousness of society, social groups, and individuals manifests itself in two forms: 1) theoretical knowledge, including ideas, ideals, views, imagination, goals, values, norms, traditions, examples, and stereotypes; 2) socio-psychological elements of consciousness, including feelings, emotions, views, instructions, and theoretical and everyday consciousness [3].

REFERENCES:

1. Aydarov E.V., Khudoykulov Kh.Zh. Ecological Education of Schoolchildren. // Higher School of Scientific Research Moscow. ISSN 2409-1677. February 2019.
2. Dukhonina E. A., USOVA N. V. Formation of the ecological culture of younger schoolchildren in the process of mastering the basics of design activity // Integration of Science and Education in the 21st Century: Psychology, Pedagogy, Defectology.
3. Zalesskaya Yu.I. Management of the Process of Formation of Ecological Culture of the Individual // Karavanne and Advocacy. – 2008. – No 4.
4. Mirziyoyev Sh.M. Five priority directions of development of the Republic of Uzbekistan for 2017-2021 "Action Strategy" - T.: "Uzbekistan." 2017.
5. Tovbaev, G. Z. (2022). SOLVING THE GLOBAL ENVIRONMENTAL PROBLEM
6. Gayjnullova, F.S. Formirovanie ehkologicheskoy kompetentnosti u buduthikh uchiteley nachalnih klassov v usloviyakh vuza: avtoref. dis.kand. ped. nauk. – M., 2004.
7. Glazachev, S.N. Sociologiya dukhovnoy zhizni kak metodologiya ehkologicheskogo obrazovaniya / S.N. Glazachev, O.N. Kozlova // Vestnik MGOPU im. M.A. Sholokhova. – 2004. – № 1. – Ser.: Ehkopedagogika.