

Principles for Shaping and Developing Ecological Values in Youth

Saodatov Alimardon Abdurakhmonovich*

Doctoral Candidate at the National University of Uzbekistan.

*Correspondence: Saodatov
Alimardon Abdurakhmonovich
SaodatovAlimardon33@gmail.com

Received: 06-02-2025

Accepted: 17-03-2025

Published: 30-04-2025

Copyright © 2024 by author(s)
and Scientific Research
Publishing Inc.

This work is licensed under the
Creative Commons Attribution
International License (CC BY
4.0).

<http://creativecommons.org/licenses/by/4.0/>



Open Access

Abstract

This study aims to examine how household waste management practices affect family health. Using a literature review approach, this research analyzes a wide range of recent academic sources and empirical studies related to domestic waste practices and their implications for public health. The results reveal that in many regions, household waste management remains inadequate. Common issues include improper disposal methods, lack of waste segregation, and non-compliance with standard waste treatment procedures. These practices pose significant health risks to families, including the spread of infectious diseases such as diarrhea, typhoid, and cholera; respiratory disorders due to air pollution from waste burning; and hormonal disruption or cancer from prolonged exposure to hazardous chemicals found in plastics. Accumulated waste also creates breeding grounds for disease vectors like mosquitoes and rodents and leads to soil and water pollution, degrading the overall living environment. This study highlights the urgent need for stronger education initiatives, regulatory enforcement, and the consistent application of the 3R principles (Reduce, Reuse, Recycle) to mitigate the adverse health effects of poor household waste management.

Keywords

Youth, Ecology, Nature, Behavior, Education, Spirituality, Culture, Aesthetics, Principles, Methods, Factors.

Introduction

The development of New Uzbekistan is closely tied to its ecological sustainability. Today, humanity is fully realizing how urgent and vital environmental issues have become. In other words, catastrophes such as pandemics have further opened the eyes of humanity to these realities. It is no secret that the naturalness of the environment is now on the brink of collapse not so much due to natural disasters, but rather due to human-induced catastrophes. Anyone with reason and conscience, regardless of where they live on the planet, can easily understand this. Of course, there are many different solutions to the problem in today's world. However, at the heart of any solution must lie ecological culture, spiritual responsibility, education, and the unity of knowledge and action. Unless human attitudes toward nature change fundamentally, and unless these changes are

rooted in deep scientific and educational foundations, the global ecological situation will not improve.

Saying “we must protect a clean natural environment” does not mean it will protect itself. In order to preserve it, love and awareness towards nature must be awakened in the hearts of people, especially in future generations. This largely depends on how well the methods and tools that help form and develop ecological values in youth are developed, the effectiveness of their implementation, and the level of ecological cultural consciousness and thinking within society.

Methods

The system of methods and tools that cultivate and develop ecological values in young people includes scientific-theoretical knowledge about ecology, scientific information, time-tested practical life experiences, ecological spiritual values and educational factors, emotional-aesthetic literary and artistic tools that inspire love and admiration for nature, narrative-intellectual and religious-secular knowledge that foster healthy relationships with nature, historically tested ethno-ecological educational methods, traditional-modern approaches, environmental educational and instructional techniques, and model-demonstrative ecological innovations - all of which hold significant importance.

In general, all these factors, methods, and tools that enable young people to feel, understand, reflect on, and respect ecological values through internal intuition play an irreplaceable role. Especially, teaching youth the various schools of thought and methods of reasoning - such as sophistic, metaphysical, eclectic, logical, dialectical, and synergetic approaches - which emerged throughout human history, can serve to enhance their multifaceted thinking culture. Understanding the essence of developed ways of thinking helps young people form independent, healthy, constructive, and scientifically innovative perspectives and approaches toward nature; establish practical relationships based on new foundations; adopt positions and principles supported by scientific reasoning; apply epistemological approaches to ecological values; comprehend their praxiological content; strengthen their commitment to existing axiological principles that ensure ecological stability; and create new and necessary axiological values. Furthermore, it aids them in making accurate, rational decisions and judgments in this area.

Naturally, existing ecological values are the result of acquired knowledge and rich experience, and they have long served as one of the most important factors in maintaining, regulating, and managing humans’ rational relationship with nature. Therefore, when introducing youth to these values with conscious, independent, and cognitive scientific approaches, the use of scientific methods such as analysis and synthesis, abstraction and idealization, induction, deduction, ontology, modeling, observation, experimentation, and hypothesis is of exceptional importance. In this regard, the works of N.A. Shermukhamedova (“Gnoseology – the Theory of Knowledge”) [1], Q. Nazarov’s “Philosophy of Knowledge” and “Philosophy of Values” [2], and A. Erkeyev’s “Spirituality Studies” [3] are of great significance.

When discussing the principles for enhancing the effectiveness of methods and tools that

form and develop ecological values in youth, it is necessary to explain the concept of "principle." "Principle" is derived from Arabic and denotes meanings such as vibration, fluctuation, changeability, and tendency; in this context, it refers to something that has acquired the meaning of a rule or order in a particular field, a gradual direction [4].

In New Uzbekistan, determining constructive-rational and innovative life principles for solving ecological problems and increasing the effectiveness of methods and tools that shape and develop ecological values in youth is of critical importance. Among these principles, universal (global) values play a key role. Indeed, without considering the universal principles, attitudes, pathways, directions, educational methods, and approaches related to resolving the problem, it is impossible to achieve the desired outcome. Since Earth is a common home for all humanity, every individual-regardless of their gender, age, nationality, or beliefs-bears responsibility in this matter.

Results and Discussion

To overcome ecological problems that have already taken on a global character and their causes, it is necessary to fundamentally change attitudes towards the environment, develop effective conservation strategies, reliably supply the global population with clean food and energy sources, eliminate ecological distress, weakness, and backwardness, transition to a green economy, preserve the naturalness of nature, and raise future generations' ecological knowledge and moral responsibility. It is also vital to enhance intellectual, ethical, and eco-cultural education, ensure environmental purity, develop powerful guiding principles, implement them in practice, use existing ones effectively, and create new ones. Both universal and national values hold significant roles in this process.

In the system of principles that increase the effectiveness of methods and tools shaping and developing ecological values in youth, the principle of historical logic and objective methods of approach also hold special importance. This is because views and regulations related to the protection of nature did not arise just yesterday or today-they are rooted in antiquity, as is the attention given to youth education in this regard. Therefore, enriching and developing the ecological knowledge of youth based on cultural heritage and historical logic has multifaceted significance.

Unfortunately, even today, the scientific study of ecological values in ancestral cultural heritage and the objective evaluation of methods for educating youth based on these values remain insufficient, and approaches in this regard are not yet unified. Nevertheless, we must acknowledge the architectonic structure and hierarchic order of ecological values from the pre-"Avesta" era, the "Avesta" period, and the subsequent stages, all of which were built upon remarkably rational foundations both vertically and horizontally.

It is worth emphasizing that our ancestors' values in preserving nature possess deep philosophical and wise significance. It can be said with confidence that the methods and

approaches used to instill feelings of compassion, mercy, empathy, solidarity, harmony, integrity, and wholeness in the hearts of young people toward nature have taken on diverse forms over time. In particular, these include ancient practical zoopathic religious-mythological rituals, various ecological ethnotypic customs (such as *susxotin*) and traditions, festivals (like Navruz), visual means (illustration, painting), and literary-artistic tools and techniques-such as ecological legends, fairy tales, wise sayings, proverbs, aphorisms, and personal exemplary practices [5].

After the Avesta, numerous beneficial instructions and life principles were developed to ensure rational attitudes toward nature and to educate the younger generation with love and affection for the environment. Unfortunately, a large part of these teachings was destroyed-first during the conquest of Alexander the Great, and later during the Arab, Mongol, Tsarist Russian, and Soviet colonial periods. As stated in Abu Rayhan Beruni's work *Chronology of Ancient Nations* (*Al-Athar al-Baqiyah*), during the Arab invasion alone, the books and writings of the local population were destroyed. Realizing the catastrophic consequences, our ancestors strengthened their memorization abilities. However, when the Qutayba invaders learned about these gifted individuals, they began eliminating them as well-a fact Beruni writes about with sorrow. Nevertheless, what has been preserved is a vast treasure.

When discussing this issue, one cannot ignore the ideas of Mani and Mazdak, who warned against plundering and exploiting natural wealth, addressed the notions of reward and sin in this regard, and advocated for living in harmony with nature. These views are echoed in the ancient Turkic peoples' beliefs and customs, Mahmud al-Kashgari's *Compendium of the Turkic Dialects*, the encyclopedic works of Muhammad al-Khwarizmi (*Calculation of the Seven Climates*), Abu Rayhan Beruni's *Geodesy and Mineralogy*, Abu Ali ibn Sina's *Canon of Medicine* and *Book of Healing*, as well as the humanistic perspectives on nature in the works of literary giants such as Alisher Navoi, Abdurrahman Jami, and Zahiriddin Muhammad Babur in his *Baburnama*. These deeply insightful and philosophical teachings have played a significant role in the advancement of global ecological knowledge and education [6].

The role and significance of eco-economic principles in increasing the effectiveness of methods and tools for shaping and developing ecological values in youth are unparalleled. Transitioning to a green economy is a critical condition for the sustainability of the planet. This idea was clearly expressed in the speech delivered by our esteemed President Shavkat Mirziyoyev at the international summit "Green Growth and Global Goals – 2030." Indeed, if achieving more environmentally friendly results with minimal costs is one of the core principles of the economy, it can be said that our nation has accumulated rich experience in this regard. For example, traditional proverbs such as "If you plow in the fall, plow deeply-if not, plow a hundred times", "Water is gold-the one who distributes water is a jeweler", "A farmer opens the land-and brings sustenance to the people," and "From the good, comes the garden..." reflect numerous economic values, although we sometimes fail to recognize their depth [7].

The moral of the story is this: if a single mature tree can supply the oxygen needs of five

people, we must consider how many trees are unknowingly destroyed in a single day to satisfy temporary needs. It is essential to instill a culture of environmental accounting in youth.

It is known that eco-economic rationality, thriftiness, and green economy are primarily dependent on achievements in ecological science, technology, and the level of knowledge youth have about these areas. As the German scientist W. Höfle stated, the causes of the current global ecological crisis are threefold: science, technology, and the economy. Therefore, it is advisable to act with an awareness of these factors. More specifically, it is necessary to eliminate the imbalance among them. The Club of Rome has also expressed its opinion on this matter, particularly highlighting the causes of eco-crises, such as the greed for wealth and the selfishness of transnational corporations. Agreeing with their views, we can confidently say that today's conditions demand a transition to an environmentally safe green economy.

Even if we take the example of internal combustion engines, many things become clear. Environmental safety now demands that such engines no longer rely on petroleum fuel, but rather on electricity and similar alternatives [8]. Although these technological inventions have long been made, according to some sources, the artificial barriers posed by oil companies have significantly delayed their implementation. This has come at a great cost to the environment, human health, and the economy. In this regard, it is enough to recall the inventions and fate of the great scientist and inventor Nikola Tesla, who lived in the United States.

Conclusion

In general, it is necessary to instill in the minds and hearts of future generations the principles of eco-economic thinking, to increase their sense of responsibility and accountability for environmental purity and investment, and to create space for innovative thinking, discovery, and eco-economic creativity. Raising the moral responsibility of youth is essential. We believe that within the system of eco-economic principles, it is crucial to encourage youth to reflect on the unsustainable extensive use of natural resources due to population growth. They should be educated on issues such as the "demographic explosion," family planning, and factors for intensifying the economy through environmentally clean quality standards. Thriftiness and environmental cleanliness must form the logical foundation of these principles.

References

- Abu Ali Ibn Sina. The Canon of Medicine. – Tashkent: Meros, 1993. – p. 5.
- Abubakar, I. R. (2022). Exploring the determinants of household waste separation behavior in developing countries. *Waste Management & Research*, 40(1), 24–34. <https://doi.org/10.1177/0734242X211026231>
- Awasthi, A. K., Zeng, X., & Li, J. (2020). Environmental pollution of electronic waste recycling in India: A critical review. *Environmental Pollution*, 262, 114350. <https://doi.org/10.1016/j.envpol.2020.114350>
- Basheer, M. A., & Alzahrani, A. I. (2023). Health risk assessment of solid waste workers: Exposure to airborne bioaerosols in landfills. *Environmental Research*, 219, 114855.

- <https://doi.org/10.1016/j.envres.2022.114855>
- Boateng, E., Aboh, I. K., & Quartey, P. (2022). Household waste management in Ghana: Barriers to sustainable practices. *Journal of Environmental Management*, 310, 114697. <https://doi.org/10.1016/j.jenvman.2022.114697>
- Erkayev A. *Spiritual Studies*, Book 2. – Tashkent: Ma’naviyat, 2018. – 456 pages.
- Explanatory Dictionary of the Uzbek Language: Volume III. – Tashkent: “Uzbek National Encyclopedia” State Scientific Publishing House, 2006. – p. 655.
- Abu Rayhan Beruni. *Monuments of the Past. Selected Works*. Volume 1. – Tashkent: Fan, 1972. – p. 60.
- Fan, Y. V., Lee, C. T., Lim, J. S., Klemeš, J. J., & Le, P. T. K. (2021). Cross-disciplinary perspectives on sustainable waste management. *Journal of Cleaner Production*, 288, 125618. <https://doi.org/10.1016/j.jclepro.2020.125618>
- Haque, M. M., & Zaman, A. U. (2021). Household behavior and sanitation management in South Asia. *Sustainable Cities and Society*, 64, 102566. <https://doi.org/10.1016/j.scs.2020.102566>
- Hösle V. *Ecology and Philosophy*, p. 7.
- Huang, Y., Cheng, Y., & Lv, B. (2020). Relationship between household waste sorting behavior and health awareness. *Resources, Conservation & Recycling*, 154, 104613. <https://doi.org/10.1016/j.resconrec.2019.104613>
- Ismail, Z., & Manaf, L. A. (2020). Barriers and strategies for sustainable municipal solid waste management in Malaysia. *Environment, Development and Sustainability*, 22(5), 3969–3985. <https://doi.org/10.1007/s10668-019-00365-y>
- Jia, W., & Wang, Y. (2023). Urban household solid waste generation and health effects: Empirical evidence from China. *Environmental Science and Pollution Research*, 30(2), 2485–2496. <https://doi.org/10.1007/s11356-022-20876-9>
- Kabir, H., & Kibria, M. A. (2022). Plastic waste and public health: Risk perception among urban communities. *International Journal of Environmental Health Research*, 32(5), 1063–1074. <https://doi.org/10.1080/09603123.2021.1940605>
- Mahat, H., & Amin, M. A. (2021). Role of education in improving household waste management behavior in Southeast Asia. *Environmental Education Research*, 27(6), 855–869. <https://doi.org/10.1080/13504622.2021.1913470>
- Nazarov Q. *Philosophy of Values*. – Tashkent: National Society of Philosophers, 2004. – 196 pages.
- Philosophy of Cognition* (compiled and translated by Qiyom Nazarov). – Tashkent: “University”, 2005. – 348 pages.
- Rauf, M. A., Hassan, S. Z. M., & Khan, M. S. (2023). Community-level challenges in solid waste disposal: Case study of low-income neighborhoods. *Waste Management*, 152, 89–97. <https://doi.org/10.1016/j.wasman.2022.12.010>
- Shermukhamedova N.A. *Geoseology – The Theory of Cognition*. – Tashkent: Noshir, 2011. – 464 pages.
- Sobirovich, T. B. (2021). The implementation of human indicator reforms in Uzbekistan. *Asian Journal of Multidimensional Research*, 10(9), 197–202.
- Sun, Y., Zhou, G., & Yu, T. (2022). Impact of solid waste on air and water quality: A household perspective. *Science of The Total Environment*, 819, 152056. <https://doi.org/10.1016/j.scitotenv.2021.152056>
- Tadesse, T., & Tarfasa, S. (2021). Does improved sanitation reduce healthcare costs? Evidence from

urban Ethiopia. *International Journal of Hygiene and Environmental Health*, 238, 113832.
<https://doi.org/10.1016/j.ijheh.2021.113832>

The President of Uzbekistan participated in the international summit “Green Growth and Global Goals – 2030”. <https://president.uz/uz/>. May 30, 2021.

Zhao, W., & Wang, X. (2020). Household waste separation in urban China: Role of policy and environmental awareness. *Environmental Science & Policy*, 114, 160–169.
<https://doi.org/10.1016/j.envsci.2020.07.007>