

## PEDAGOGICAL OPPORTUNITIES FOR DEVELOPING A CULTURE OF ENVIRONMENTAL PROTECTION AMONG STUDENTS THROUGH THE WORKS OF ALISHER NAVOI

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**Abstract:** This article analyzes, in accordance with IMRAD requirements, the pedagogical opportunities for developing a culture of environmental protection among students through the works of Alisher Navoi. The source basis of the study consists of the materials of the international scientific-theoretical conference entitled “*Alisher Navoi and the 21st Century.*” This collection highlights the place of Alisher Navoi’s literary and scholarly heritage in classical Uzbek literature, its contemporary significance, as well as issues of textual studies and linguistics related to the poet’s creative legacy. The article examines the depictions of nature in Navoi’s works, including poetic images of birds, mountains, water, gardens, flowers, trees, spring, the sky, the earth, and other natural elements, not merely as artistic embellishments, but as educational means that foster in students an appreciation of existence, a caring attitude toward nature, and moral-aesthetic views related to the protection of water, land, plants, and the animal world. The results of the study show that Navoi’s works possess both direct and indirect pedagogical potential in shaping students’ ecological culture. First, the poet portrays nature in harmony with human spirituality and moral perfection. Second, through natural imagery, he advances the ideas of goodness, purity, labor, loyalty, compassion, and responsibility. Third, works such as *Farhad and Shirin*, *Lison ut-Tayr*, *Hayrat ul-Abror*, and *Mahbub ul-Qulub* can serve as an effective basis for developing students’ conscious, aesthetic, and moral attitude toward nature.

**Keywords:** Alisher Navoi, environmental protection, ecological culture, pedagogical opportunity, student upbringing, literature education, image of nature, *Farhad and Shirin*, *Lison ut-Tayr*, spiritual education

**Introduction.** The creative legacy of Alisher Navoi, while representing the highest peak of Uzbek classical literature, also serves as an important source for the education of the younger generation and the formation of spiritual maturity, moral integrity, and aesthetic thinking. In the poet’s works, such values as the human being, society, morality, justice, knowledge and enlightenment, labor, loyalty, and goodness are expressed in close connection with depictions of nature and existence.

In today’s educational process, developing a culture of environmental protection among students is one of the important pedagogical tasks. A culture of environmental protection is not limited merely to practical actions such as planting trees, conserving water, or avoiding environmental pollution. Above all, it is determined by a person’s appreciation of existence, understanding of nature as a source of life, and attitude toward land, water, plants, and the animal world with affection, responsibility, and care [1, B. 407-409].

The purpose of this article is to identify and scientifically substantiate the pedagogical opportunities for developing a culture of environmental protection among students through the works of Alisher Navoi. Based on this purpose, the following tasks were defined in the article: to analyze the educational essence of natural imagery in Navoi’s works; to reveal the pedagogical potential of such works as *Farhad and Shirin*, *Lison ut-Tayr*, *Hayrat ul-Abror*, and *Mahbub ul-*

*Qulub* in developing a culture of environmental protection; to demonstrate methods of using Navoi’s heritage for ecological education in literature lessons; and to substantiate ways of developing students’ aesthetic perception, ecological responsibility, and practical activity skills [3, Б. 140-143].

**Materials and Methods.** The article employs historical-literary, pedagogical, analytical, comparative, and hermeneutic methods. Through the historical-literary method, depictions of nature in Navoi’s works were studied in relation to the traditions of classical literature. On the basis of the pedagogical method, the influence of these depictions on student education, particularly their potential in developing a culture of environmental protection, was clarified. Using the analytical method, natural images found in Navoi’s works - such as mountains, water, gardens, birds, flowers, spring, the sky, and the earth - were examined from the perspective of their spiritual and moral content. The hermeneutic approach made it possible to provide a pedagogical interpretation of the inner symbolic meanings of artistic images [2, Б. 409-411].

The study is based on the following approach: depictions of nature in Navoi’s creative legacy are not merely landscape descriptions or poetic ornamentation, but aesthetic and moral means that lead a person toward perfection, educate one’s relationship with existence, and form a responsible attitude toward nature. Therefore, in this article, Navoi’s works are analyzed within a modern pedagogical context directly connected with ecological education.

**Results.** The results of the study showed that there are several significant pedagogical opportunities for developing a culture of environmental protection among students through the works of Alisher Navoi. These opportunities are primarily connected with the fact that Navoi’s creative work interprets nature, the human being, and society as an integral whole.

1. The educational essence of natural imagery in Navoi’s works. In the works of Alisher Navoi, nature often appears as a system of images that reveals the human psyche, deepens moral ideas, and awakens aesthetic pleasure. The poet depicts natural phenomena in connection with human virtues. For example, the flower signifies beauty, purity, and delicacy; the nightingale represents love and loyalty; the tree symbolizes abundance, patience, and the continuity of life; water signifies purification, life, and movement; and the mountain represents elevation, perseverance, and trial [9, Б. 453-455].

2. The idea of labor, water, and responsibility toward nature in the epic *Farhad and Shirin*. One of the most important pedagogical sources for developing a culture of environmental protection in Navoi’s works is the epic *Farhad and Shirin*. In this epic, the image of Farhad is associated with the ideas of diligence, self-sacrifice, service to the public good, and conscious interaction with nature [8, Б. 314-318]. In the events of the epic, the motifs of mountain, canal, water, stone, labor, and creativity occupy an important place.

Farhad’s labor in cutting through the mountain or bringing forth water may be interpreted not as the destruction of nature, but as a symbol of creating a life-giving balance between the human being and nature. From a pedagogical point of view, this situation forms the following understandings among students: water is a source of life; labor is a means of using natural resources rationally; the human being is not a ruler over nature, but is responsible for it; and the use of nature’s opportunities must be connected with the public good and noble intentions [8, Б. 314-318].

3. The symbolism of birds and ecological sensitivity in *Lison ut-Tayr*. The epic *Lison ut-Tayr* possesses particular pedagogical potential in developing a culture of environmental protection among students. The epic itself is constructed on the basis of the symbolism of birds, in which birds appear not merely as literary characters, but as symbolic expressions of the human psyche, spiritual quest, and the path toward perfection.

In this process, the literature lesson becomes integrated with ecological activity. As a result, the student connects the artistic image with real-life responsibility. This very situation constitutes an important pedagogical outcome in the development of a culture of environmental protection.

4. Moral purity and ecological responsibility in *Hayrat ul-Abror* and *Mahbub ul-Qulub*. A culture of environmental protection is not only ecological knowledge, but also a component of moral culture. If a person is not truthful, honest, just, and responsible, he or she may also display an indifferent attitude toward nature. From this point of view, Navoi’s works such as *Hayrat ul-Abror* and *Mahbub ul-Qulub* serve as a moral foundation for ecological education [7, Б. 374-379].

In *Hayrat ul-Abror*, such virtues as truthfulness, righteousness, generosity, justice, modesty, goodness, and humanity occupy a central place. These virtues are directly connected with ecological culture.

*Mahbub ul-Qulub*, in turn, includes issues related to life experience, human relations, moral conclusions, and attitudes toward various social groups. On the basis of this work, students can be taught that every human action is connected with society and existence. Waste thrown into nature, water that is squandered, trees that are cut down, or cruelty toward animals are also indicators of a person’s morality.

5. Educational perfection and aesthetic attitude toward nature in the image of Shirin. The image of Shirin in the epic *Farhad and Shirin* is also of great significance in developing a culture of environmental protection among students. The image of Shirin is interpreted as a symbol of beauty, purity, intellect, loyalty, and educational perfection [6, Б. 398-402]. In the article “The Interpretation of Educational Perfection in the Image of Shirin,” the epic *Farhad and Shirin* is evaluated as an eternal masterpiece of verbal art, and it is emphasized that it expresses the advanced philosophy, moral values, and the poet’s attitude toward them characteristic of its time. The article also notes that the image of Shirin is elevated to the level of an ideal female figure [7, Б. 374-379].

6. The idea of justice and ecological responsibility. The idea of justice occupies an important place in the works of Alisher Navoi. In the article “Criteria of Justice in the Works of Alisher Navoi,” it is emphasized that Navoi approached the issues of justice and injustice, life and eternity from a broad perspective, and that humanistic criteria are of great importance in establishing justice in society.

7. The universal content of Navoi’s heritage and ecological education. The educational power of Navoi’s works is determined by their universal content. In the article “The Works of Alisher Navoi in the Eyes of the World,” it is noted that Navoi’s creative legacy has found a place in the hearts of other peoples because his works glorify the ideas of peace, humanism, patriotism, love, and loyalty. This view shows that the values embodied in Navoi’s heritage are not limited by national boundaries [7, Б. 374-379].

The culture of environmental protection is also a universal value. Every nation, every society, and every generation lives with nature and benefits from it. Therefore, the ideas of humanism, compassion, loyalty, purity, goodness, and justice in Navoi’s works harmonize with ecological education. As students study Navoi’s creative legacy, they come to understand that protecting nature is both a national value and a universal duty [6, Б. 398-402].

Discussion. The results of the study indicate that the works of Alisher Navoi offer broad pedagogical opportunities for developing a culture of environmental protection among students. However, in order to use these opportunities effectively, it is necessary to teach Navoi’s works in literature lessons not only as historical and artistic texts, but also as modern educational sources.

First, the images of nature in Navoi’s works should be subjected to special pedagogical analysis. For example, in the epic *Farhad and Shirin*, the motifs of mountain, water, canal, labor,

and creativity may serve as a basis for explaining to students such ideas as the rational use of nature, appreciation of water, and service to the interests of the community.

Second, ecological education should be connected with the moral education reflected in Navoi’s works. This is because a person’s attitude toward nature reflects his or her general moral level. A student who is truthful, just, generous, kind, and responsible cannot be cruel or indifferent toward nature [6, Б. 398-402].

Third, it is advisable to use interdisciplinary integration in teaching Navoi’s works. Natural images studied in literature lessons may be connected with biology, geography, ecology, history, and the foundations of spirituality [3, Б. 140-143].

Fourth, the lesson process should not be limited only to textual analysis; it should also include assignments based on practical activity. Students may be assigned to prepare creative projects on the topic “Images of Nature in Navoi’s Works,” organize an ecological event entitled “Our School Garden Is Our Responsibility,” write an essay on “Farhad’s Labor and the Value of Water,” or carry out a practical project on “Caring for Birds as a Sign of Love for Nature.” Such activities connect students’ theoretical knowledge with life experience [3, Б. 140-143].

Fifth, aesthetic education plays an important role in developing a culture of environmental protection through Navoi’s works. If students do not love nature, they will not feel a deep need to protect it. Therefore, the harmony of beauty, color, sound, movement, symbol, and meaning in Navoi’s depictions should be deeply revealed during the lesson.

Sixth, when applying Navoi’s heritage in the process of ecological education, students’ age-specific characteristics should be taken into account. In lower grades, natural images may be explained in a simple, emotional, and descriptive manner, while in higher grades, they should be analyzed in connection with philosophical, moral, and symbolic content [3, Б. 140-143].

Seventh, the teacher should connect depictions of nature in Navoi’s works with contemporary life. For example, if problems such as water waste, tree cutting, indifference toward birds and animals, and environmental pollution are discussed on the basis of Navoi’s moral views, students will understand that this literary heritage remains significant for modern life as well [6, Б. 398-402].

Conclusion. The works of Alisher Navoi provide broad pedagogical opportunities for developing a culture of environmental protection among students. In the poet’s creative legacy, nature is depicted in close connection with human spirituality, moral perfection, educational growth, and the interests of society. Through natural imagery, Navoi encourages students to feel beauty, appreciate existence, love labor, and treat water, land, plants, and the animal world with responsibility.

On the basis of the study, the following scientific and pedagogical conclusions were drawn. First, depictions of nature in Navoi’s works serve as an artistic and aesthetic foundation for ecological education. Second, the moral views in the poet’s creative legacy constitute an important spiritual basis for developing a responsible attitude toward nature. Third, teaching Navoi’s heritage in literature lessons in connection with ecological content develops students’ aesthetic perception, ecological consciousness, and practical responsibility. Fourth, organizing interdisciplinary integration, creative assignments, ecological projects, and educational activities based on Navoi’s works produces effective pedagogical results.

Thus, the heritage of Alisher Navoi is of great importance in developing a culture of environmental protection among students not only as a literary and artistic source, but also as a spiritual, moral, aesthetic, and practical-pedagogical resource. The attitude toward nature reflected in his works serves to educate today’s younger generation as ecologically responsible, enlightened individuals who appreciate beauty and strive to preserve existence.

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