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FORMATION OF ECOLOGICAL KNOWLEDGE AND CULTURE IN YOUTH - A GUARANTEE OF ECOLOGICAL DEVELOPMENT

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ABSTRACT

This article analyzes the specific nature of the relationship between man and nature, the issues of their harmony. In the process of research, we witness that at different stages of the historical development of mankind, man's relationship with nature has changed dramatically, and the violation of the laws of nature has led to material, spiritual and social crises in all spheres of human life and activity. Therefore, the conclusions of our research imply that in order to realize our human duty to the future generation and take our position as active members of society, it is of urgent importance, first of all, to raise the formation of ecological consciousness, knowledge and culture to a high level.

The article contains a number of staged measures aimed at improving ecological knowledge and culture. These measures are characterized by the fact that they require urgent efforts.

KEYWORDS: *Nature, Man, Society, Anthropocentrism, Natural Resources, Ecological Knowledge, Ecological Activity, Alienation, Morality, Spirituality, Ecological Culture.*

INTRODUCTION

Despite the diversity of the nature surrounding us, all of them, united by one thing, form a single living organism. Human inattention, his misunderstanding of dialectical unity and integrity have a negative impact on both nature and society. The means of labor created by man in the process of his development, the level of formation of material culture and the level of spiritual life of ethno-social groups and individuals in society, including the forms of social relations of people to each other and to the surrounding nature, are indicators of spiritual culture. These factors indicate that ecological culture is not only the relationship of society with nature, but also with the historical and social environment.

LITERATURE ANALYSIS

The concept of "ecological culture" was first used by D.S. Likhachev, who believed that the basis of human life is connected with morality, and its purpose is to protect and preserve the future, therefore, ecological culture should be viewed as a moral culture [4]. It is emphasized that failure to comply with the simple rules of ecological culture leads to the moral and spiritual decline of society. The author concludes that the relationship between nature and man is a relationship between two cultures, each of which has its own unique "behavior" and "social rules". Both cultures are the result of historical evolutionary development, including the fact that since ancient times, human culture has developed under the influence of nature, and the development of nature over several million years has been carried out under the influence of human culture. Nature does not depend on human culture and can continue to exist without it, but human culture cannot exist without nature. In the studies of scientists on the concept of ecological culture, its content and scope are interpreted differently, but it is known that it is explained based on the attitude of man to the natural environment that surrounds him and in which he lives.

The spiritual form of ecological culture is ecological consciousness, which reflects the cultural state of man in relation to nature and people. Various aspects of ecological culture are expressed by the following terms: ecological knowledge and skills, ecological thinking, value orientation, ecologically justified (rational) behavior. Therefore, Z.Sh.Yazdonov defines "Ecological culture is a philosophical and moral category that coordinates the mutual relations of parts in the "nature-society-man" system, conveys to humanity the dialectical connection of all beings in existence, encourages to preserve the purity of the environment and

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thereby serves to save the entire universe from degradation"[9. 11].

In the education of ecological culture, the formation of ecological consciousness in students is of great importance. Ecological consciousness represents the sum of knowledge, beliefs and skills about the interaction of man with nature.

Speaking about the factors that form the basis of ecological consciousness[2], Suvol emphasizes the role of mindfulness, (attention to nature, attention to beauty and aesthetic appreciation), perception of relationships (attention to interactions and relationships); development of conscious flexibility (ability to accept nature); deep perception of nature (searching for meaning in nature, learning from other beings), expansion of perception, empathetic attitude towards other beings and creation of new opportunities.

The source of ecological culture is the life experience of the people accumulated over the centuries - to preserve nature, to treat it with care, to protect it and live in harmony with it, to treat its wealth responsibly. In the early days, our ancestors knew nature well, the relationship between living beings and the environment, and were able to use it effectively. They knew their dependence on natural resources, the mysterious state of nature, that they were a part of nature, inextricably linked with nature, and even if they did not know how to write or draw, they deeply understood the importance of passing on the knowledge they learned and accumulated from nature to their descendants. Folk pedagogy has always been based on such solid foundations as a careful attitude to nature, a high moral attitude towards it, and a respectful attitude towards man as a bearer and giver of folk wisdom. Unfortunately, many aspects of folk culture have been lost in man's relationship with nature. Therefore, the revival of the place occupied by Mother Nature in the lifestyle and traditions of people is an extremely important and useful task of today's pedagogical science and practice. In turn, Z.Sh.Yazdonov emphasizes that "the restoration of the ecological culture of the Uzbek people, the study of the laws of its development are related to the socio-economic and cultural level of society, and the preservation of the increasingly polluted natural environment on a global scale, the role of anthropogenic factors affecting the ecological balance of the biosphere, the determination of the determinants of not only the social, economic, but also the political situation in this process and the finding of practical solutions, have their own historical forms and stages" [9.11].

RESEARCH METHODOLOGY

The research process used the methods of analysis and synthesis, logic and comparison, and historicity.

ANALYSIS AND RESULTS

The development of ecological awareness is carried out through the proper organization of environmental education. The goal of environmental education is to form an ecological culture, and the importance of environmental activity throughout the world is based on the factors of ecological culture and ecological education, which are its most important components.

Ecological culture is part of universal human culture, a system of social relations, social and individual moral norms, relations between man and nature, views on the harmony of society and the natural environment, attitudes and values, a person's attitude to the natural environment and an integral mechanism for the integration of man and nature in general.

Simply put, ecological culture is a set of deeply rooted ideas about respect for the environment, which is reflected in the thoughts and actions of each member of society. At the same time, ecological culture is also the level of appreciation of people for nature, the environment and their place in the world, and the relationship of man to the world.

In the last century, American researchers A. Kroeber and K. Klaxon noted that there were more than 164 definitions of the concept of "culture" and that it was often used along with the term "civilization"[1. 291], but today there are more than 250 definitions of this term.

Several studies on ecological culture were conducted during the former Soviet period, including the ideas put forward by Y.T. Ozhegov and Y.V. Nikonorova on ecological culture based on their sociological research in the Aral Sea region, where the environmental situation was becoming increasingly serious, which are of scientific interest [5. 256].

It is worth noting that their research has not lost its significance in the scientific study of the problems of forming an individual's ecological culture in the present period. Although the research of A. Tokhtayev and A. Khamidov is not directly devoted to ecological culture, they describe factual materials on the history of ecological culture in Uzbekistan, Islamic ecological norms [8. 10-12].

At present, the study, promotion, development of the science of ecology, the practical application of its basic principles, the production of ecologically clean and pure food products, and the wide spread of ecological agriculture are considered the most important problems of human development. All humanity should be mobilized to protect the environment, a war should be declared against those who are cruel to nature, earth, air, water, animals, plants, fish, birds, and against international ecological and biological terrorism. In turn, Z.Sh. Yazdonov noted that "the restoration of the ecological culture of the Uzbek people, the study of the laws of its development are related to the socio-economic and cultural level of society, and the preservation of the increasingly polluted natural environment on a global scale, the role of anthropogenic factors affecting the ecological balance of the biosphere, the determination of the determinants of not only the social, economic, but also the political situation in this process, and the finding of practical solutions, have their own historical forms and stages" [9.12].

Today, in accordance with the historical necessity of the principle of global ecological tolerance, the ecological situation requires special attention to the provision of

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financial, technical, technological, intellectual and practical assistance to developing countries in the field of natural environmental protection. In particular, economically developed countries act as donors of financial, technical-technological, intellectual potential[7.15]. Therefore, the formation of ecological culture, civilization, thinking, consciousness, upbringing and education in people has become a requirement of ecological development. Ecological culture does not mean only certain views on the development of nature and its systems. It is also associated with specific human activities. Increasing the level of ecological culture in society depends on the ecological education of the future generation, on how they acquire ecological knowledge. This requires the formation of a civilized form of development of culture and an educational environment that embodies human culture, and at the same time, as the main direction of cultural development, all peoples must prepare and implement a strategy, concept and program for the continuous development of ecological education. In order for ecological education to be consistent and systematic, this process should be carried out from the first moments of personality formation, from childhood, its foundation should be laid and fully formed precisely in the family, in preschool educational institutions, in primary grades.

According to E.J. Ikromov and A.A. Khotamov, "the ecological culture of a person is the product of all educational work"[3. 15-16]. It is possible to agree in general with the opinion that other types of ecological culture in society are formed and develop in isolation from other factors related to ecology. However, U.G. Saidova, like the above authors, says that "only conscious people create ecological culture. Ecological consciousness, of course, arises through ecological education and upbringing"[6. 16] - does not have sufficient scientific basis.

CONCLUSIONS AND SUGGESTIONS

The formation of ecological culture involves the development of ecological awareness and ecological sensitivity in everyday communication with nature in the pedagogical process. Ecological education covers the formation of a person's knowledge in the field of ecology and his moral responsibility for protecting the natural environment. The ecological education system is an integral part of human life and culture, therefore, today, in order for the processes of forming ecological awareness and ecological culture to yield successful results, each state must take progressive steps in its legislation. Uzbekistan, which is part of the civilized world, should contribute to the development of ecological culture by creating a legislative framework based on modern approaches.

From the above, it is clear that the state and local self-government bodies should be interested in establishing joint cooperation in maintaining ecological balance and environmental protection. All these factors include the importance of ecological education. We must accept the concepts of ecological education and ecological culture as an organic unity, and make environmental protection and preservation of ecological balance the most important areas.

In conclusion, today the problem of nature protection, the struggle for environmental purity has become a global problem that covers countries and peoples of the world. Establishing ecological education on a systematic basis is a requirement of the times, and acquiring ecological culture, treating nature with love as if it were one's own mother, is the honorable duty of every citizen today.

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