



AXIOLOGICAL CONTENT AND UNIVERSAL SIGNIFICANCE OF THE PRINCIPLES OF DEVELOPMENT OF GLOBAL ECOLOGY

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ABSTRACT

The article is devoted to the analysis of the problems of modernization and transformation of universal spiritual and moral values of modern environmental education in the context of globalization of social relations. According to the author, the values of global eco-ethics are based on universal moral and legal norms, modern pedagogical and didactic principles, the use of new progressive pedagogical and didactic technologies in the transformation, the functional integration of institutions responsible for informatization of society. The article reveals the prerequisites for the transformation of the individual's ecological culture; the content of ethical principles' universals for rethinking the ecological culture of the individual is established; on the basis of the results of the study the structure and content of axiological, cognitive, procedural, orientation components of the innovative model of individual's ecological culture is justified and the practical importance in the implementation of ethical principles' universals of the model is proved.

KEYWORDS: *environmental education, environmental education, environmental ethics, global eco-ethics, environmental axiology, global civilization.*

1. INTRODUCTION

The peculiarity of the present historical period is that the ecological situation is deteriorating on a global scale and is in harmony with other global problems. This, rightly, confuses and endangers the world community. The scale of these processes remains one of the main conditions for preserving the future of global civilization - the elimination of the causes of further expansion, socio-ecological consequences.

Therefore, the threat of globalization and exacerbation of the ecological crisis threatens the prospects of civilization, the creation of effective adequate methods and tools to address this threat, differential approach to the problem and the development of alternative conceptual doctrines, strategies and tactics. However, on the one hand, the discreteness and fragmentation of efforts to prevent the escalation of environmental disasters caused by anthropo-technogenic impact on nature, on the other hand, the lack of theoretical-methodological and legal-legal, spiritual-ethical and ideological-ideological foundations, functional fragmentation of

the institutional system and declarative nature has not yet yielded the expected results.

It is known that at any stage of the historical development of mankind, the establishment of the education system on the basis of ecological axiological values determines its humanistic-democratic content and demonstrates its essence. However, the axiological content of eccentric views requires, first of all, the ecologicalization of the system of forms of social consciousness in general, and of the moral phenomenon in particular. This cannot be done without directing the educational process to the global environmental goal and integrating its various areas.

2. PART

Indeed, the global environmentally sustainable development strategy requires, on the one hand, the integration of state and civic institutions responsible for ensuring the continuity of environmental education, and, on the other hand, the continuous improvement of its methods and "technology". Because the differentiation and specialization of educational directions in the prevention of anti-



ecological deviant behavior in society, integrative complex-systematic, optimal combination of its horizontal and vertical directions, serves to form a holistic ecological worldview, strengthen the value status of global eco-ethics.

3. METHODOLOGY

Universal-global character of the value status of the moral attitude to nature - (ontological basis), axiological content (epistemological basis) and social essence (social basis) does not exclude its individual-mental features. On the contrary, the socio-ecological space concretizes in the context of the historical-ecological epoch. That is, the axiological-functional analysis of the protection of the natural environment shows both its individuality and generality in the status of its moral value in the following areas, in particular:

- 1) The main objective condition for the existence of living organisms on the planet Earth - the value of the ecological balance of the biosphere;
- 2) Human economic activity, use of natural resources for life - eco-economic value;
- 3) Biodiversity and preservation of nature's potential for natural regeneration - the value of nature's sustainable development;
- 4) The existence of nature as a source of theoretical knowledge and science as an experimental "workshop" - epistemological and PR axiological value;
- 5) Aesthetic-emotional and spiritual-spiritual enjoyment of man from the beauty of nature - eudemonistic and hedonistic value;
- 6) Deification and belief in the origin, elements and phenomena of nature - the theological value;
- 7) The formation of skills and abilities in the field of nature protection in the process of continuous education - a separate analysis in the areas of pedagogical and dialectical value, has important theoretical, methodological and practical significance.

However, even the integrative nature of these values does not allow to completely eliminate the problems that arise in the relationship between "nature-society-man". The main task here is to justify which value is the dominant priority when. Because in the above system of values, a certain value can play the role of the main determinant, depending on the specificity of the environmental goal and need, the need (in a certain historical time, in the socio-ecological space.

It led to increases in our population size, our capacity for consuming and depleting environmental resources, and our geographical mobility. It also changed our understanding of the links between human health and the environment, ecological relationships, and human origins and uniqueness. In

North America, for example, thinkers such as Henry David Thoreau, John Muir, Theodore Roosevelt, and Gifford Pinchot began to write of the need for restraint in our use and treatment of nature as it became clear that Earth was not in fact a boundless resource. These early environmental sentiments were amplified in the period following World War II by a number of factors ranging from the potential for nuclear environmental destruction to images of a finite Earth from space, the emergence of modern ecology (and the publication of Aldo Leopold's *A Sand County Almanac*), and accumulating evidence of the detrimental ecological and human health effects of many of the rapidly proliferating pesticides and chemicals (e.g., as described in Rachel Carson's *Silent Spring*). By the late 1960s and early 1970s, there was a robust environmental movement that was pushing for, and often succeeding in establishing, conservationist, preservationist, and pollution prevention policies and regulations. Early environmental ethicists were interested in identifying and assessing possible conceptual and value underpinnings of this environmental awakening. They were also interested in whether traditional evaluative and normative frameworks were adequate for characterizing and providing guidance regarding society's scientifically and technologically transformed relationship with the natural environment. As a result, many (e.g., Richard Routley and Holmes Rolston, III) advocated for and began to develop new ethical concepts, norms, and principles for our new ecological situation. They also began reconsidering the moral status of nonhumans, exploring the possibility of human-independent values in nature, and developing ethics capable of handling nonlocal, non-immediate, impersonal collective action problems. These features are characteristic of many environmental problems, such as global warming and pollution, but were not much addressed within Western ethical traditions that focused instead on individual, personal, immediate, and interpersonal interactions and relationships. Not all early environmental ethicists agreed that a new ethical or conceptual framework was needed. Some (e.g., John Passmore) argued that traditional ethical frameworks could be adequately extended or modified. However, there was consensus that, at a minimum, the conception of nature as a boundless resource for human use needed revision, and that a full accounting of environmental values, as well as sorting out what those values imply for how we should live, was required.¹

¹ Environmental Ethics, Overview R Sandler, Northeastern University, Boston, MA, USA © 2012 Elsevier Inc. All rights reserved.



The basic principles and responsibilities of adherence to global eco-ethical norms are reflected in the following axiological values, namely:

1. The symbiosis of universal ecological moral norms is a holistic system, which, although it consists of a synthesis of national ecological moral values, is essentially a common goal and theoretical and methodological basis for their development.

2. Although everyone has mastered nature at the individual level in their socio-economic activities, they must understand their responsibility for their actions, understanding the impact of its consequences on the state of the global ecological environment, the ecological landscape of the world.

3. The need to identify environmental problems that are likely to arise in the future, to predict the ways and means of solving them, arises from the needs of generations and is in line with their goals and interests.

3. Recognition of the complexity of the laws of the system "Nature-Society-Man", the alternatives of directions of knowledge, the basis and paradigms of pluralism of environmental doctrines determine its status as a global moral axiological value.

4. The axiological function of global ethics in the protection of the planetary natural environment: the collection, generalization, selection and transformation of information is a key principle in the strategy of global sustainable development and the preservation of civilization.

In general, the axiological role of these global ecological principles and requirements, the greening of the activities of specific human and economic entities is important in increasing the effectiveness of spiritual mechanisms.

We see the axiomatic reality that environmental education in secondary schools is based on these rules of global environmental ethics. In this regard (How to study ecology), I.T. Suravegina² commented on ".development of students' understanding of personal responsibility in the formation of ecological worldview." [6], the synergistic importance and consequences for everyone 's efforts in the macro - social process, even if the individual' s environmental responsibility is in line with the principles of global environmental ethics g showed that most did not cover global eco-ethics issues.

The study of the function of forming the axiological base of global environmental ethics in the system of educational institutions in two directions is of great epistemological and PR axiological significance. That is, according to the Russian

scientist A.D. Ursul,³ Eco axiology should be considered in relation to man and the bioenvironmental. The main issue is the development of a socio-natural system capable of resolving the system of environmental conflicts that is manifesting itself today. Because only modern education aimed at the formation of an ecological "Responsible Man" can claim to create a system of spiritual views within the framework of practical strategies of global ethics.

Therefore, the formation of eco-ethical values in any modern educational model is on the agenda as the main task of ecological axiology. This can be done only through the integration of the activities of institutions responsible for continuous environmental education, rationally organized and managed in accordance with the scientific pedagogical and didactic principles of mankind.

Indeed, in order to give young people a holistic view of the "nature-society-human" relationship: the objective conditions and subjective factors of the formation of moral values that ensure the ecological security of human and living organisms, economic activity, the future of civilization, interdisciplinary complex system, an integrated approach, so far, is necessary to form an alternative - universal way (i.e., to create an axiological basis) movement.

4. CONCLUSION

The results of the study confirm the theoretical and practical significance of the research problem as a necessary condition for clarifying the ethical principles of human ecological culture in the current global crisis circumstances. The search for new ideas of civilization's way out of the growing ecological crisis, which is becoming global in nature, has caused the interest of specialists in the ethical component of ecological culture, which recognizes not only the unity of man and the environment, but also the right of all kinds of wildlife to equal with man the value of life on Earth. This strategy determines the need for scientific substantiation of the theoretical and methodical approach to rethinking the principles of interaction between man and the environment, providing for the formation of a system of values, value orientations, interests, needs, attitudes, experience of the individual in making new, environmentally-oriented decisions and norms of behavior in relation to the natural environment. In this regard, the study developed and experimentally

³ See Ursul A.D. Na puti k ustoychivomu budushchemu // Ustoychivoe razvitiye. Science and Practice. 2002. №1 [Electronic resource] Mode available: <http://www.apocalyptism.ru/Global-Ethics.htm> - Zagl. s screen. - Rus.

² See: How to teach ecology: Posobie dlya uchitelya / Suravegina I.T., Senkevich V.M. M.: Prosveshchenie, 1995. 96 p.



tested the structure and content of the universals of ethical principles of the individual's ecological culture innovative model, elevating to the rank of law the equal coexistence of man and nature and the development of sustainable interaction of ecology, economy and production. The prerequisites for the transformation of the individual's ecological culture in the article are revealed; the content of the universals of ethical principles of rethinking the individual's ecological culture is established; on the basis of the study results the structure and content of axiological, cognitive, procedural, orientation components of the individual's ecological culture modern model are justified and their practical importance in the implementation of the universals of ethical principles is proved. The study does not cover all aspects of the problem. The primary problem of further research is to rethink the methodology of ecological culture as an integrated system of eco-centric values of interaction between nature, man and society.

It is proved that the problems in the development of modern civilization have created the prerequisites for the global environmental crisis resulting from economic activities, focused on the anthropocentric consciousness of man, his interests and needs. The ability of nature to self-purification in a man-made civilization is almost exhausted, and advances in science, technology, culture can no longer fundamentally affect the overcoming of the entrenched crisis. In the current difficult conditions, it is important to understand that in solving the global environmental problem of civilization survival it is necessary to rethink the anthropocentric ideology of mankind, which has crossed the border of permissible activity in relation to the natural environment, on the ethical values of equal interaction of nature, man and society. As a key idea of this interaction specialists substantiate ethical principles of ecological culture.⁴

5. RESULT

Axiology of eco-ethics includes both natural and human values which are considered separately in ethics and ecology. Its main idea is to unite environmental problems with human values. So, the convergence of natural and anthropometric values forms an axiological basis of eco-ethics. From its point of view, ethical and axiological reasons of the ecological crisis are the dominance of consumerism values and the human egoism manifesting itself

invariably in relation to the natural world (Akaev, 2017). An opportunity to overcome the crisis lies in the following projects: to develop the new value-normative strategies increasing the value of natural resources, to overcome the alienation of human from nature, to unite the world of nature and the human world, to develop a new ecological worldview and a new environmental ethics.

Eco-ethics in the global world is responsible for the development of the most important values and ways of human existence that should help to prevent environmental disaster (Seth & Barrett, 2017)⁵. To make them possible and effective it's necessary to accept the value of nature, to develop human responsibility for the ecological balance in the world, to form a new, eco-centric worldview of the modern humanity. Eco-ethical ideas have become very popular today (Qu, Sun, Guo, & Yu, 2016)⁶. Eco-ethics acts as a universal moral regulator of human activities and nature transforming, a fundamental element of the new worldview system of the global society. It orients social consciousness to the ideal of harmonious relations in the process of joint development of society and nature. It's also an important condition for overcoming the modern ecological crisis.

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