



THEORETICAL FOUNDATIONS OF ECOLOGICAL CONSCIOUSNESS, THINKING, AND RESPONSIBILITY IN THE DEVELOPMENT OF SOCIETY

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***Annotation.** This article deals with the problem of the formation of the ecological culture of modern youth. The concept of ecological culture, the essence of ecoculture, the features of its development among young people, as well as the measures that need to be taken to increase the ecological culture and consciousness of young people, have been studied.*

***Keywords:** ecological culture, values, Ecological anthropology, working youth, volunteering.*

INTRODUCTION.

At the present stage of societal development, there is a tendency towards the transition of humanity from anthropogenic civilization to the noosphere, which, in turn, should be characterized, in the words of V.I. Vernadsky, by an increase in the significance of human intellectual potential in the development of the biosphere. This process is reflected in the contradictory unity of humanity's desire to preserve life on Earth. It should be noted that, according to the opinion of many foreign scientists, nuclear disaster is no longer considered as the only danger leading to the destruction of humanity, on the contrary, global environmental problems arise as a result of the destructive consequences of scientific and technological progress, which led to the disruption of the balance of the laws of nature, actions that contradict the interests of man on the path to subjugating nature, as the main factor leading to the extinction of humanity from the face of the earth. The first UN World Conference on the Human Environment, held in Stockholm in 1972, marked the beginning of the formation of universal approaches and the creation of an international environmental infrastructure, and the main principles of international environmental policy were proclaimed. It was after this conference that the implementation of major global environmental programs, such as "Man and the Biosphere," "World Climate Program," and "International Geosphere-Biosphere Program," began, regular reports on the state of the environment began to be published, and a comprehensive Global System began to function [5]. This poses a threat not only to humanity but also to the entire living world. For example, N.N. Moiseev sharply criticizes traditional approaches to solving environmental problems. In his opinion, the world community cannot objectively assess the impending danger. The significance of this misunderstanding was demonstrated by the results of the 1992 conference in Rio de Janeiro. At this conference, the idea was put forward that humanity should focus not only on the preservation of individual biological species, but also on the preservation of ecosystems, and for this, it is necessary to develop the basic principles of conducting demographic policy [1].

This, in turn, should be based on the harmonious development of society and nature in all scientific research conducted by man, and it is necessary to develop a new structure of social relations and revise the structure of social values in a single planetary society. Such an approach, in turn, requires an analysis of the



foundations that make up the ecological culture of humanity based on a new approach and its improvement under the new conditions of its integration into the values of the individual.

MAIN PART

There is a direct connection between ecology and culture: the state of ecology reflects the level of development of society's culture. Therefore, without changing the culture of people's use of nature, it is impossible to achieve positive changes in the environment and ecology. It is culture that can adapt human activity to the biospheric and social laws of life.

Culture is such an aspect of human existence that it is based on universal values - values that determine the meaning of life, and these values, in turn, are based on absolute, eternal values, in other words, universal values. Instilling these values in the individual is a priority task of education and upbringing. Upbringing participates in the transmission of culture from generation to generation and in the formation of the cultural experience of each individual.

The deterioration of the ecological situation, the desire of young and old to profit as quickly as possible without thinking about how much damage their activities cause to nature, ignorance and non-compliance with legal norms, the increase in violence among young people, etc., indicate the low level of general culture and, among other things, ecological culture based on such values as the pursuit of goodness, indifference to the suffering of others, self-limitation, and reflection[2].

Currently, humanity is facing increasingly numerous environmental problems. Analysis of scientific literature on the relationship between man and nature shows that the basis of the philosophy of sustainable development of society today is the formation of ecological culture. The establishment of education and upbringing aimed at the formation of ecological culture is one of the solutions that transform ecological culture into a driving force driving the sustainable development of humanity and determining its future.

An ecologically cultured person differs from others in that they can achieve harmony with their inner world and the external world. In childhood, these qualities are formed through special knowledge, that is, through practical exercises related to emotional education and environmental activities. A person's upbringing in the family has an invaluable influence on the formation of their ecological culture. After all, since ancient times, our people have a saying: "A bird does what it sees in its nest," which is also important in the formation of a child's ecological culture. The educational teachings of parents and young people in the family about the role of natural resources, water, air, soil, food, etc., in human life, about the need to value them and keep them clean, remain as a practical reflection of ecological culture, which unconsciously affects children's good attitude towards these resources and serves as the main postulate throughout their lives.

Ecological culture is an integral part of general culture and is reflected in the thinking and activity of a person who interacts with the natural environment.

In philosophy, culture is considered as a unique way of organizing and developing human life activity in the system of social norms, spiritual values, and reflected in the products of material and spiritual labor. This activity manifests itself in a person's relationship with nature, with each other, and with oneself.

Culture and activity together form a dialectical unity. Activity creates culture and gives it life. Culture organizes and controls this activity, clarifies the methods of its implementation, effectiveness, and approximate ways and approaches to its improvement.

Culture is a specific criterion that determines the quality and effectiveness of this activity. As a qualitative indicator of activity, culture, being a way of thinking and acting, embodies the attitude towards activity and its results, that is, a normative attitude towards activity based on values. The relationship of culture with nature, society, and the individual has both activity-based and value-based aspects[1].

Thus, culture, within a certain aspect, characterizes human social activity, clarifying how this activity contributes to the formation and development of a person as an individual and the development and emergence of the forces that form its basis, that is, social qualities in the form of subjective opportunities and needs organized by society. In the given definitions of culture and the discussion of its specific aspects, a description of culture in opposition to nature is observed. After all, the manifestation of human culture is reflected in the



traces left by the products of human thought in nature and the environment. However, a person did not develop cultural skills only by influencing the natural environment and creating an artificial environment. On the contrary, throughout the entire history of human existence, living in a particular natural environment, man has learned much from it.

Today, the clear manifestation of high culture and ecological culture is considered not at the level of their difference from social and natural, but in their harmony. Through this harmony, it is possible to achieve balance in nature and society, which forms a natural social system, transforming nature into human existence, and preserving nature creates the possibility of preserving society and man as a species.

Within the framework of this analysis of ecological culture, it should be noted that distinguishing ecological culture from general culture is of a scientific nature. In essence, culture is an indivisible and integral phenomenon.

From the point of view of cultural studies, ecological culture is considered a component of the culture of a certain society, including the complex of human influence on nature, means of spiritual and material assimilation of nature (knowledge, worldview, cultural traditions, values, etc.).

It should be noted that the concept of ecological culture entered scientific circles relatively recently, and therefore there is still no generally accepted definition and description of the concept of ecological culture. Below, we present definitions that, in our opinion, most accurately reflect the true essence of ecological culture.

According to B.T. Likhachev, the essence of ecological culture is reflected in the unity and unity of ecologically developed consciousness, emotional-psychological state, and utilitarian practical activity.

According to V.K. Nazarov, through ecological culture, humanity influences nature and the environment in such a way that through this influence, humanity's need for a high-quality lifestyle is satisfied, and through appropriate ecological consciousness, thinking, and behavior, it transmits from generation to generation the ideas of a rational attitude towards nature.

Russian scientist Yu.I. Zelesskaya, emphasizing the importance of education and upbringing in the formation of ecological culture, defines it as a product of ecological education and upbringing, aimed at a specific goal, and connects the presence of ecological culture in an individual with the level of their ecological upbringing.

V.A. Sitarov and V.V. Pustovoytov, defining ecological culture as a moral and cultural facet of human activity, note that this facet defines the relationship of man with nature and includes interconnected elements: ecological consciousness, ecological attitude, and ecological activity. The main element in this is environmental institutions responsible for the development of ecological culture at the level of public consciousness and, in particular, the individual.

One can agree with this definition only on one condition: ecological culture should encompass not only the moral and spiritual aspects of human life, but also its practical aspects.

Thus, in modern scientific literature, two aspects of ecological culture are distinguished: material (all forms of human interaction with nature) and spiritual (ecological knowledge, skills, abilities, and views).

Some authors, through their works devoted to ecology, ecological culture, and culture, have explained the role of the ecosystem in the development of humanity, the role of man in the development of the ecosystem, and explained how the relationship between man and nature manifests itself in practice.

According to scientists approaching from the point of view of ecological anthropology, man is an integral part of the ecosystem, and man's attitude towards the ecosystem, his understanding of the environment and ecosystem, influences his own development. The authors also discuss ecological culture, environmental awareness, and the risks that environmental degradation can pose.

From a biological-anthropological point of view, the French anthropologist Georges Olive, discussing the relationship between man and nature, tries to prove that the cultural environment is a cultural space that includes people and nature, people and society, and the relationship between people and people. According to Olivier, ecological culture can be considered as the role of man in nature or the place of nature in human life. In his work, A. Blake assesses the relationship between man and nature from the point of view of ecological



anthropology.

Many researchers present their basic views on ecological culture. According to them, the development of ecological culture among people for the sustainable development of humanity is of great importance in the fight against global environmental problems. In their work, these authors, by systematically studying the history of human interaction with nature, try to prove the influence of this interaction on sustainable development. At the same time, these researchers indicate the direction of the relationship between man and nature, what the intended goals of the relationship should consist of[3].

At different times, scientists formed views on the theories of ecological culture and presented views on the role and importance of ecological culture in the sustainable development of society. Some authors have studied the theoretical aspects of the problem of ecological culture from the point of view of the role of the relationship between man and nature in the problems of economic development.

The concept of culture can be studied from different perspectives. Currently, there are about 400 definitions of the concept of "culture," and behind the striving to define each culture lies a certain rational point of view. In this regard, a complete, unified definition of the concept of culture, taking into account various aspects, has not been developed. From a philosophical point of view, "culture is the totality of all material and spiritual values created by man during the socio-historical development of humanity and is a product of social development."

If we pay attention to the etymology of the word "culture" in our language, we can see that the original meaning of "culture" (Arabic - Medinan, urban, educated) means a specific method of human activity, manifested in the interaction of nature and people. If the word "madaniyat" in its original meanings denoted humanity's influence on nature, for example, the cultivation of the land, the introduction of changes to it based on its needs, then later the word "madaniyat" began to acquire the meanings of upbringing, education. In later periods, culture began to be understood as the types of activities related to human civilization and their results.

If we look at Russian and many other Western languages, the word "culture" is expressed by the words "kultura" (Russian), "culture" (English), "culturae" (Fr. We can see that the meaning of the word "culture" (Latin - cultivation, cultivation) also means, first of all, the cultivation of the land, the introduction of changes into it by man for use in his own interests. In both cases, it is understood that the words "culture" and "culture" have very close etymological meanings. That is, it means that man directly influences nature and changes it in his own interests. In the West, the use of the word "culture" in the sense of an intellectual property of human civilization dates back to the 19th century[1].

CONCLUSION

Thus, culture is, first of all, the relationship between man and nature. Nature is not only the starting point of humanity's creation, but also the environment and conditions necessary for its 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 this product 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 activity 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].

The term "ecological consciousness" usually refers to a set of strategies and technologies in the "human-



nature" system, occurring in nature itself and corresponding to human interaction with nature. Ecological consciousness and its formation constitute the socio-psychological aspect of ecological culture. Thus, by adhering to strict restrictions on anthropological activity, put forward by the ecological imperative, it is possible to prevent an ecological catastrophe, transition to harmonious development between society and nature, and the era of the noosphere. This cannot be achieved without a new ecocentric ecological culture - a new ecocentric approach to understanding the new world, and without harmless methods and means of human activity for the new nature - a new morality, spirituality.

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