

Factors Of The Formation Of Ecological Culture In The Education And Training System

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Abstract

The article discusses the issues of improving environmental culture through the development of the theoretical and methodological basis of environmental education, as well as increasing social and environmental activity. The problem of formation has been scientifically analyzed.

Improving the theoretical and methodological basis of environmental education, further strengthening the education system in cooperation with spiritual and educational institutions, the media, intensifying cooperation with governmental and non-governmental organizations, public organizations to create the necessary conditions for people to demonstrate environmental protection capabilities problems are highlighted. It also analyzes the tasks of reforming the methods and approaches to the educational process, and in education - to increase the environmental culture of citizens based on national traditions, customs and religious values.

Keywords: Ecological security, ecological consequence, ecological education, ecological propaganda, ecological balance, ecological activity, ecological culture, ecological thinking, ecological environment, ecological need, observance of norm, minimum need, honest and dirty, good and evil, good and bad, purity, compassion, faith, high value.

Introduction

In essence, any philosophy is interested in one big problem - how to reconcile man with an infinite being, "said the scientist Albert Schweizer, who rightly referred to the practical activities of man in the context of current problems on the planet. Prevention of ecological imbalances in the biosphere is a global problem and is set to worsen in the future. The environment, in general, preserves the purity of nature, shapes human ecological activity, and creates the need for needs and opportunities.

One of the key factors in harmonizing the interaction of society with nature is the formation of a deep understanding of the spiritual significance of nature in the cultural development of the individual in the educational process. In the interaction of the elements of the system "Man-society-nature", the moral aspect is clearly visible in terms of spiritual development of man. There is a deep inner unity between man and his practical impact on the natural environment, the spiritual perception of the universe. In other words, the cultural assimilation of the natural world on the basis of the spiritual world of man, and, ultimately, the responsibility for the attitude to nature, is expressed in the practice of concrete daily actions of human society.

The following tasks are described in the article:

- a) the rules that form the theoretical and methodological basis of environmental education and training;
- b) its future plans, taking into account the relevance and importance of environmental education and training;

c) to highlight and analyze the importance of ecological ideas in national and religious values, which have been formed over the centuries and passed down from generation to generation.

Methods and Materials

The research used the methods of analysis, generalization, comparison, historical, logical. The principles of objectivity and systematization were also followed in interpreting the data.

Discussion and Results

The environmentalization of professional thinking at all levels of practical production activities is an urgent task, which requires, first of all, the training of specialists who are able to organize the social, economic, political, moral and environmental consequences of production, economic management tasks. It depends not only on the nature of its social, economic, political base relations, but also on the level of development of spiritual and moral factors that form the basis of natural environmental protection [7; 203].

Therefore, the main task of modern education is not only to inform people about the object and subject of ecological science, but also to form a new culture of attitude to nature. Vocational differentiation of environmental education in the organization of the process of training specialists, understanding the professional consequences of the subject, the environmental consequences of future personal activities, the formation of a new type of culture based on the need to protect the environment "society and nature" requires a theoretical observation of the relationships in the system.

Because without theoretical thinking it is impossible to know the relationship between nature and man. Of course, such problems can not be solved only by administrative means, it can be achieved by cultivating in the human heart a love for mother nature, a sense of belonging to it [1; 570]. This in itself requires the formation of an ecological culture of people, an active vital position in the protection of the environment, the purposeful direction of public efforts. It is important to form a sense of historical responsibility of the population in the protection of the environment in environmental advocacy and advocacy.

Therefore, superficial, formal approaches and ill-considered actions in this area are absolutely unacceptable [4, 61]. This requires the improvement of the theoretical and methodological basis of environmental education and training.

The theoretical and methodological basis of environmental education is based on the following five universally recognized principles: first - the material elements of the universe reflect a complex system of interactions, the ecological balance of the biosphere, changes in its parts are interrelated;

the second is that the culture of nature protection requires the application of the law of relations and interrelated actions in the material world to environmental activities; the third is that man and society are the natural result of the evolution of nature and are inseparable from nature (the interdependence of "nature-society-person" is contradictory and forms a whole); fourth - the ecological disproportion of the biosphere, the changes in the historical development of man and society are associated not with the development of technology, but with the lack of culture of the subjective factor in the management of the interaction of society and nature;

fifth - nature affects the nature of social relations, the characteristics of environmental conditions. Based on these methodological principles, environmental education and training can provide new and scientifically based knowledge to help solve environmental problems facing society on the basis of inheritance formed in its history.

Nowadays, the greening of scientific knowledge and the need to develop the ecological culture of society put on the agenda the task of giving ecological direction to the education system. Under such a direction, it is usually understood that the content of education should synthesize and absorb the historical heritage of environmental culture. However, it is no less important that the content of the direction or field of education takes into account their main tendencies in dialectical denial.

The problem of creating a coherent, continuous, understandable system of environmental education and training (taking into account alternative directions) is also relevant. The focus of this system (regardless of state and non-state status) should be on equipping all people with knowledge about the greening of science and industry, the formation of cultural activity skills in practice. At the same time, human infrastructure that reduces the anthropotechnogenic impact on the natural environment: technical and technological capabilities; the level of intellectual potential must also be taken into account.

The implementation of programs in our country, which are important for the protection of the environment, rational use of natural resources, active involvement of civil institutions in this area together with neighboring countries and the world community [3], further strengthens confidence in state and non-state institutions. This is

because spiritual and educational institutions: clubs, houses of culture and palaces, parks and gardens, spiritual rooms in neighborhoods, libraries, etc., ensure the effectiveness of environmental education and training through their activities as advocacy institutions in nature protection.

They act as mass social structures, folk pedagogical and didactic complexes, which help to increase the social and ecological activity of the population in ecological education and upbringing, as well as the formation of ecological qualities of the individual in accordance with individual labor activity and lifestyle. On this basis, a strong ecological culture is formed, and this process becomes a guarantee of a sustainable ecological environment.

One of the most important issues on the agenda is the education of people in ecological culture, the organization of their leisure and environmental activities. Spiritual and educational institutions, in cooperation with the media, perform the task of strengthening them, deeper analysis. Institutions responsible for the formation of ecological culture work in cooperation with governmental or non-governmental organizations, public organizations to create the necessary conditions for people to demonstrate their ability to protect nature, which increases the effectiveness of work in this area.

In this sense, the history of ecological culture acquires content and forms in the process of development of folk art, ecological thinking, creative research, ecological production culture, recreation culture, improvement of physical culture, introduction of new holidays and ceremonies. It focuses on all aspects of human activity: material, social, cultural aspects, not only to acquire the ecological values of the people, but also to increase the activity of its application in practical life

Given the relevance and importance of environmental education and upbringing in today's society, it is expedient to define its future tasks. Given that the protection and improvement of the natural environment requires the collective efforts of the population, all social strata, with different activities and occupations, this work should be organized in such a way that they understand the need to strengthen the ecological balance of the biosphere. It must be clear what risks may be posed.

At the same time, with the development of society, the improvement of the functions of environmental education corresponds to the level of environmental needs of mankind, which consists in maintaining the balance of the biosphere. At the same time, informal socio-ecological activity also strengthens in universal moral principles and laws and expands the scope of its functional activities. After all, the understanding of environmental responsibility is not only the fear of punishment, but also the strengthening of the role of motives such as shame, duty, conscience, belief, which are associated with the inner spirituality of man.

In other words, informal socio-ecological mechanisms are manifested under the influence of their emotional-psychological aspects of nature conservation and create a sense of spiritual satisfaction or a critical attitude to one's own personal activities. Its effectiveness depends on its ability to focus public opinion on this or that behavior, which shows that it has a general character [9; 206-210]. That is why in today's developed countries, the satisfaction of environmental needs is seen as a way of self-expression, not in the creation of the natural basis of human life.

From time immemorial, our people cherish the family as sacred and raise children. How much he runs to bring her up as a mature person, even for the sake of his own well-being. This implies how much the issue of transmitting a healthy ecological environment to the next generation is a priority within the High Values. The Supreme Value itself is the successor of the valuable ideas that have been formed over the centuries, and its improvement takes place in the educational process. Because education is inseparable from upbringing, and upbringing is inseparable from education - this is the Eastern view, the Eastern philosophy of life [5; 29].

The concept of ecological values has a wide meaning and includes both the nature that is the subject of human labor (land, water, flora and fauna, natural landscapes, minerals), the "second artificial nature" that is the result of human labor, and the ecological qualities of people and regulatory norms of environmental activity. , rules and the institutional system that governs them. At the same time, the ecological qualities of a person, his cultural and technical level, knowledge, skills, experience, worldview, beliefs, ideals are directly or indirectly related to meeting his needs in all areas, and ecological values are found in the evaluation process.

That is, first, man makes extensive use of practice in evaluating activities, distinguishing their essential aspects from a complex system of objects and events. Second, people have to evaluate things and events, conditions, first of all, in order to determine the causes, purpose and direction of their activities in environmental activities. Third, human activity in assessing and monitoring environmental processes helps to determine the hierarchy of ecological value systems.

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At the current stage of reforming the national education in Uzbekistan, a number of problems are noted in the formation of ecological culture, only in the change of attitude of mankind and society to nature and the improvement of its protection. It is well known that this is primarily due to the education of our youth, their worldview and the preservation of our ancient traditions [2; 464]. Accordingly, in the formation of ecological culture, the function of education should clearly reflect what it is aimed at, what its goals are.

To do this, we need to use the best practices of foreign countries in the field of methods and approaches to education, and in education - to rely on our national traditions and customs [4, 150]. When we direct this system of education correctly, this function is complex in nature, and at the same time requires a comprehensive approach to the protection and use of nature. Environmental education reflects the conscious and consistent development of human knowledge about the relationship to the natural environment throughout life [8].

It follows that education has an important socio-cultural significance, as it focuses on the formation of intercultural approaches to the strategy in the field of nature protection. They rely on the knowledge of the natural and social sciences about the human living environment.

In the process of ecological activity of man, man is formed as an "ecological person" on the basis of changing nature on the basis of the laws of balance of the biosphere and consumption of material and spiritual goods.

In other words, a person acquires ecological theoretical knowledge, skills, talents and practical experience. Therefore, it is impossible to improve the ecological culture without changing the education system and, on this basis, the consciousness [5; 61]. Environmental education in general, and environmental activity in particular, is a natural need of society. Because it is necessary for the ecological culture of man: knowledge and skills, abilities, talents, goals, interests are realized, dreams, ideals, are realized in practice, which is a functional manifestation of the system of ecological activity.

According to objective idealism, man belongs, on the one hand, to the natural world and, on the other hand, to the spiritual (divine) world. Therefore, religious values play a special role in the system of environmental cultural factors. That is, religious values as an integral historical companion of human life, as a specific form of spiritual values, have become an attribute of social reality with varying degrees of importance in modern societies. In this sense, the role of religious values in the formation of the ecological culture of the individual is distinguished by its relevance.

The main principle of the system of ecological culture is the development of all areas of human activity on the basis of rationality, linking the issues of living in harmony with nature. This necessity has been widely paid attention to by our ancestors, and it is also enshrined in religious norms. On the surface, religion seems to separate itself from the system of environmental rules and sever its ties with it. However, in all religions, one of the main requirements is to use natural resources sparingly, not to waste them, and to control one's desires.

In reality, there is a complex, multifaceted relationship between these two phenomena. There are three different approaches to this issue in the world religions. The first - asceticism, asceticism - is a religious doctrine that promotes man's renunciation of worldly material goods and limited to the satisfaction of minimal needs, and supports a position that restricts the ecological character. The ontological features of this approach are expressed in secular teachings, including the views of the famous "Club of Rome" on the basis of modern scientific evidence.

The second is the fatalistic approach, in which material blessings and riches are not consumed more or less than what God has bestowed on man, and are based on the principle that "if you do not consume what you have, it is a sin." It also connects the extent to which wealth (including natural resources) is owned by God's will. The third is the religious rationalist approach, which is a relatively optimal option, consisting of religious views that call for the reliance on human intellect in the possession and moderate consumption of the bounties of nature.

In general, Islam does not require the renunciation of the blessings of nature, but only the observance of the norm and the avoidance of extravagance, since Allah created them for His servants [13; 146]. In Islam, halal and haram, good and bad, good and bad, purity, compassion for man and all living beings (to all beings) have been transformed into the highest values of faith. The fact that the principle of justice in Islam is directed not only towards human beings but towards the whole of existence means that ecological culture is also evolving on the basis of religious norms.

The Qur'an and the hadith contain religious norms of attitude to nature, rules of ecological relations. For example, in Surat al-An'am: Do not waste. Surely He does not love the extravagant. "[13: 146] It is also stated in Surat al-Baqara: To God belongs everything in the heavens and everything on earth. Even if you reveal or conceal what is inside you, Allah will hold you accountable for it. "[13: 49] As long as everything belongs to Allah, man also belongs

to Allah. However, all things are given for man, for his benefit. Therefore, the preservation of all things is also meant to be given to man himself.

In most secular countries, as well as in Uzbekistan, religion is separated from the state, but not from society. Therefore, the traditions and values inherited from our ancestors have been passed down from generation to generation and have been consistently maintained. It is in independent Uzbekistan that the upbringing of a "perfect man" is a priority of state policy, and all efforts are focused on these priorities. The concept of "perfect man" means that a person lives in harmony with nature and society, has the appropriate knowledge for it, his spiritual maturity.

The activity of the "perfect man" has a universal character and is aimed at the environmentalization of its scientific, theoretical, political, legal, religious and other activities [10, 29].

The system of ecological culture develops under the influence of internal and external ecological relations, in which structural changes take place. For example, the features of the ecological culture of the ancient peoples of Turan, the ecological values of the countries where Zoroastrianism spread, are still preserved in the minds of our people.

For example, the careful preservation of the four elements of nature (fire, air, water and earth), reverence, and inviolability are deeply ingrained in our culture of life [10; 138]. According to him, the values of land management, water conservation and pollution prevention, protection of flora and fauna, as well as non-cultivation of plants and crops, planting seeds in the ground, care for crops, gardens, have long been part of our people's traditions and spiritual values become

Man's belonging to the world of nature and the spiritual world allows him to have a two-sided understanding, that is, a sense of spiritual duty to nature. It is known that the satisfaction of ecological needs in people from the protection of nature: spiritual satisfaction, aesthetic pleasure, emotional needs do not create ecologically comfortable living conditions for people, which creates negative feelings such as dissatisfaction, inactivity, suffering, depression.

In this sense, the starting point of environmental education is the family, and all problems are first solved in the family. In short, everything in the house - be it trees and plants, various toys, pets - all this seems to the child as a unique miracle of the universe, and thus he discovers a bright world for himself [5; 54].

Conclusion

Based on the feedback, the following conclusions can be drawn:

First, the content of educating people on the basis of the heritage of the history of ecological culture is a multi-stage, complex process in which the directions of influence of objective and subjective conditions.

Second, the relatively independent development of social, economic, political, spiritual and moral spheres in society is reflected in greening.

Third, even if the development of ecological culture is an objective phenomenon, it is natural that the role of the human factor in it grows.

Fourth, the study of the history of ecological culture, the formation of a perfect institutional system for learning from it is a requirement of the times.

Fifth, the education and training system, science, art, literature, mass media, in everyday life, the importance of the ecological environment in the creative development of ecological cultural heritage helps to understand the relationship between man and nature and the need to protect the environment.

Sixth, in the preservation of the blessings of nature, religious norms also have a place, as they serve to shape the ecological culture.

Seventh, religious factors also play a priority role in the structural-functional analysis of the institutional system of ecological culture and ensuring the complex-systematic study of it as a whole system.

Eighth, the role of historically formed psychological and social psychological factors in the upbringing of ecological culture is great. Here it is a necessity of social life to take into account the individual psychological qualities of man and his desire to develop moral norms and rules that define a certain ecological culture.

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