

Spiritual and Educational Tasks of The Development of Human Ecological Culture

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ABSTRACT

This article reveals the importance of studying the spiritual foundations of the development of the ecological culture of the individual in modernizing Uzbekistan.

The article also logically proves the connection of ecological culture with the spirit of the era on the basis of legal (environmental duty and duty), sociocultural, spiritual (environmental education and literacy), political (environmental control and international cooperation) reforms in the modernization of Uzbekistan.

Introduction

At the present stage of world historical development, the aggravation of environmental problems and globalization cause an increase in the place, role and significance of cultural, spiritual and educational factors aimed at protecting nature. Therefore, it is no coincidence that serious attention is paid to this social phenomenon all over the world, that is, special attention is paid to the formation of ecological consciousness and worldview in every person, to its enrichment. Because social development not only traditionally, but also directly depends on the ecological intellectual potential of the creators of the civil society under construction, that is, on their attitude to society and natural

phenomena, based on healthy thinking. According to the President of the Republic of Uzbekistan Shavkat Mirziyoyev, “The most important issue is to increase the ecological culture of the population.

Of course, such problems cannot be solved only by administrative means, this can be achieved by educating in the hearts of the young generation love for mother nature, a sense of belonging to her” [1, 318].

From this point of view, if we consider the universal basis for the dynamic development of ecological consciousness and culture, the social life of mankind, the worldview system, then the individual realizes that the complex-systemic development of the ecological worldview at the level of modern requirements is an important condition for ensuring the future of human civilization.

Therefore, a person differs from other living beings in his thinking and spirituality. One of the foundations of his spirituality is his conscious attitude to nature, that is, ecological knowledge and culture. These categorical concepts are passed on from generation to generation only through knowledge, practice and life experience.

The level of knowledge of the problem.

General philosophical issues of studying the formation of human ecological culture, despite the primitiveness and simplicity: are expressed in ancient legends, stories, myths, fairy tales, parables, songs, epics and other examples of folk oral art. Later they were relatively systematized in the historical written source “Avesta”. Also, divine teachings and beliefs in the sources of the Islamic religion “The Holy Quran” and “Hadith Sharif” constitute the spiritual roots and sources of the study of the ecological worldview.

The connection of ecological culture with socio-historical processes, their socio-philosophical problems: Z.Abdullaev, S.Mamashokirov, X.Yu.Salomova, A.G. Berdimurodova, E.Koshimova, X.Isamukhamedov, T.Kuyliyev, R.A. Ahmedov and other scientists [2]. The influence of ecological consciousness on the formation of a person's worldview, aspects of the structure and function of the concept of ecological culture are covered in the scientific works of Sh.L. Makhmudova, V.O. Levinskaya, U.G. Saidova, N.Sh. Bozorova, E.Zh. Ikromov, A.A. Khotamov, S.Kh. Khudoynazarov, M. Aliyev, R. Mamatkulov.

Results and Discussion

The concentrated form of the spiritual culture of the individual - the formation of ecological culture, on the one hand, is of a mental nature in any historical time and social space. At the same time, on the other hand, this individuality cannot be fully reflected in ecological culture, a specific component of spiritual culture without sociality. Accordingly, on the agenda is the need for an approach to individual social characteristics in the formation of environmental consciousness and worldview based on educational factors, ensuring the priority of this principle in education.

If we turn to the centuries-old history of the social and cultural life of mankind, we can see that the system of ecological and spiritual and moral education has played a key role in the formation of national interests and their coordination with universal interests. To date, the integration of educational spheres into the tasks of developing ecological culture is manifested at a new qualitative level - greening.

Moreover, since the second half of the 20th century, with globalization and aggravation of environmental problems, “the problems of regulating human impact on the biosphere, harmonizing the interaction of social development and maintaining a favorable natural environment, achieving a balance in the relationship between man and nature are becoming increasingly relevant” [3 , 114].

The need to solve these problems requires the unification of various areas of education in our country within the framework of global environmental interests. Moreover, as shown above, the growing trend of the ecological situation on our planet and globalization have created the need to modernize and reorganize the spiritual, cultural and educational institutional structure of social life based on new requirements.

According to the Decree of the Cabinet of Ministers of the Republic of Uzbekistan № 287 dated October 8, 2015, part II, paragraph 5 of the model regulation on the procedure for exercising public environmental control provides for democracy, social justice, independence in resolving issues of local importance, mutual assistance based on public, local traditions of thought about the use of customs and traditions [4, 8] are a vivid example of ongoing work in this direction.

In this regard, the idea of relying on local customs and traditions in environmental education is extremely important. Because the socio-political changes that took place in the life of mankind in subsequent centuries, the development of science, the incomparable growth of technical and technological capabilities: “man and nature”, “society and nature” created serious conflicts. As a result of the ecological imbalance in the evolutionary development of the biosphere, the achievements of human civilization and its prospects are in great danger.

Today, the role of environmental education in solving such complex problems is increasingly increasing. After all, environmental education is an indispensable means of eliminating the negative consequences of human socio-economic activity, ensuring co-evolution and sustainable development of the “nature-society-human” complex, forming a conscious attitude of a person to nature resources and his responsibility for protecting the natural environment.

More specifically, the ultimate goal of environmental education is to eliminate the social, economic, spiritual, spiritual and other consequences of global environmental crises, organize the relationship between man and nature based on the requirements of the ecological balance of the biosphere, and ensure the development of social and spiritual life and the future of human civilization.

That is why the system of environmental education, on the one hand, is an important condition for the implementation of the material and economic, spiritual, educational, scientific and technical development of society based on the requirements and needs of reality, and on the other hand, for expanding the possibilities for improving the natural conditions of human life. Indeed, in terms of its content and functions, environmental education is able to integrate all spiritual and cultural areas within the framework of global environmental interests.

In general, in any historical period, in different societies, the biggest mistake in solving problems related to the “nature-society-man” relationship is associated with a failure to take into account the individual needs of a person in nature, or, conversely, the ability of a socio-ecological being to satisfy the needs of the individual and society. This phenomenon has intensified as a result of a voluntaristic, subjectivist-totalitarian policy towards nature, especially in an authoritarian system, i.e. in Uzbekistan:

- during the period of the former union, land and water resources were sharply reduced due to the ruthless use of natural resources, without thinking about the consequences, cotton monoculture;
- the fading of the qualities of love for nature, which is considered an eternal value inherent in the national mentality of the Uzbek people;
- historical customs, traditions and customs of the ancestors in relation to the conservation of nature are considered to be the heritage of antiquity;
- inattention to the spiritual and educational foundations for the development of environmental knowledge, skills and competencies;

- the priority of creating products in industrial and agricultural production in relation to maintaining a clean environment and human health;
- associated with such reasons as the weakness of educational and training courses that serve to enrich the ecological worldview, insufficient attention to propaganda work.

During the years of independence, a number of measures have been implemented to eliminate the shortcomings and mistakes made in this area, laws, regulations, and government decrees have been adopted.

In particular, in the Law "On Nature Protection" special emphasis was placed on the spiritual and educational foundations of nature conservation. That is, in Article 3 of the section "General Provisions" of the Law, the preservation of the spiritual heritage related to objects of nature [5, 96] is defined as the duty and responsibility of individuals and legal entities. In other words, the law pays serious attention to the role of spiritual heritage in regulating the environmental situation.

After all, in order to form an ecological consciousness and culture among people, to educate young people in the spirit of a reasonable attitude towards the environment, to introduce the foundations of an ecological worldview into their mentality and lifestyle - knowledge and education about nature, spiritual and historical heritage and moral values are extremely important.

Therefore, the "spiritual and spiritual revival that is taking place in our society should also include the attitude of a person to the earth and its resources. As important as it is to preserve the signs of civilization, it is equally important to preserve land and water in a region where agriculture has been fully irrigated for thousands of years. Earth, air, water and fire (the Sun) have been revered in Central Asia since ancient times and are duly appreciated by all religions of our ancestors, from Zoroastrianism to Islam.

Unfortunately, over the past hundred years, the ecological system of the region has suffered greatly. The traditional etiquette of our ancestors in the field of nature management has been forgotten. According to these rules, the sin of recklessly polluting water and land and wasting them was considered a sin" [6, 131].

One of the most important tasks of our time is the development and implementation of various environmental protection measures through the dissemination of environmental education and knowledge about environmental protection among the population. In other words, it is necessary to further improve the spiritual and educational foundations for enriching the ecological outlook of a person.

It should be noted that a number of regulatory documents, decisions and resolutions on environmental education have been developed on the basis of the initiative and cooperation of the State Committee of the Republic of Uzbekistan for Nature Protection, the Ministry of Public Education, Higher and Secondary Specialized Education and are widely used in the system of continuous education.

Paying attention to this task at the level of state policy, in paragraphs 2.15 and 2.16 of the Decree of the Cabinet of Ministers of the Republic of Uzbekistan № 469 dated October 20, 1999, the Ministry of Public Education and the Ministry of Vocational Education and Training entrusted "State standards of environmental education" and "The concept of continuous environmental education", as well as on April 21, 2017, we will see the adoption of the Decree of the President of the Republic of Uzbekistan "On improving the public administration system in the field of ecology and environmental protection". In accordance with paragraph 2 of the resolution, one of the main tasks of the State Committee for Ecology and Environmental Protection of the Republic of Uzbekistan is: environmental education,

propaganda and agitation, as well as the organization of retraining and advanced training of specialists in the field of ecology and environmental protection [7, 54] is defined as a separate task.

This issue was discussed in detail at joint meetings of the Ministry of Natural Resources, Public Education and the Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan, and appropriate decisions were made. As a result of these activities, the following tasks were set to determine several directions for the implementation of the system of environmental education in Uzbekistan:

- harmonization and ecologization of environmental education with the system of sustainable development of education;
- ensure the priority of spiritual and educational factors in the education of environmental consciousness and culture in humans;
- special attention was paid to the development of environmental knowledge, the intellectual potential of a specialist engaged in any professional activity [8, 89].

It is especially important to pay serious attention to the training of environmental specialists for the sustainable development of these areas in the education system. In this regard, there is a significant increase in the dynamics of work carried out in our republic, in particular, work has begun and is expanding in scale to train professional ecologists working in various industries and sectors of the economy and production.

Conclusion

Thus, the creation of state educational standards and classifications for the training of highly qualified environmental specialists in the education system plays an important role in its organizational and methodological support. However, despite this, the absence in our republic of a special university focused on environmental education in accordance with international standards, dispersion, discreteness and fragmentation of the system for training environmental specialists in higher educational institutions hinders the improvement of the modern education system, in this regard, to a certain extent, there are reasons speak.

Because the training of professional ecologists, economists, auditors, managers, marketers and other personnel with a special scientific potential in the field of education in accordance with world standards lags behind the requirements of the times. This, in turn, has a negative impact on the quality of forecasting the environmental situation, environmental design and their expertise.

At the same time, the training of specialist teachers, who play the main role in the transformation of environmental consciousness and scientific worldview to the masses, and the supply of specialized environmental specialists to various sectors of the economy of the republic are not at the level of demand. Until now, such specialists are being trained in higher educational institutions: natural-geographical, chemical, biological and other faculties related to the profile of ecology. In a word, today the perfect organization of environmental education and training of specialists has become the imperative of the times.

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