

The Socio-Philosophical Aspects of the Study of the Phenomenon of Ecological Culture of Youth

Oripov Fakhriddin Yuldashevich

Senior teacher Namangan State University, Namangan city, Uzbekistan, standartnamdu@gmail.com

Abstract: The article is devoted to the socio-philosophical study of the phenomenon of ecological culture of youth. It analyzes the importance of ecological culture in modern society, its humanistic, axiological and ethical foundations. The role of education, cultural heritage and innovative approaches in the formation of ecological consciousness among youth is considered. In addition, the reforms and strategies being implemented in Uzbekistan for the development of ecological culture are discussed.

Key words: ecological culture, youth, social philosophy, eco-centric approach, ecological ethics, sustainable development, ecological education, environmental protection.

In the modern world, in the context of increasing environmental problems, humanity's attitude to nature is one of the most urgent topics of discussion. The concept of ecological culture includes not only environmental protection, but also the principles of human harmonious coexistence with nature. In this process, the role of young people is especially important, as they are considered the main force that will ensure ecological sustainability in the future.

The article analyzes the philosophical, social and pedagogical aspects of the ecological culture of youth, as well as the programs and strategies being implemented in Uzbekistan. The purpose of the research is to determine the place of youth in the formation of ecological culture and to propose ways of its development.

Ecological culture is considered by many scientists as a new humanistic theory. From the point of view of the theory of change, the "new humanism" theory is being developed in the studies of E.V. Girusov, D.S. Likhachev, N.N. Moiseyev, N.N. Marfenin in the studies from anthropological to eco-centric. The axiological approach to the problem has also been developed in the works of A.N. Zakhlebny, E.Yu. Nail, V.I. Leshchinsky. The axiological approach is primarily characteristic of researchers studying the processes of socio-cultural changes in the field of education and upbringing. The ethical foundations of the formation of a new ecological culture are substantiated in the works of N.N. Moiseyev, P.N. Andreeva, V.E. Boreyko. Among the prominent foreign founders of ecological ethics of the third millennium: P. Taylor "Respect for Nature" (1986), B. Callicott "Defending the Land Ethic" (1989), R. Attfield "The Ethics of Environmental Responsibility" (1990), H. Rolston "Is There an Ecological Ethic?" (1990), J. Haggrove "The Ethics of Environmental Relations" (1990), etc. H. Rolston became not only the founder of the newly emerging science of ecological ethics, but also a prominent representative of ecological philosophy along with A. Schweitzer, D. Radier, B. Callicott, B. Devol, D. Sessions. Another important contribution of his is that he created a scientific system of ecological ethics by combining ethics, natural science and human interests.

At present, it is noteworthy that ecological culture is being widely studied, because it is a creative process aimed at finding ways of development, progress, and perfection of man and society both theoretically and practically. In particular, in the research work of young researcher G. Obidova on the development of ecological culture among students, the concept of ecological culture is explained as follows: "...it is the use of the environment on the basis of the natural laws of nature, taking into account the immediate and long-term consequences of changes in the environment due to human activity;

ecological culture is an integral part of universal human culture, which is represented in the totality of material and spiritual labor; the development of culture is interconnected with the development of professional ecological education"[1]. This concept, which expresses the unity of culture and ecology, describes specific social activities based on ecological awareness aimed at preserving, restoring and rational use of the environment. Currently, the concept of "ecological culture" is debatable. On the one hand, this means that there are many different views on this problem, and on the other hand, it emphasizes the need to continue further targeted research. Describing the current state of local research on the relationship between ecological culture and sustainable development of modern civilization, it should be noted that the interest of many domestic scientists in this problem is increasing, most importantly, new scientific research works have been created in the field of philosophy by A.B. Gulomov [2], in the field of history by D.R. Norqoziyev, B.B. Iskhakov [3], in the field of cultural studies by Z.Sh. Yazdonov [4], and in the field of pedagogical theory by N.J. Isaqulova [5].

As a positive solution to the emerging and new environmental problems, it can be concluded that at present it is necessary to pay more attention to the development of the level of ecological culture of the population, especially to provide the growing youth with the necessary modern knowledge and skills on the basis of various methods of ecological education and upbringing.

Youth are the main support and future of society. They are becoming a decisive force in the effective implementation of large-scale reforms. It is our sons and daughters who have received modern education, mastered advanced professions, innovative technologies and foreign languages who are taking leading positions in the further development of our country.

Now, at the threshold of the third millennium, when society is facing a number of unprecedented global changes, the need for targeted education of the younger generation has become obvious. The content of education should ensure the formation of an information society with a high level of humanism, technological and ecological culture. For this, undoubtedly, new comprehensively educated, knowledgeable people with different stereotypes of thinking and behavior are needed. It can be said that one of the most important goals of education is to form a set of necessary knowledge about the problems of human development, its connection with the social and natural environment. This should help the individual to understand society at different stages of its history, the phenomenon of culture, and the existence of humanity. Historically, the political system of the social system and society has always influenced the characteristics, goals and content of education. Democratic changes are also bringing fundamentally new opportunities to the educational process. The state promotes the development of education and gradually stops monopolizing its organization. As democratic relations expand, active individuals and certain institutions in society can become independent and establish private educational institutions.

According to foreign researcher Nafiset Askhodovna, "the formation of a new paradigm of ecological culture of youth is not only an integral, healing factor in improving the modern ecological situation, but also one of the conditions for overcoming the general ideological crisis of modern society"[6].

It is known that young people tend to think in a new way, boldly put forward new ideas and implement them, and solve problems on the basis of creative and non-standard approaches. Therefore, today, special attention is paid to creating all conditions for young people to acquire knowledge, to reveal their talents and potential in science, innovation, literature, sports and art, and to actively participate in the socio-political life of our society. In one of the blessed hadiths collected by Imam Bukhari, it is said: "Knowledge learned in youth is like a pattern carved in stone"[7]. It is well known from history that our great scholars, following such wisdom, made great discoveries in the field of science and made an incomparable contribution to the development of universal thinking. Continuing such blessed traditions and educating new Khorezmians, Farganians, Berunians, Ibn Sinus, Mirzo Ulugbeks, Navois in our country is not only our task, but also our sacred duty to history and the future. We have started great

work in this direction. The number of higher education institutions in our country that train highly qualified and competitive personnel is close to 200, and 26 branches of foreign higher education institutions have been opened.

Increasing the ecological culture of young people is always of current importance. Protecting the environment, preserving mother nature and solving problems related to it is the human duty of every person. Today, the ecological situation does not tolerate indifference to existing problems. It is very important to increase the responsibility of young people, to increase the sense of personal involvement in solving environmental problems, and to ensure that every citizen does not remain indifferent to the environment while feeling responsible.

The complexity and inconsistency of the manifestation of ecological culture, its change under the influence of socio-cultural factors required a new theoretical understanding of this phenomenon, taking into account the previous experience of studying it in world and local humanities.

From the point of view of ontological research, the subject of ecological culture is a person, and its object is the biosphere. It is a complex concept, and its existing structure includes ecological existence, ecological consciousness, ecological activity, ecological need, system of ecological values, ecological worldview, which are formed by the dialectical relationship between man and the biosphere. In this context, from the point of view of the doctrine of dialectical interrelation, if ecological culture is considered as a whole part of the problem under study, then its components can be understood as ecological existence, consciousness, activity, need, value, worldview. It is necessary to analyze this problem under study from the point of view of social philosophy based on the paradigm of dialectical integrity or wholeness.

In addition, in the epistemological sense, ecological culture consists of empirical levels of human perception - sensation, perception, imagination and emotional acceptance (in the ecological sense).

The axiological aspect of the problem is that it focuses on the fact that in the process of co-evolutionary gradual development, a person can feel himself truly happy only as an integral part of nature and natural processes.

The prognostic aspect of ecological culture has an existential content, where existence and the future are studied more as an issue related to human reason and activity.

The theoretical and methodological level of the problem is that it is necessary to analyze it from the socio-philosophical point of view at the new stage of social development on the basis of the integration of fundamental knowledge.

Thus, in the context of global changes taking place in the world, against the background of environmental degradation, the problem of forming an ecological culture and its manifestation in the processes of reality is currently of particular importance and requires philosophical reflection and systematization of accumulated ideas. In our country, attention is being increased to further improve the ecological awareness and culture among young people, who are the important subjective factor in maintaining the stable ecological situation, preserving and protecting the purity of the natural environment, and developing the rational use of natural resources in the right direction.

Nowadays, every particular society has developed and strives to develop a system of natural-scientific views to establish its positive attitude towards nature. Therefore, in order to raise the ecological culture in our country to a higher level, it is necessary to give a new modern content to education and upbringing, to approach propaganda work creatively, and to activate social cooperation and mutual exchange of experience in the field of family, national and universal ecological values.

Since 2016, the continuation of the duties of the President of the Republic of Uzbekistan by Sh.M. Mirziyoyev has brought social innovations characteristic of social life. In the words of the famous social

scientist Mansur Bekmurodov, in our homeland, that is, "...the foundation of the third Renaissance that began in the fate of our people was laid under the leadership of Shavkat Mirziyoyev" [8]. Since that time, the President of Uzbekistan has shown the most acceptable ways to ensure that there is a clear order and system in the implementation of large-scale reforms in our country, that every work is based on the achievements of science, and to rapidly increase our national development based on innovative technologies and digital knowledge. In a word, he started a new stage of social development.

Ecological sciences have always influenced the changing culture of human lifestyle, which is directly related to reality. Man is formed in direct organic connection with nature, both spiritually and physically. In order to continue his life directly, he is constantly nourished by nature. If we analyze the stage of historical development, the adaptation processes lasted a long time for him to adapt to a certain environment. Therefore, a similar process occurs in every person born in the world. He is cautious until he is born and realizes reality. As a result of active involvement in social relations, a rational attitude towards nature begins to form. Sometimes, if a person has a negative attitude towards nature, its consequences are adequately reflected in his consciousness and psyche. If nature used to be an attractive and beautiful place for man, as social development progressed, artificial natural environments are increasing. Naturally, the new generation, the youth, is growing up in the artificial environment being created. What will be its future social consequences... it is difficult to predict. Ecology originally emerged as a science about the human body and its relationship with the environment. But today, it has formed not only as a natural science, but also as a set of social and natural sciences, and its subject covers almost all spheres of human life.

By the 20th century, it became clear that ecological problems could not be solved without radically changing human activity. Therefore, the concept of "sociosphere" (after the biosphere), which includes culture, social relations and the technosphere, emerged. Recently, the term "atmosphere" has emerged to describe the problems that have arisen between man and nature.

Young people who master ecological knowledge begin to discover the world around them with a new content, causal relationships with nature that have a different content and essence.

In the "Development Strategy of New Uzbekistan for 2022-2026", special attention is paid to increasing the efficiency of the mahalla institution, which has youth, building a people's state, turning people's deputies' councils into solving existing problems in the territories, adapting the institutional foundations of local government bodies to modern requirements, strengthening relations with representative bodies, developing entrepreneurship, ensuring employment of the population and reducing poverty, and the activities of the assistant to the district (city) mayor. In this strategy, effective work is being carried out to protect the legal rights and interests of young people, ensure ecological stability, justice and equality, improve the conditions for using medical services, and implement the "five important initiatives" aimed at comprehensively supporting young people's interest in culture, art, sports, information technology and reading books.

In conclusion, the formation of ecological culture among young people is not only important for environmental protection, but also an important factor in the spiritual and moral development of society. The development of ecological awareness requires the harmony of the education system, family, mahalla and state policy. The reforms being implemented in Uzbekistan, especially the "Development Strategy of New Uzbekistan", are aimed at turning young people into ecologically responsible citizens.

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