



The Role of Ecological Values in the Private Perspective in the Process of Globalization

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Abstract: *This article discusses the role of environmental values in the worldview of the individual and their instillation in the minds of the younger generation, related to the protection of nature, the rational use of its resources. The article also analyzes the role and significance of the phenomenon of ecological outlook in the system of values in the minds of people, their groups, social communities and society as a whole. The article is scientifically substantiated by the measures taken in the country to solve global environmental problems, which in fact is a necessary factor for healthy human growth.*

Keywords: *globalization, global problems, ecology, ecological outlook, national values, personality, society.*

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The world community is entering a new stage of global economic, social, political, technological cooperation, which determines the content and nature of global problems, common criteria and transformational processes that determine the world ecological landscape. Humanity lives in a whirlpool of global problems. "Today we live at a historical stage in the development of mankind, which is, so to speak, a turning point.

In recent years, cardinal geopolitical changes have taken place on Earth, the system of security and stability at the international level is failing. The strengthening of the process of globalization not only expands the possibilities of mankind, but also leads to an escalation of conflicts, an increase in the gap between developed and backward countries. As a result, various actions are being taken that threaten peace and stability, are transnational in nature and scale" [1,33] - said the President of the Republic of Uzbekistan Shavkat Mirziyoyev.

The process of globalization, as in all areas, leads to different interpretations of the role and significance of the phenomenon of ecological worldview in the system of values that have established themselves in the minds of people, their groups, social communities and society as a whole. Indeed, the protection of nature, the rational use of its resources and the protection of human rights in the field of ecology are topical issues. In any historical period, the spiritual improvement of society must include the attitude of man to the land and its riches.

At the same time, the agenda puts not only the formation of an ecological worldview in the system of social relations, which combines the ecological qualities of the individual, but also the task of educating a person's feelings of nature protection.

For a comprehensive solution to the problems of improving the environmental situation in the country and the region, it is necessary to unite and mobilize the efforts of state bodies, public associations, civil society institutions and citizens. Protecting a healthy environment should be the duty of our state, our society and every citizen. In this regard, there is a need to ensure the harmony of national values related to the environment, and to study the features of their improvement.

The role of socio-political factors in the formation and development of an ecological outlook, the relationship of environmental attitudes and consciousness with socio-historical processes, their socio-philosophical problems: E. Khoshimova, Z. Abdullaev, S. Mamashokirov, Kh. Yu. Salomova, Yu. Shodimetov, A. Choriev, M. Eshmatov, A. Akhmedov and other scientists studied certain aspects of the impact of environmental creatures on human health, the upbringing of a healthy, physically strong generation, the formation of a healthy lifestyle. These studies do not specifically study the features and possibilities of improving the ecological outlook of the individual in the context of modern globalization. This requires serious scientific research on the fundamental study of the role and significance of national values in the formation of the ecological outlook of the individual.

The study of the patterns of formation and development of the ecological worldview in the structure of the spiritual values of society is explained by the possibility of becoming the methodological basis of social, economic, political, cultural, spiritual, worldview teachings. The normative-theoretical basis of this study is the measures taken by the President of the Republic of Uzbekistan Shavkat Mirziyoyev to solve global environmental problems, decisions and decrees to strengthen the guarantees of reliable protection of the rights and freedoms of citizens, opinions and scientific conclusions on social protection issues.

The level of ecological consciousness, material and spiritual culture of a person, his practical activities in the field of nature conservation, emotional experiences, activity and responsibility depend on the development of the spiritual and cultural foundations of the worldview.

The Historical Genesis of the Ecological Worldview From the earliest stages of the history of society to the present day, the value attitude to the ecological worldview of a person was divided into two types. The first is a value attitude to material existence, natural objects and phenomena that have changed as a result of anthropogenic activity, to the laws of the ecological balance of the biosphere, to the protection of the natural environment in accordance with the needs and interests of man. . This includes technical, technological, organizational measures for the protection of nature, which are included in the sphere of social and environmental relations of the individual and society and are recognized as material environmental values. The second is spiritual and ecological values, which form a set of criteria and methods for assessing the ecological or anti-ecological activity of a person. They serve to determine the normative-evaluative function of forms of social consciousness: visions, goals, ideals, projects, prohibitions, requirements, obligations, assessments, guidelines, instructions, goals, prospects for human environmental activity.

Thus, the axiological function of the ecological worldview, on the one hand, has a praxeological significance in the coordination and management of human activities. At the same time, the praxeological aspect of the issue serves to ensure the continuity of the process of cognition of values in environmental protection and their strong connection. On the other hand, the epistemological, psycho-emotional aspects of the ecological worldview make it possible to understand the possibilities of interaction between various projects of social relations, behavioral programs in human practice.

In addition, the outlook in general and the ecological outlook in particular include the regulatory aspects of the spiritual and practical activities of the individual in the protection of nature. Such regulatory aspects are absorbed into the human mind, lifestyle: myth, religion, science, philosophy and other spiritual values.

The component of trust and conviction plays an important role in regulating the harmonization of the praxeological and epistemological directions of the ecological worldview. After all, faith in the results of the ecological activity of the individual and society, instilling and fixing secular knowledge and values in the worldview of a person is faith in the authenticity of the assimilated ideas of nature protection.

The parties agree with the reality of the system of different views and knowledge of the ecological worldview, such as the nature of a person's beliefs and convictions, his willingness to act to realize his social values and ideals. But even if a belief is always based on rational and irrational knowledge, it may or may not become a belief [2].

Trust and conviction are the main link in the process of transformation, bringing knowledge to life. When knowledge becomes a firm conviction and conviction, it becomes an element of a worldview. Therefore, there is a good reason why a worldview is in most cases also referred to as the sum of human beliefs and beliefs. After all, a person's firm faith and conviction, as a component of his worldview, helps him find the right path in life, helps him get out of difficult situations.

The praxeological aspect of the ecological worldview includes aspects related to the regulation of the activities of the individual and society in the field of nature protection: behavior, communication and trust. In other words, the structure of a person's ecological worldview consists of interrelated links of knowledge, values, beliefs and beliefs, their interconnectedness.

It is known from history that the system of ecological values that existed in the ancient Eastern civilizations remained practically unchanged for thousands of years. At the same time, religious motives prevailed in the structure of ecological worldviews. For example, in the philosophical teachings of ancient India and China, features of animism and animatism of ancient religions prevailed, and in secular religions, the teachings of Zoroastrianism prevailed.

In general, in the ancient Eastern world, the system of "conservative" ecological outlook and social relations remained stable, in accordance with the unconditional nature of natural phenomena, their veneration and recognition of their phenomena as the highest value. As a result, the process of anthropogenic and anthropogenic transformation of nature based on them led to a relative backwardness in the East from Western societies.

Unlike the East, in Ancient Greece, Rome, and then in the Renaissance in Europe, agriculture, crafts, trade and navigation were intensively developed. As a result, in these areas there have been certain changes in the areas of activity in accordance with environmental values. In particular, the development of economic activity has led to a reluctance to consider things and natural phenomena as divine. Nature and the gods were separated, and the attitude to the objects of nature as a mercantilist-utilitarian value was strengthened, and "man was the measure of all things."

By the importance of this nature, its satisfaction of the needs and interests of man, this rule had primacy in the Roman Empire. In environmental protection, on the one hand, the transformation of utilitarian values into a determining factor in the content of actions ensured the development of technical devices and technologies that process nature. On the other hand, despite the rapid development of urban planning, the construction of roads, canals, military equipment and shipbuilding, the dominance of medieval religious ideas reduced the cruel exploitation of nature.

But as a result of capitalist production relations, which turned nature into a more utilitarian value and restored a mercantile attitude towards it, nature found itself under strong anthropogenic

pressure. We are experiencing for ourselves that this has led to the current global environmental crisis and the tragic situation.

From the essence of the matter, it is clear that both the ecological culture of an individual or society, and their ecological worldview are formed in the interdependence of the systems of social being and social consciousness.

The current ecological situation on Earth has raised the question of how different the attitude to nature protection is in different cultures. In general, since the term "culture" originally meant the cultivation of land, material things, we must not forget that in the context of this concept, ecological social activity is also reflected.

In this sense, for the harmonious organization of the relationship between man and nature, the effective use of environmental values in the context of all types of cultures should become an important task for education and upbringing systems. This, on the one hand, contributes to the development, integration and transformation of the ecological cultures of the peoples of the world, on the other hand, leads to the mitigation of the global and deteriorating environmental situation, and ultimately to its solution.

As a result of symbiosis (in Greek - symbiosis - coexistence), synthesis, integration of different cultures in these areas, it is possible to form a relatively universal ecological worldview. Because the systematization of the experience of positive approaches to the protection of the nature of cultures of different directions, forms and types forms the basis of the ecological scientific worldview and has the status of value. For example, in Western culture we see the recognition of the primacy of rationality over emotions, and in Eastern culture, in a sense, its opposite - the irrationalist attitude - is absolute.

However, finding a reasonable point of compromise and balance between them is an important theoretical and methodological task, both ecologically and philosophically. In this sense, their synthesis and integration in accordance with environmental goals and needs is an opportunity to harmonize the relations of the "nature-society-man" system.

In the cultural system as a whole, ecological culture is, on the one hand, a product of social activity, the result, and, on the other hand, the basis for the development of this activity as a person's worldview. That is, the unity of cause and effect is manifested. But the ecological worldview reflects the individual mental characteristics of each nation, common and different aspects of ecological, economic, moral, legal and other cultures: rational and irrational, empirical and theoretical unity of aspects [3].

In general, the status of ecological culture and worldview in the system of spiritual values of society cannot be imagined outside the complex of social relations, the unity of their rational and irrational, empirical and theoretical aspects.

Ecological culture in the narrow sense is a return to the restoration of the unity of man with nature. All areas of spiritual culture play an important role in this process. That is, the level of ecological outlook depends on the complexity and consistency of the spiritual and cultural attitude to nature, which is the basis for the environmentally sustainable development of society.

The level and type of development of any society is reflected in the harmonization of the relationship between man and the natural environment. In this sense, "ecological culture, like all other social systems, develops on the basis of the laws of dialectics, in which there are new progressive and old regressive phenomena, between which there is a constant struggle. Thus, ecology is an object of new and old, positive and negative, beneficial and harmful phenomena and a constant exchange of realities" [4, 65].

In this sense, the differences, differences and commonality in the ratio of the ecological culture of the individual and the ecological worldview can be seen in the following:

- ecological culture is stable in relation to the ecological worldview, community and integration of ideas, values, customs and traditions, its content, essence;
- The ecological worldview is dynamically changing in relation to ecological culture due to the harmonious development of practical activities, knowledge, experience, attitude towards nature, natural and social processes;
- Ecological culture serves to acquire ecological theoretical knowledge and practical skills of rational management of the relationship between nature and society, greening production within the framework of one's profession and potential.

In general, despite the relationship, differences and differences in the ecological culture and worldview of the individual, in the formation of these two concepts of V.O., a rational and creative approach to the development of natural resources is manifested, in the process of which there is a responsible approach to the creation, dissemination and use of environmental values » [5, 11].

Indeed, these indicators have become relevant as a key factor in the harmonization of nature, society and the individual, increasing the ecological culture of people has become one of the tasks at the level of state policy. As the head of our state said: "The most important issue is to increase the environmental awareness 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 younger generation love for mother nature and a sense of belonging to her" [1, 570].

In a word, ecological culture is a subjective attitude of a person to the natural world, which is expressed in understanding the need to protect the environment, in the search for opportunities and ways to eliminate threats to environmental safety. A person who combines these components can say that, in a certain sense, such qualities as an ecological worldview, scientific ecological thinking, social ecological activity and responsibility, self-environmental assessment and control are formed. So, summarizing the analyzed questions, we can draw the following conclusions:

- of great methodological and practical importance is the orientation of historical, gnostic and socio-practical sources related to the ecological worldview in the system of spiritual and cultural values to the development of human ecological culture;
- within the framework of a scientific and theoretical analysis of the relationship, differences, similarities of ecological culture with an ecological worldview, it is necessary to identify the features of national and universal values that affect these two concepts;
- in the formation of the ecological outlook of the individual: ecological perception, imagination, understanding and thinking are important subjective factors, it is important to fundamentally study their normative and value aspects in terms of their relationship with national and universal values;
- Strengthening the significance and strengthening the status of national environmental values, the greening of cultures and their universal status plays an important subjective factor in the search for solutions to global environmental problems.

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