

## THE ROLE OF VALUES IN THE FORMATION OF ECOLOGICAL CULTURE IN STUDENTS

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### Abstract:

The article expresses an opinion on the role of values in the formation of ecological culture among students of secondary schools in the context of ecological globalization. The development of environmental education in general education schools in Uzbekistan is described as important, taking into account and mutual integration of the three basic values.

**Keywords:** Ecology, value, environmental education, environmental awareness, religious values, national values, environmental safety, environmental identity, civilization.

### TALABALARDA EKOLOGIK MADANIYATNI SHAKLLANTIRISHDA QADRIYATLARNING ROLI

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### Annotatsiya:

Maqolada ekologik globallashuv sharoitida umumta'lim maktab o'quvchilarida ekologik madaniyatni shakllantirishda qadriyatlarning o'rni haqida fikr bildirilgan. O'zbekiston umumta'lim maktablarida ekologik ta'limni rivojlantirish uchta muhim qadriyatlarni hisobga olish va o'zaro integratsiyalashtirish muhim ahamiyatga ega ekanligi tavsiflangan.

**Kalit so'zlar:** ekologiya, qadriyat, ekologik ta'lim, ekologik ong, diniy qadriyatlar, milliy qadriyatlar, ekologik xavfsizlik, ekologik shaxs, sivilizatsiya.

### Introduction

At a time when social and political processes are rapidly developing in the world, the relationship of a person to nature and the environment is gaining urgent importance.

This, in turn, requires a rational attitude towards nature as a whole system, and only life in harmony with nature and activities in accordance with its laws remain the determining factor of human development in the future. In this sense, technical and technological improvement of production based on the interests of environmental safety in today's development process is considered a necessary condition for maintaining and strengthening sustainable development,



and determining the mechanisms of formation of aesthetic awareness of nature among citizens, especially young people, is becoming more urgent in the context of today's global environmental crisis. For this reason, the study of religious values that arose in the distant past and are still gaining real importance in reality in the context of ecological culture is one of the urgent problems of Uzbek culture. In his turn, President Sh.M. Mirziyoyev said, "The rich and colorful culture of the Uzbek people has been developing for thousands of years as a result of a series of bright historical events, the unique nature of our country and the inspiring influence of different cultures on each other." he says. Today, it is an urgent task to study the genesis of the ecological worldview, the connection of its socio-historical foundations with the spiritual life of an individual, national and universal values, and the laws of gradual development in order to heal the ecological situation that has arisen in our republic. After all, in the cultural and educational development of our nation, in particular, in the formation of the ecological outlook of the individual, it is important to determine the historical, scientific-philosophical theoretical bases and practical-methodical directions of national values.

In general, value is a concept used to show the general human, social, moral, cultural and spiritual significance of certain events in reality. A social phenomenon called values usually refers to the knowledge, understanding, judgment or decision made by people based on a certain sense of thinking, that is, by which people recognize things and distinguish right from wrong. A method is a type of thinking or direction that it reflects. Its creation and development depended on the thinking and practice of wise people. As noted in A Brief History of Mankind, today we often think that religion creates discrimination, conflict, and division. But beyond money and empire, religion is the third force that unites humanity. In fact, the importance of religion is to give supernatural legitimacy to these delicate structures. Therefore, we see religion as a system of human standards and values. The theoretical and methodological issues of the research of the role of religious values in the processes of the formation of the ecological culture of the person are focused on as a space that is important for all stages of the development of human thinking and where humanity needs to be especially valued in relation to nature. In the world's leading scientific research institutes and scientific centers, the question of the role of religious values in the formation of the ecological culture of a person is being studied in connection with universal ideas such as enlightenment, hard work and creativity. For example, at the University of Plymouth UK (England), the National Institute of Health (USA), the National Chiayi University (Taiwan), the characteristics of the connection between nature and man and the ideas of the harmony of faith in the formation of ecological consciousness are being studied from a socio-philosophical point of view<sup>2</sup>. Also, solutions to environmental problems are being sought in international projects of the United Nations Environment Program and UNESCO. The relationship between man and nature is reflected in almost all religious views. Zoroastrianism, which spread in Central Asia in ancient times, and Islam, which later developed there, are no exception. Because the unique reflection of the relationship between man and the various components of the natural environment surrounding him, along with other natural-scientific views, is more understandable if we look at it from the point of view of history and logic. Because these relations are actually naturally reflected in the history of views in both



directions. In particular, in the "Avesta" "Man - Zarathustra teaches - only if he brings up the animal child as his own, only if he helps the pastures to flourish, only if he works enthusiastically in farming and irrigation, will he achieve the grace of the goddess of labor Ardovsura Anahita." "It's good" comments are given. It is known from history that the system of ecological values that was practiced in the ancient civilizations of the East has remained almost unchanged for thousands of years. On top of that, religious motives took precedence in the ecological worldviews. For example, in the philosophical teachings of Ancient India and China, the characteristics of animism and animatism of ancient religions, Zoroastrian teachings in Central Asia were of primary importance.

In general, the "conservative" ecological worldview and system of social relations remained stable in the ancient Eastern world, in accordance with the absolutization of natural phenomena, worshiping them, and recognizing natural phenomena as the highest value. As a result, the process of anthropogenic and anthropotechnogenic change of nature, based on them, led to backwardness in the East compared to the Western societies. It is also said in Surah Al-Baqara of the holy book of Islam, "He is the One who laid down the earth for you and built the sky and sent down water from the sky and provided you with fruits."

The problem of the role of religious, especially Islamic values in increasing personal ecological knowledge Abu Nasr Farabi, Abu Ali Ibn Sina, Abu Rayhan Beruni, Imam Bukhari, Imam Termizi, Abu Mansur Moturidi, Abu Muin Nasafi, Mahmud Zamakhshari, Yusuf Khos Hajib, Nizamulmulk, Khwaja Samandar Termizi, Amir Temur, Alisher Navoi, the great scholars of Sufism Yusuf Hamadoni, Ahmad Yassavi, Abduholiq G'ijdivani, Najmiddin Kubro, Aziziddin Nasafi, Muhammad Ghazali were studied in one way or another. The theoretical views about the ecological duty and ecological responsibility of the person were put forward by the great statesmen Amir Temur, Alisher Navoi, M.Ulugbek, Z.M.Babur. Summarizing the knowledge and experiences of nature conservation is also important for the current era. These advanced ideas serve to study the problem based on the requirements of the new era.

It is important to take into account and integrate three important values in the development of environmental education and the formation of an "ecological person" in general education schools of Uzbekistan. These are:

- 1) national values;
- 2) religious values;
- 3) generally recognized values

To sum up, it is necessary to modernize the environmental education carried out within the framework of general education schools, to create new mechanisms for solving problems in this regard. In our opinion, it is appropriate to focus on the following tasks in order to increase the efficiency of environmental education and create its modern system.

Ecology (another Greek word is oikós - residence, place of residence and lós - education) - natural science (a branch of biology) is the interaction of living organisms with each other and their environment, the organization of biosystems at various levels and on the activity (populations) communities, ecosystems. The term "Ecology" (German: Ökologie) was introduced in 1866 by the German biologist E.G. Haeckel. In the book "General Morphology



of Organisms" he wrote about ecology as a science that studies the relationship between living and non-living nature. In 1896, "A Textbook of Plant Ecological Geography: An Introduction to the Knowledge of Plant Communities" was published in German.

American zoologist S.A. Forbes defined ecology in 1895 as the science of the relationship of animals and plants with other living beings and everything around them. Partial or complete synonyms of the concept of "ecology" are defined as "ethology" (defined by I. Geoffrey Saint-Hilaire as the science of the relationship of organisms in the family and community) and "hexycology" (eng. hexycology). St. George Jackson Miwart defined it in 1894 as the science of the relationship between organisms and their environment. In the second half of the century, the concepts of "biosphere" (E.Suess, 1875) and "biocenosis" appeared. 1]

In 1935, A. Tensley introduced the term "ecosystem", and 5 years later, V.N. Sukachev introduced the term "biogocenosis". In common language, ecology is often understood as the state of the environment, and environmental problems are issues of protecting the environment from the effects of anthropogenic factors [3]. Environmentalism is a social movement to strengthen environmental protection measures and prevent habitat destruction.

Due to the versatility of ecology and scientific methods in this field, it is allowed to consider modern ecology as a complex of sciences that studies the functional relationships between organisms (including humans and human society as a whole) and their environment, as well as the circulation of substances and energy. are given and are the streams that make life possible. The general object of its study is the structure and activity of supraorganism systems at all levels (populations, biocenoses, ecosystems and the biosphere).

Such a broad definition of ecology covers a number of disciplines that can be considered as independent fields of knowledge. Concepts of habitat include all external factors that affect an individual organism or a community of organisms. These factors can be conditionally divided into physical (climate); chemical (hydroecologists are primarily involved - salinity, acidic or basic reaction of the environment, content of dissolved gases, etc.).

At the III International Botanical Congress held in Brussels in 1910, three subdivisions of ecology were defined:



Figure 1. Basic departments of ecology

Autecology is a branch of science that studies the interaction of an individual organism or species with its environment (life cycles and behavior as a way of adapting to the environment).



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Democology is a branch of science that studies the interactions of populations of individuals of the same species within the population and with the environment. Synecology is a branch of science that studies the activity of communities and their interaction with biotic and abiotic factors.

They also distinguish geoecology, bioecology, hydroecology, landscape ecology, ethnoecology, social ecology, chemical ecology, radioecology, human ecology, antecology, information ecology, and others.

Additional difficulties in defining the topic of ecological study are the lack of a consensus definition of higher-organism communities and their hierarchy. Another common approach - classifying biological communities into dominant and subdominant species - is better applied to temperate terrestrial plant communities, where one species can really define a steppe or forest scene, but tropical or aquatic communities. works worse for

An important topic for all of ecology is food (trophic) chains, which describe the transfer of matter and energy from level to level within a biological community as some organisms are consumed by others. Food chains are usually based on green plants that use solar energy to create complex organic matter based on carbon dioxide and water. In ecological terminology, this lower level of the food chain is called autotrophs or producers, all animals and other plants higher in the food pyramid belong to the category of heterotrophs or other plants. Heterotrophs do not produce nutrients themselves and are forced to consume other organisms as food. In the next hierarchy, primary consumers (phytophages) serve as food for secondary consumers (predators). A separate link in the food chain is defined as an ecological niche

Since the object of study of ecology is complex systems of living organisms, this means a large number of variables that must be taken into account in ecological studies and are often difficult to quantify. This, in turn, means the limited use of methods developed for other fields of science and the low accuracy of the obtained results. In particular, purely experimental studies are rarely used in ecology due to the impossibility of controlling a large number of variables under natural conditions; therefore, experiments in ecology are limited to laboratory settings or, if conducted in outdoor classrooms (outside the classroom), focus on examining the effects of only a small number of variables. Biostatistics and improved sampling techniques -facilitates the use of statistical methods in the study of the environment. Modern methods of monitoring include biometry and the use of radioisotopes to track the transfer of energy in the form of food along food chains. With the development of computer technologies, mathematical modeling has also taken an important place in environmental research, especially in applied ecology, which is used in areas such as natural resource control and solving problems related to environmental factors in agriculture.

Every step taken towards a legal-democratic state is directly related to the proper conduct of environmental education and the effectiveness of its organization.

Everyone has the right to a comfortable environment and reliable information about its condition. The state creates conditions for the implementation of public control in the field of urban development activities in order to ensure the environmental rights of citizens and prevent



harmful effects on the environment [4]. (Article 49 of the Constitution of the Republic of Uzbekistan dated 04/30/2023)

Ecological education can be carried out only on the basis of education, but according to the content of ecological education, it is complex, and it is more focused on the emotional and sensory world of the individual. In other words, education is a necessary, but not sufficient, tool for educating a person. Art, fiction and journalism are of particular importance for education. Taking this into account, environmental education can be distinguished as a goal-oriented process that forms a careful attitude to the natural environment in a person with the help of various means. The concept of "ecological education" is synonymous with the concept of "environmental education". Ecological education means a teaching process that ensures a responsible attitude to the environment and is aimed at forming a general ecological culture.

However, the educational system should not lag behind scientific research. Traditional biological ecology, human ecology, social ecology and global ecology are the theoretical basis of ecological education. Geoecology, engineering ecology, agroecology and a number of other environmental sciences can be an additional resource. From this it becomes clear that it is not enough to change the appearance of the existing educational system for the formation of ecological consciousness.

It is necessary to distinguish between ecological education and the concepts of environmentalization of the educational system. In addition to the training of specialist ecologists, it is necessary to pay attention to the training of engineer-ecologist, geographer-ecologist, agronomist-ecologist, engineer-ecologist in various fields of science. It is also necessary to pay attention to the issue of increasing environmental literacy of persons who have previously graduated from educational institutions through retraining. This process should be multi-staged. Organization and implementation of environmental education up to now does not meet the requirements.

The main principles and ideas of ecological education are not fully implemented, and in turn, in most cases, they are far from the position of ecological thinking, rational treatment of the environment and natural resources in their daily activities. In the existing values, the sense of responsibility for the environment is dominated by the sense of using it as desired and not worrying about the consequences. Ecological education requires a comprehensive approach to the issue of forming a sense of environmental responsibility in a person.

Therefore, ecology, as an ever-expanding field of knowledge, has a strong impact on the education system and requires a reorientation of the goals of secondary education, training and professional development. It should be emphasized that the concept of sustainable development should be the priority and main principle of environmental education at any level. It is necessary for the persons responsible for making decisions to be environmentally literate, and their level of environmental knowledge should be taken into account at the time of election and attestation. The introduction and development of compulsory environmental education in the secondary education, secondary special and higher education systems is the demand of the time, and it is desirable to quickly eliminate the existing shortcomings in this field.



Raising the development of environmental education to a new level in the Republic of Uzbekistan is one of the priority tasks. One of the priority tasks is to alleviate the complex environmental situation that has been occurring in the republic for many years, to move to the path of sustainable development, and to form a continuous environmental education system.

In ecological education and upbringing, explaining the incomparable role of people in nature, their relationship with natural processes, their connection with it, and their connection should take a central place. Although environmental education and training are approached more gradually, in all of them it is especially important for the teacher to draw the student's attention to the following. Including nature protection, beautification of areas, planting and maintenance of trees, not harming useful birds and animals, not polluting lakes and streams, on the contrary, constantly cleaning them, and using them wisely when they are in camps. one should not deviate from the topic.

Any intellectual working in this field is required to work from simplicity to complexity. As the basis of ecological education starts from the family, if this family causes environmental damage not only to the family, but also to the neighborhood, school, district, city, region, our country, the whole region, and the world. If you can explain it in detail, there is no doubt that it will give good results. It is known that great attention is paid to environmental education and training in our country. Environmental education and training is also included in the "Kindergarten Education Program".

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