

The Formation of Ecological Values as A Modern Trend of Socio-Cultural Transformation of Society

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ABSTRACT

The formation of ecological values has become one of the most important characteristics of modern society. This process encompasses all layers of society and is becoming an integral part of our daily lives. We can observe this in everyday practices such as abandoning plastic containers, waste sorting, focusing on environmentally friendly products, and urban greening initiatives. Such positive changes are being observed not only in large cities but also in small towns and villages. Ecological consciousness and culture are no longer just the responsibility of environmental protection agencies or ecologists but are becoming an integral part of every citizen's daily life. People are changing their attitudes towards the environment and approaching environmental issues with greater responsibility. This, in turn, indicates the formation of a new system of values in society. This value system holds crucial importance for the future of humanity.

Keywords: Ecological culture; ecological values; eco-ethical cultural transformation; global environmental problems; climate change; natural environment.

INTRODUCTION

The various aspects and spiritual factors that make up the value system in society are of incomparable importance and are an important foundation for the development of society. This value system is manifested in all spheres of society and embodies various aspects of social life. Mutuality in the sphere arises on the basis of a strong connection between certain relations between the community and the social structure of society. This proportionality is reflected not only in social relations, but also in the cultural, economic and spiritual spheres.

METHODS

The system of interactions and relationships between members of society plays an important role in the formation of values. As the scientist I. Ergashev, who thought about this, noted, "in its place, such an integral connection serves as the basis for the general picture of the values of a certain period in people's lives, expresses their commonality, proportionality, renewal, and exerts its influence on these processes." These ideas reveal the dynamic nature of the value system and show that they are in a process of constant development.

The fact is that the system of values in society is constantly being updated and improved, which is

one of the important factors of social development. In the process of such changes, it is important to preserve the generality and proportionality of values, because it is these factors that serve to ensure the stability of society. In turn, the values themselves retain their influence in all areas of life, and this influence is becoming increasingly important in the process of development of society. Values are reflected in every sphere of human life and are absorbed into all layers of social relations. In this regard, as the famous scientist K. Nazarov noted, "The laws of axiology are formed and act in an inextricable connection with the characteristics of various spheres of social life." This idea shows how deep and multifaceted the system of values is. Such a close connection of the laws of axiology with the life of society ensures their manifestation in all aspects of human activity and serves as an important factor of social development.

The issue of values related to human existence has been studied in historical and philosophical traditions since ancient times. Although in antiquity such categories as "value", "world of values", "value judgments" had not yet been formed as a separate subject of philosophical observation, these concepts did not go unnoticed by philosophers. In the works of ancient Greek philosophers, in particular, Plato, Aristotle, as well as the works of Roman philosophers Seneca and Cicero, the concept of value was interpreted in connection with benefit and goodness. In particular, Aristotle paid special attention to the issue of value in his philosophical views. He noted that "That which is useful in many ways has the greatest value... That is why wealth and health are considered the highest blessings, because they provide all other blessings."

By the Middle Ages, this interpretation of values was further developed. The great thinkers of this period - such philosophers as Aurelius Augustine and Thomas Aquinas, as well as Ibn Sina - studied the concept of values, combining it with their religious teachings. They interpreted values as a divine gift and tried to reveal their religious and moral essence.

Thus, the concept of values has attracted the attention of philosophers since antiquity. Each historical period, based on its socio-cultural characteristics, gave its own interpretation to values. This shows the historical development of the theory of values.

E.V. Girusov, based on analysis and observations in his fundamental research, comes to an important

conclusion: "Ecological culture is emerging as the highest stage of human cultural development." This view scientifically substantiates the strategic importance of ecological culture in the system of not only ecological, but also universal human values.

As a result of many years of systematic research and extensive practical experience, humanity has managed to develop forms of interaction with nature aimed at more optimal and sustainable development. Based on the synthesis of fundamental scientific and theoretical knowledge accumulated in the long process of historical development and multifaceted empirical experience, a solid conceptual and methodological foundation of modern ecological culture has been created. In this process, the research and discoveries of representatives of various scientific fields have played an important role.

"A person's moral attitude to nature is determined in his daily activities," writes Sh. Rasulova. - At present, the moral and ecological activity of each person is determined by the goals and objectives of society. Here the need arises to develop a scientific and methodological consensus of ecological ethical norms and use it in practice. Therefore, ecological ethical norms should be based on a specific scientific and methodological system, which will serve to form a value-based attitude towards nature and establish socio-ethical norms."

In our opinion, the priority of the principles of sustainable development is one of the most important achievements of the modern ecological value system. These fundamental principles are aimed at ensuring a delicate balance between economic growth, social justice and environmental safety, which are manifested in their inextricable link.

"Most interpretations of the concept of sustainable development are based on the definition given by the G.H. Brundtland Commission, which can rightly be called a classic term," writes N. Tangirov. - In this case, ensuring sustainable socio-economic development of the economy depends on the extent to which it is coordinated with the development of man in interaction with the environment (biosphere). The transition to sustainable development of social, ecological and economic systems at the macro-, meso- and micro levels - in general, at the level of the economy, industry, enterprise - requires new legal norms, a new management system."

A.D. Ursul notes in his research that "the

globalization of ecological consciousness is a process that has not only theoretical, but also practical significance." Analyzing the multifaceted and complex nature of this process, the scientist emphasizes its social, economic and cultural aspects. This trend is leading to the harmonization of environmental policies of different countries and regions, the development and implementation of common environmental standards. Such an approach allows us to unite the efforts of the international community in solving global environmental problems.

From this point of view, in our opinion, the ecological-aesthetic direction in philosophy is a promising area and will gain even greater importance in the future. This direction plays an important role in solving global problems facing humanity. E. Meinberg's concept of "ecological man", that is, the idea of a person living in harmony with nature, sensitive and responsible towards the environment, is considered one of the main tasks of the millennium. This concept, in contrast to Adam Smith's theory of "economic man", emphasizes the need to abandon the model of a person living only for material interests and economic profit. In order to solve the environmental problems facing humanity in the modern world, it is precisely the formation of the type of "ecological man", the development of his harmonious relationship with nature, which is becoming increasingly important. As A.K. Shulzhenko noted, a new concept of "ecological ideal" is entering scientific circulation, which expresses "the emotional and emotional vision of the perfection of the environment." This concept reflects a new stage in the relationship between nature and man and will play an important role in the development of ecological consciousness in the future. The concept of the ecological ideal has not only theoretical but also practical significance, serving to improve man's attitude towards nature. A.Abduazimova states: "At present, the daily practical task of aestheticization of ecology and ecologization of aesthetics is of a holistic nature and consists of organizing and managing the continuous growth of material needs of society (forming a culture of rational consumption); compensating for the limitedness of natural resources (creating a new, non-traditional source of ecologically clean energy resources); increasing the adaptability of organisms to the changing natural environment (in particular, strengthening the physical and mental adaptive potential of a person); maintaining a stable and optimal

ecological balance of the biosphere (ensuring the coevolution of the system of relations "nature-society-man")". Russian researcher L.A. Zaks puts forward an important idea about ecological aesthetics. He states that "ecological aesthetics is not a science about the aesthetic values of the natural and cultural environment, their socio-cultural foundations and functions, but the real aesthetic state of the main environments in which a person lives." This definition emphasizes the practical aspects of ecological aesthetics, presenting it as a field that reflects real reality rather than a theoretical science. Another researcher, N.V. Koynova, expresses a broader view of modern ecological aesthetics. In her opinion, "modern ecological aesthetics is generally aimed at searching for universal human values in the use of nature, social life, technology, and art." This view demonstrates the broad nature of ecological aesthetics and reveals its influence on various spheres of human activity.

CONCLUSIONS

Although the concept of "value" is widely covered in dictionaries, a clear definition of the concept of "ecological value" is almost never found. This is probably due to the fact that the relevance of environmental aspects in human life has occurred relatively recently. Therefore, the scientific problems of this new direction are still in the process of formation and development. In our opinion, in order to understand the essence of the concept of "ecological values", it is necessary to study it in connection with the content of ecology and eco-philosophy. Although ecology has not been distinguished as a separate scientific field for a long time, ecological ideas have been latently present in the works of many natural philosophers. Ecological issues have been studied mainly within the framework of biology.

In the modern understanding, ecological values are a broad concept that includes not only nature protection, but also issues such as the formation of harmonious relations between man and nature, the rational use of natural resources, and ensuring environmental safety. This system of values constitutes the spiritual and moral basis for solving global environmental problems facing humanity. The formation and development of ecological values is closely related to the ecological consciousness and culture of society. This process continues continuously and is currently reaching a new stage. In this regard, environmental education, the formation of norms of ecological morality, and the establishment of a responsible

attitude towards nature are of great importance.

Thus, the concept of "ecological value" is at the stage of formation in modern science, reflecting a new paradigm of the relationship between man and nature. The content and essence of this concept is being enriched along with the development of the ecological consciousness and culture of society. However, to date, ecological values have taken a firm place in the socio-culture of various societies.

The formation of the principles of sustainable development as an ecological value contributes to the rise of ecological culture in society, the development of ecological consciousness, and the establishment of a responsible attitude towards nature. This, in turn, serves as an important methodological basis for solving global environmental problems facing humanity.

Secondly, the globalization of environmental awareness is a fundamental process that is manifested in the formation of unified and common approaches to environmental problems on a global scale, in the comprehensive strengthening of international cooperation. This trend is leading to the harmonization of environmental policies of different countries and regions, the development and implementation of common environmental standards. This process has accelerated further at the beginning of the 21st century, and is manifested in the formation of unified and common approaches to environmental problems on a global scale, in the comprehensive strengthening of international cooperation.

Thirdly, the improvement of the environmental education system is a multifaceted process aimed at the systematic formation of environmental knowledge and practical skills at all stages of education. In this process, along with theoretical knowledge, special attention is paid to such important aspects as practical activity, observation of nature, analysis of environmental problems and the search for their solutions.

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