



FEATURES OF MANIFESTATION OF ECOLOGICAL OUTLOOK IN NATIONAL AND UNIVERSAL VALUES IN RENEWING UZBEKISTAN

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Abstract:

In this article, based on the essence of the issue, the ecological culture of a person or society, their ecological worldview, the formation of systems of social being and social consciousness in relation to each other are distinguished. In the context of the concept of the ecological value of a person, we see that the attitude of a particular person to things and processes in ecological being, to the natural and material foundations of his life and his prospects is reflected in his alternatives. philosophical teachings. The article also analyzes the theoretical and conceptual issues of the development of the ecological worldview of a person. The article discusses the prospects for the composition of individual and social factors that serve to enrich the ecological outlook of people, based on the systematization of theoretical and scientific and methodological views that serve to improve the ecological outlook of a person.

Keywords: Globalization, ecology, ecological outlook, ecological knowledge, ecological problems, ecological culture, universal values, ecological values, integration of ecological values.

In the modern process of globalization, the reciprocity of the criteria and transformational processes that determine the ecological landscape of the world determines the content and nature of global problems. Humanity lives in a whirlpool of global problems. "Today we live at a historical stage in the development of mankind, where sharp turns are taking place, so to speak.

In recent years, cardinal geopolitical changes have taken place on Earth, the system of security and stability at the international level is falling apart. The increasingly intensive process of globalization not only expands the possibilities of mankind, but also leads to an aggravation of conflicts and a growing gap between developed and backward countries. As a result, various acts of a transnational nature are being committed that undermine peace and stability in their essence and scale"[1, 33], says the President of the Republic of Uzbekistan Shavkat Mirziyoyev.

Further, there are two different approaches to the study of national and universal values. The first recognizes the existence of national and universal values that complement and develop each other. In the second one, on the contrary, there are only national values, there are no universal human values, they concretize the arguments given in the context of environmental values to prove alternative opinions that there are only national values, but there are no universal human values.

In denying the existence of universal environmental values: firstly, all people and communities have lived and continue to live in accordance with their diverse and conflicting interests, goals and beliefs; secondly, like any form of worldview, there can be no single solution that satisfies everyone on the issue of environmental value; thirdly, the solution of environmental problems is largely determined by the important, at the same time, diverse concrete historical conditions of the period; fourthly, environmental values have always had a local character in a certain social space and historical time and will remain so; fifthly, this concept is an artificial construction designed to divert public opinion in favor of a certain interest, and is aimed at subordinating the national-ecological interests of various social units to universal goals; sixth, the recognition of the dominance of ecological "elite values" within the framework of universal values logically leads to the denial of the reality of progressive national ecological values; seventh, in any society, different social units, cultures, civilizations cannot live separately from each other, but try to justify the need for their reconciliation on the basis of the principle of tolerance - the reason for the emergence of the concept of universal value.

According to the defenders of this point of view, the abstract "universal values" that dominate nationality are a fiction invented by the United States and its allies. (We see this clearly in the direction of the skeptical attitude towards the problem of global climate change) Because they are trying to complicate and environmentally exploit peoples who are trying to develop their ideas under the guise of protecting "universal values" (i.e., freedom, democracy, human rights, etc. values alien to mental characteristics) mask directed military, economic aggression, ecological aggression.

In other words, "universal value" is a pure euphemism invented by the Western world to introduce economic globalism, "mass culture", multiculturalism and other vices into the consciousness and way of life of the peoples of the world in order to protect their interests.

There are the following grounds for recognizing the real existence of universal environmental values, namely:

- a) natural and social phenomena that serve to satisfy the ecological, material and spiritual needs of people, the preservation of world civilization;
- b) even if the spiritual and spiritual content and essence of environmental universal values is a subjective factor in the sustainable development of society, then by the genesis of its occurrence it is an objective phenomenon;
- c) universal environmental values are the result of the synthesis and integration of material and spiritual cultural trends at the national, regional and global levels related to nature protection;
- g) operates within the framework of a global ecological outlook that serves the life and functioning of mankind, regardless of its existence in any historical period and socio-ecological space;
- d) their status is strengthened by the fact that they are based on universal, democratic principles and choose the natural evolutionary path of harmonization of nationality with all mankind.

In general, according to the established historical tradition, it is methodologically correct to divide environmental universal values into material and spiritual areas.

The first of these includes all types and areas of practical activity: the production of material goods, economic relations, changes in the way of life of society, methods, "technology" of their use, experimental results, etc.

The spiritual sphere includes aspects related to knowledge, emotional-spiritual and normative-ethical relations of evaluation.

Aspects related to knowledge - from the point of view of epistemology, in determining the worldview status of national and universal environmental values: "what", "how", "how", "where", "when (how long, after or before)", "how He seeks answers to common questions such as why". The truthfulness of answers to these questions is related to the intellectual abilities of a person to perceive nature, the richness of his emotional experiences, the peculiarities of aesthetic and artistic ways of expressing them, the level of awareness of the need and the need to protect nature.

In the process of ecological thinking, scientific ideas are processed, analyzed, compared, systematized, systematized, which are the result of the knowledge of environmental reality, conclusions are drawn. They, in turn, are the basis for making certain decisions and setting goals.

It should be recognized that "today it is known that people do not have enough ecological knowledge, and some do not have it at all. Many are aware of the existence of environmental problems, some insist on the need to make urgent decisions, the need for a radical change in the way of protecting the environment, while other categories of people believe that this is not necessary"[2, 29].

From this point of view, the ecological thinking of a person belonging to a certain nationality should be classified as the process of determining the purpose, motives and mechanisms of activity for the formation and development of new knowledge based on the processing, analysis, accumulation, generalization of the results of ecological theoretical knowledge and practice obtained in the process of cognition specific environmental reality.

Ecological feelings arise due to the scientific knowledge of ecological being and are the main factor in the formation of a person's ecological worldview. His emotional-emotional perception of ecological being reflects one or another property of objects and subjects at the empirical level, while perception is his general ideal image. Ecological imagination in the process of restoring the emotional image of ecological reality is the main subjective factor in the ecological worldview of a person - the logical-abstract level of ecological consciousness and serves as its source of information[3, 68].

However, the complexity of the formation of a person's ecological outlook, the limited application of existing environmental knowledge to human social practice, that is, the limited possibility of conveying them to all individuals in theoretical and practical directions, do not allow making the right choice. solutions to solve environmental problems.

It is in this issue that the functional significance of the ecological worldview is manifested. In other words, in order to eliminate the technocratic, utilitarian, mercantile attitudes in relation to nature that remain in the psyche of people, it is necessary to find ways and opportunities for further enriching the ecological worldview of each person.

The aspects associated with the assessment are the transformation of national environmental values into universal human values and the determination of the status of its content: answers to universal questions such as "true or false", "necessity or accident", "useful or harmful", "good or bad", "good or evil" are searched.

Of course, only the characteristics of national ecological values known to one degree or another can be the basis for assessing their place in the structure of a universal ecological worldview.

That is, the objectivity and reality of any assessment depend, firstly, on the breadth, depth and scientific level of knowledge about the assessed environmental situation and phenomenon; secondly, on the status of the national ecological outlook within the framework of universal ecological values; thirdly, from the compatibility of solving global environmental problems with common human interests.

But even if environmental desires, ideas and understanding of values in the minds of different people and societies are subjective, the commonality of environmental goals and motivations of people and social units provides a commonality of values. in this area, that is, they are manifested in universal human values (as an objective reality).

Based on the application of assessment-related aspects to the "nature-society-man" relationship, as a result of common social experience, effective moral and ethical standards of the national ecological worldview, legal laws and

norms governing behavior are created. They perform the role of organizing, managing and coordinating the target areas of people's activities: knowledge, evaluation and practical activities.

Based on this, the status of the universal human value of the ecological worldview can be summarized as follows: universal human environmental values are relevant, important, in the interests of any person, regardless of the demographic and ethnographic composition of humanity, confessional affiliation, citizenship, social origin, political status and economic situation are relatively stable, is the basis of material and spiritual life.

After all, the relevance and importance of the formation and development of global environmental material and spiritual values is explained by the fact that they meet the needs and interests of all citizens without exception and are expressed in their worldview.

It is known that the level of development of the ecological outlook of a person determines the survival of a person, the realization of his political, economic and cultural rights. Man changes and appropriates nature to satisfy his material and spiritual needs, that is, from the blessings of nature he creates the necessary tools of labor, wealth and convenience. However, due to the fact that these processes of change and appropriation are not based on an ecological scientific worldview, they are spontaneously and extensively implemented, giving rise to environmental problems of global significance and recognized by the world community as a threat to human life.

I.N. Fedoseev, one of the leading Russian globalist scientists, pointed out not without reason that "in all global problems, the environmental problem is one of the most important"[4, 9]. In fact, according to the UN, the protection of the natural environment is in second place among global problems after the issue of preventing the danger of nuclear war.

Most importantly, the system of global problems of the modern period is connected in the field of ecology, that is, urgent environmental problems are considered not only within the framework of a particular nation and country, but also a universal problem. In particular, as a result of unique impacts, new natural disasters (eg global climate change), threats to human health (eg new types of diseases), deviant lifestyle behaviors and other negative impacts are on the rise. active anthropogenic impact on nature.

Based on the development trend of these phenomena and forecasts for the future, the following logical conclusions are drawn, namely: one is the escalation of national-local, regional-regional environmental problems, which retains the possibility of their globalization; the second is the integration of national and universal environmental values, which is an important subjective factor in preventing their globalization; third - the geographical parameters of the use of environmental values are conditional and relative, have direct or indirect significance for all mankind;

fourth - the integration of national and universal environmental values is consistent with global goals and interests and does not exclude their individuality; the fifth - the protection of nature, which is the basis of people's lives - has a certain significance in human social activity and becomes a product of human activity [5, 60].

Because with the advent of global problems, the common goals of mankind are observed, in particular, the adequacy of the ecological worldview. In fact, today's globalized problems put on the agenda the universal environmental values of human society: on the one hand, their identification (adaptation to a specific environmental situation), on the other hand, their differentiation (adaptation to a specific situation).

This puts the issues of rational use of natural resources at the center of the worldview. Because if the use of these natural reserves continues at such a pace, then, according to calculations, oil reserves will run out in the next 40-50 years. To change the current situation, it can be alleviated by changing the national, regional and global ecological outlook of mankind. That is, the introduction of technology for the economical use of energy products should be considered as a feature of the ecological worldview [6, 10-11].

It should be emphasized that as a result of the anti-environmental negative impact of man on nature, the violation of harmony in the relations "nature-society-man" is also reflected in the ecological worldview. Therefore, at the present stage of the historical development of mankind, the problem of eliminating contradictions in relations between nature, society and man, the alternativeness of ecological worldviews is relegated to the background.

Man, as part of the structure of nature, has caused global environmental problems as a result of anthropogenic impact on it. These problems should become the basis for eliminating both the causes and consequences of the negative change in the ecological balance of the biosphere by changing its ecological outlook. Because the subjective nature of this foundation is characterized by the stimulation of objective factors that affect the state of the natural environment. The determination of the directions of this influence on the state of the natural environment and the criteria for efficiency should also be considered as a functional feature of the ecological worldview.

In addition, in accordance with a certain ecological outlook, the definition of factors that have a positive and negative impact on the natural environment is specified. The social environment, created on the basis of environmental standards, is a moral and spiritual factor that has a universal character and ensures sustainable environmental safety, affecting the well-being of the individual, positively influencing each member of society. As the philosopher-scientist H.Yu. Salomova rightly noted, "Natural-ecological norm, on the one hand, refers to the laws of nature, and on the other hand, to legal relations between environmental components, sustainability of variability and relationships, and environmental rules." Thirdly, the natural qualitative indicators of each environmental component and factor, the limits of adaptation, variability, and endurance are indicated"[7, 47-48]. Factors that have a negative impact on the ecological situation create a favorable environment for the deterioration of the psyche of people and

the appearance of various diseases in the body. They negatively affect the physical health of a person and his mental and spiritual world.

It should be noted that the alternative views of some experts on the problem of environmental knowledge and worldview make it difficult to reach a general compromise. In particular, a common, unified position in their definitions has not yet been formed, even contradictory opinions are expressed. This hinders the scientific understanding of the universal and national ecological outlook. For example, in the definition of ecological knowledge N.M. Noralieva notices such uncertainty. According to him, "ecological knowledge is the information that people have about the protection of the natural environment, the rational use of natural resources, the restoration of disturbed natural complexes, that is, the degree of reflection of this reality in human thinking"[8, 151], when deriving scientific knowledge the connection between the theoretical and empirical levels is not taken into account.

Moreover, in this definition, "generated information about the restoration of disturbed natural complexes" is not knowledge, but information focused on "damaged natural complexes". But not all information is knowledge. Only proven information in practice can lead to the emergence of knowledge in a particular issue. A. Nigmatov relied on abstract general concepts when explaining the commonality of consciousness, knowledge and worldview in ecological culture and did not take into account the dialectical connection of nationality and universality in the nature of its global worldview. Therefore, in the definition of "ecological outlook and culture - the search for solutions to environmental problems for current and future generations, the realization that this is a huge responsibility and action on this basis is an advanced stage and an integral part of a certain state and world culture"[9, 15-16]. Ignored the complex of objective conditions and subjective factors that ensure the common goals of nationality and universality.

In addition, although it is clear to everyone that the conclusion "a certain country and a developed stage of world culture" means the globalization of environmental relations on a global scale, the author did not consider it necessary to include this situation in the content of the scientific definition. On the basis of the above analysis, it is necessary to put the theoretical and conceptual foundations of the development of a person's ecological worldview on a solid scientific basis.

So, on the basis of the systematization of theoretical and scientific-methodological views that serve to improve the ecological outlook of a person, it is possible to compose individual and social factors that serve to enrich the ecological outlook of people. That is why globalization, which is increasing on a global scale, especially the deterioration of the ecological situation in Central Asia, makes the question of approaching this issue based on deep philosophical observation relevant. The ecological outlook serves as a subjective basis for the implementation of the goals of ensuring and strengthening the sustainability of the natural environment of national and universal values and changes in accordance with the ecological situation.

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