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- 13.00.00 Pedagogika fanlari
- 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
- 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
- 13.00.03 Maxsus pedagogika
- 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
- 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
- 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
- 13.00.07 Ta'limda menejment
- 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
- 13.00.09 Ijtimoiy pedagogika
- 07.00.00 Tarix fanlari
- 19.00.00 Psixologiya fanlari
- 01.00.00 Fizika-matematika fanlari
- 02.00.00 Kimyo fanlari
- 03.00.00 Biologiya fanlari
- 09.00.00 Falsafa fanlari
- 10.00.00 Filologiya fanlari
- 11.00.00 Geografiya fanlari

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Pedagogika, psixologiya fanlariga ixtisoslashgan ilmiy jurnal



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THE ESSENCE AND CONTENT OF THE CONCEPT OF ECOLOGICAL CULTURE

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Abstract: This article examines the issue of developing modern ecological culture among young people. It highlights the essence and key features of ecological culture, the measures necessary for its development, and the practical steps required to enhance ecological culture among youth.

Key words: Ecological culture, students, ecological anthropology, working youth, volunteers.

Annotatsiya: Ushbu maqolada yoshlarda zamonaviy ekologik madaniyatni shakllantirish muammosi muhokama qilinadi. Ekologik madaniyatning mohiyati, uning asosiy xususiyatlari, yoshlar o'rtasida ekologik madaniyatni rivojlantirish yo'llari hamda yoshlar orasida ekologik madaniyatni yuksaltirish uchun amalga oshirilishi zarur bo'lgan chora-tadbirlar bayon etiladi.

Kalit so'zlar: Ekologik madaniyat, talabalar, ekologik antropologiya, ishlovchi yoshlar, volontyorlar.

Аннотация: В данной статье рассматривается проблема формирования современной экологической культуры у молодежи. Освещаются сущность и основные особенности экологической культуры, меры, необходимые для ее развития среди молодежи, а также практические шаги по повышению уровня экологической культуры.

Ключевые слова: Экологическая культура, студенты, экологическая антропология, работающая молодежь, волонтеры.

INTRODUCTION

Currently, the primary goal of environmental education is the development of environmental culture as an essential component of the general culture of an individual, which determines a person's spiritual life, worldview, and behavioral patterns. In modern conditions, environmental culture is regarded not only as a set of ecological knowledge, beliefs, and values, but also as a system that shapes responsible attitudes toward nature and sustainable interaction with the environment. The formation of such culture plays a crucial role in ensuring the ecological stability of society, fostering conscious ecological behavior, and strengthening the moral foundations of human–nature relations.

LITERATURE REVIEW

The term “ecology” was first introduced into the scientific dictionary in 1866. This was done by the German zoologist E. Haeckel. He understood ecology as the science that studies the interaction of plants, animals, and their communities with the environment. There were also many definitions of ecology: “Ecology is a scientific natural history dealing with the sociology and economics of animals” (English ecologist Ch. Elton, 1937); “Ecology – the study of the structure and functions of nature” (American scientist H. Odum, 1959); “Ecology – the science of the laws governing the life of plants and animals in the natural habitat” (Soviet ecologist S. Schwartz, 1972). Subsequently, due to the problem of degradation and deterioration of the human environment, the meaning of the concept “ecology” expanded.

In place of plants, animals and their communities, humans and human society began to appear. A.V. Mironov defines ecology as a science that studies the relationship between living organisms (including humans) and their interaction.

Modern educational trends combine the term “ecology” with the term “culture.” What is culture? There are many definitions of this concept. In the most general sense, culture is understood as the historical features of



the development of society and humans, expressing the types and forms of organization of people's life and activity, as well as the material and spiritual values created by them. The concept of "culture" encompasses the totality of all traditions that determine the behavior of members of a particular community, including the specific features of these traditions in a certain time and place. Culture includes a system of values and ideas, expresses mental states that have real significance for society, and establishes specific conditions for the formation of personality ^[2]. J. Lotman defines culture as "a collection of hereditarily non-heritable information in the field of human behavior."

Ecological culture is a special type of culture characterized by a system of knowledge and skills in ecology, respect for all living beings and the environment, and a humane attitude toward them.

Ecological culture helps to understand the value of living nature, allows one to comprehend the ecological consequences of activities, and choose ways to minimize harm to the environment ^[3]. The problem of ecological culture was first raised by the famous researcher and thinker V.I. Vernadsky. He developed the concept of the interdependence of the biosphere and the noosphere and predicted that the further development of nature and humans should be built as a process of coevolution, that is, as a mutually beneficial unity. Cultivating ecological culture in a person consists of forming a conscious perception of the environment, a belief in the need for a careful attitude toward nature, the rational use of its resources, and an understanding of the importance of increasing natural resources.

Many scientists (D.V. Vladishevsky, V.R. Dushenkov, I.D. Zverev, V.A. Ignatova, B.T. Likhachev, A.V. Mironov, I.T. Suravegina, et al.) have studied the problem of forming ecological culture. In modern philosophical literature devoted to the study of environmental problems, the following definitions of the essence of ecological culture can be distinguished: as a process of preserving, restoring and developing the entire complex of socio-natural values (A.F. Likhodievsky); as human activity in nature, as a practical attitude toward it (N.G. Vasilyev); as a method of regulating the system of relations between humans and nature (N.N. Kiselev); as a feature of the interaction of society not only with nature, but also with the socio-historical environment (E.S. Markaryan). I.V. Tsvetkova gives the following definition: "Ecological culture is a process related to the assimilation, accumulation of knowledge, technology and experience, and their transmission from one generation to the next in the form of moral imperatives. At the same time, ecological culture is the result of upbringing, expressed in a person's ability to achieve harmony in their relationship with the environment." I.T. Surovegina considers ecological culture as a dialectical unity of knowledge, a positive attitude toward nature and real human activity in the environment. According to G.V. Vasyukova, ecological culture is a part of general culture, a system that regulates the relationship between humans and nature, providing for conscious orientation.

The interpretation of the essence of the concept of ecological culture presented by I.D. Zverev has the following qualitative features: enrichment of positive scientific and practical experience of human interaction with nature; awareness and confirmation of the priority of all forms of life as a condition for human existence; ensuring the comprehensive development of humans, their inclinations and creative abilities, and health in the context of optimizing the "nature – man" system.

V.A. Zebzeeva connects the process of forming ecological culture with the level of human interaction with the environment and introduces the concept of ecological deprivation, which implies limiting the satisfaction of a child's need to acquire ecological values recognized by society. Ecological deprivation is caused by the lack of satisfactory conditions for environmental education, insufficient emotional and affective connections with nature, and a lack of information about the environment.

N.V. Butenko understands the formation of the foundations of ecological culture in preschoolers as a process aimed at synthesizing the following elements: ecological knowledge, an ecological attitude toward nature, and a culture of environmentally justified behavior. This author identifies such components of ecological culture as cognitive (formation of knowledge, skills and abilities), emotional-motivational (formation of the ability to feel and perceive nature) and creative-activity (formation of a conscious and correct attitude toward nature and strengthening appropriate behavior in practical activity).

RESEARCH METHODOLOGY

The research methodology for studying the essence and content of ecological culture was based on collecting theoretical and empirical materials from scientific literature, official documents, and previously conducted environmental education studies. Data were obtained through content analysis of scholarly articles, comparative examination of ecological culture definitions, and review of educational policies related to ecological awareness. The collected information was analyzed using qualitative methods, focusing on identifying recurring concepts, thematic similarities, and differences in researchers' interpretations. Through systematic interpretation and comparison, the study determined key components of ecological culture, its developmental mechanisms, and its role in human–nature relations, ensuring the reliability and validity of the findings.

ANALYSIS AND RESULTS

Today, the clear manifestation of high culture and ecological culture is considered not at the level of their difference from social and natural phenomena, but in their harmony. Through this harmony, it is possible to achieve balance in nature and society, which forms a natural social system. Transforming nature into human existence and preserving nature creates the possibility of preserving society and humankind as a species.

Within the framework of this analysis of ecological culture, it should be noted that distinguishing ecological culture from general culture is of a scientific nature. In essence, culture is an indivisible and integral phenomenon.

From the point of view of cultural studies, ecological culture is considered a component of the culture of a certain society, including the complex of human influence on nature, and the means of spiritual and material assimilation of nature (knowledge, worldview, cultural traditions, values, etc.).

According to B.T. Likhachev, the essence of ecological culture is reflected in the unity of ecologically developed consciousness, emotional-psychological state, and utilitarian practical activity.

According to V.K. Nazarov, through ecological culture humanity influences nature and the environment in such a way that, by means of this influence, humanity's need for a high-quality lifestyle is satisfied. Through appropriate ecological consciousness, thinking and behavior, it transmits from generation to generation the ideas of a rational attitude toward nature.

Russian scientist Yu.I. Zelesskaya, emphasizing the importance of education and upbringing in the formation of ecological culture, defines it as a product of ecological education and upbringing aimed at a specific goal, and connects the presence of ecological culture in an individual with the level of their ecological upbringing.

V.A. Sitarov and V.V. Pustovoytov, defining ecological culture as a moral and cultural facet of human activity, note that this facet defines the relationship of humans with nature and includes interconnected elements: ecological consciousness, ecological attitude and ecological activity. The main element in this is environmental institutions responsible for the development of ecological culture at the level of public consciousness and, in particular, within the individual.

One can agree with this definition only on one condition: ecological culture should encompass not only the moral and spiritual aspects of human life, but also its practical aspects.

Thus, in modern scientific literature, two aspects of ecological culture are distinguished: material (all forms of human interaction with nature) and spiritual (ecological knowledge, skills, abilities and views).

Some authors, through their works devoted to ecology, ecological culture and culture, have explained the role of the ecosystem in the development of humanity, the role of humans in the development of the ecosystem, and how the relationship between humans and nature manifests itself in practice.

According to scientists approaching from the point of view of ecological anthropology, humans are an integral part of the ecosystem, and a person's attitude toward the ecosystem, as well as their understanding of the environment and ecosystem, influences their own development. The authors also discuss ecological culture, environmental awareness and the risks that environmental degradation can pose.

From a biological-anthropological point of view, the French anthropologist Georges Olive, discussing the relationship between humans and nature, tries to prove that the cultural environment is a cultural space that includes people and nature, people and society, and the relationships among people themselves. According to Olivier, ecological culture can be considered as the role of humans in nature or the place of nature in human life. In his work, A. Blake assesses the relationship between humans and nature from the point of view of ecological anthropology.

Many researchers present their basic views on ecological culture. According to them, the development of ecological culture among people for the sustainable development of humanity is of great importance in the fight against global environmental problems. In their work, these authors, by systematically studying the history of human interaction with nature, try to prove the influence of this interaction on sustainable development. At the same time, these researchers indicate the direction of the relationship between humans and nature and what the intended goals of this relationship should consist of ^[3].

At different times, scientists formed views on the theories of ecological culture and presented views on the role and significance of ecological culture in the sustainable development of society. Some authors have studied the theoretical aspects of the problem of ecological culture from the point of view of the role of the relationship between humans and nature in the problems of economic development.

The concept of culture can be studied from different perspectives. Currently, there are about 400 definitions of the concept of "culture," and behind the striving to define each culture lies a certain rational point of view. In this regard, a complete, unified definition of the concept of culture, taking into account its various aspects, has not been developed. From a philosophical point of view, "culture is the totality of all material and spiritual values created by humans during the socio-historical development of humanity and is a product of social development."

If we pay attention to the etymology of the word "culture" in our language, we can see that the original meaning of "culture" (Arabic – Medinan, urban, educated) denotes a specific method of human activity mani-



festated in the interaction of nature and people. If the word “madaniyat” in its original meanings denoted humanity’s influence on nature, for example, the cultivation of the land and the introduction of changes into it based on human needs, then later the word “madaniyat” began to acquire the meanings of upbringing and education. In later periods, culture began to be understood as the types of activities related to human civilization and their results. If we look at Russian and many other Western languages, the word “culture” is expressed by the words *kultura* (Russian), *culture* (English), *culturae* (French). We can see that the meaning of the word “culture” (Latin – cultivation, cultivation) also means, first of all, the cultivation of the land and the introduction of changes into it by humans for their own use. In both cases, it is understood that the words “culture” and “culture” have very close etymological meanings. That is, they indicate that humans directly influence nature and change it in their own interests. In the West, the use of the word “culture” in the sense of an intellectual property of human civilization dates back to the 19th century ^[1].

If we look at the etymology of the word “ecology,” it comes from the Greek word *oikos*, which means house, fortress, or the place where all creatures live, as well as the environment surrounding humans. The ecological environment is understood as the natural environment, the environment in which all living beings live, and the conditions influencing the vital activity of all living organisms. The ecological environment includes inorganic elements (air, soil, water, resources, etc.), organic elements (microorganisms, animals, plants, etc.) and humans. In the ecological environment, elements are in constant interaction with one another, and the relationship between them is dialectical and proceeds on the basis of the laws that make up the basic rules of ecology. In this ecosystem, humans are born, survive and develop, and only humans, unlike other living creatures, can influence this ecosystem by transferring its elements from one place to another, from one form to another, and even to the point of their complete disappearance ^[1].

Culture does not differ from nature; on the contrary, it exists inseparably from nature. If culture is a product of the level of human social development, then humans are a product of nature and a dynamic subject of social relations. Nature is the starting point of human development and the main driving force of its development. Nature is not only a product that can be used for living, but also the main means and the main condition of human cultural activity. The unity of humans and nature creates a cultural age, reflecting local identity, history and even a certain social appearance.

CONCLUSION AND SUGGESTIONS

Thus, culture is, first of all, the relationship between man and nature. Nature is not only the starting point of humanity’s creation, but also the environment and the conditions necessary for its survival. Without nature, a person cannot satisfy their physical and spiritual needs. For this reason, when people unite to create a product for consumption, they also give it a cultural meaning.

From this, it can be understood that ecological culture manifests itself in the interaction of a person with nature during their activity. Throughout its centuries-long existence, humanity has become accustomed to living with an underdeveloped ecological culture, without ecological morality and without activities aimed at preserving the environment.

It is also important to note that ecological culture does not encompass all aspects of ecological consciousness and behavior; on the contrary, it encompasses ecological consciousness and behavior characteristic of the masses that have taken root over the years.

In the spiritual essence of ecological culture, at its beginning, lies ecological consciousness. Ecological culture, at a certain level of development of the ecological consciousness of society, social groups and individuals, manifests itself in two forms:

- theoretical knowledge, including ideas, ideals, views, imagination, goals, values, norms, traditions, examples and stereotypes;
- socio-psychological elements of consciousness, including feelings, emotions, views, instructions, and theoretical and everyday consciousness ^[3].

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- 13.00.00 Pedagogika fanlari
 - 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
 - 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
 - 13.00.03 Maxsus pedagogika
 - 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
 - 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
 - 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
 - 13.00.07 Ta'limda menejment
 - 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
 - 13.00.09 Ijtimoiy pedagogika
 - 07.00.00 Tarix fanlari
 - 19.00.00 Psixologiya fanlari
 - 01.00.00 Fizika-matematika fanlari
 - 02.00.00 Kimyo fanlari
 - 03.00.00 Biologiya fanlari
 - 09.00.00 Falsafa fanlari
 - 10.00.00 Filologiya fanlari
 - 11.00.00 Geografiya fanlari



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