

SCIENTIFIC-PEDAGOGICAL BASIS FOR IMPROVEMENT OF ETHNECOLOGICAL CULTURE AMONG STUDENTS

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ABSTRACT

The article explores the concept of ethnoecological culture, its content, forms of manifestation of ethnoecological culture in the rational use of nature by the population, pedagogical system, features, didactic provision of its formation among students, especially students of higher education. The article also examines the main approaches to creating an educational environment focused on the formation of ethnoecological culture in the higher education system in line with the socio-economic needs of the society and the ethnoecological culture of the students.

Keywords: Education, higher education, student, nature, ecology, culture, ecological consciousness, ecological ethics, ethnos, ethnoecology, ethnoecological culture.

INTRODUCTION

One of the areas of rational use of natural resources in the world is the emphasis on the natural, ethno-ecological culture of the local population, especially the youth. An important challenge for future professionals is the ethnoecological culture that combines the skills, motivations, habits and prohibitions of the peoples of the world aimed at the balanced and sustainable use of nature.

The scientific use of existing natural resources in ensuring sustainable social and economic development in the Republic, the ethnoecological culture of future personnel is important in the rational management of the production sectors that are in line with the natural conditions and traditions of each region and promote their effective use. Because the future is directly dependent on the level of spiritual culture of future professionals. According to the "Strategy of actions" for further development of the Republic of Uzbekistan for 2017-2021 outlines the important tasks of "prevention of environmental problems that harm the environment, public health and gene pool" [1]. In this regard, scientific research, aimed at the rational use of natural resources and the prevention of socio-environmental problems, is based on the experience of local communities. The formation and development of ethnoecological culture in the younger generation, especially in the future, with the rational use of the educational system, is also an important pedagogical task.

Summary of the scientific problem.

On the importance of an ethno-ecological approach based on the traditions of the local population, along with modern innovative approaches to solving social and environmental problems, the President of the Republic Sh.Mirziyoyev wrote: "By relying on our peoples' centuries-old traditions of conserving nature and sharing common water resources, we can achieve truly great results." [2]. One of the key factors in this is the formation of a universal vision for students in higher education to focus on environmental issues. Currently, higher education programs should focus on integrating the environmental subject, the ecological

method of thinking, the ethnoecological outlook and, therefore, the provision of specialized environmental training related to the occupations of the students.” [3]

In the scientific literature, ethnoecology, in contrast to other sciences, “is not focused on a clearly defined object, but on all knowledge and culture as a whole. Therefore, it is impossible to achieve this goal by teaching it within a particular discipline. The purpose of this peculiar universal approach is to study the interrelationship of any object studied and its environment. Thus, the uniqueness of modern ecology is in its methodological specificity. “Environmental sciences cannot exist without systematic monitoring. According to UNESCO’s “Human and Biosphere” Program, environmental monitoring refers to an integrated system of observations, estimates and predictions of changes in the biosphere state under the influence of natural and anthropogenic factors ”[4].

In our opinion, in addition to the holistic system of environmental education and training, it is also desirable to teach a separate discipline at the universal level in order to form and develop the ethnoecological culture of students in higher education institutions. These disciplines, which provide an overview of natural phenomena, have a great opportunity to shape the ethnoecological worldview, to reveal the inextricable interrelation of all natural and social phenomena. Social and humanities taught in higher education also play a special role in shaping the ethnoecological worldview.

In our country, special attention is paid to further development of environmental consciousness and culture, which is an important subjective factor for maintaining a stable environmental situation, environmental purity and rational use of natural resources. “The most important issue is that we need to think seriously about improving the ecological culture of the population. ... this can be achieved by instilling a love for the Mother Nature in the hearts of the younger generation and a sense of belonging.”[5] In this regard, along with improving the state of environmental education in the country, the development and improvement of the scientific-theoretical basis of the tendencies of revival and development of the Uzbek ethno-ecological culture is an objective necessity.

A brief analysis of the works of other scholars on the subject. Research on the prevention and solution of environmental problems has always attracted the attention of the world scientific, pedagogical and philosophical community. In particular, foreign scientists J. Session [6] - the philosophical essence of human interference in natural processes, B. Commoner - the question of how modern technology and property damage natural resources, and A. Pecchei must protect nature in order to be a real humanist and modern person. Schweitzer has scientifically grounded the problem of "environmental ethics", A.Niss's concept of "radical ecology", and A. Ursul - the security and stability of environmental problems. G. Conklin (1954), who later introduced the term ethnoecology (Greek ethnos - folk, oikos - home, shelter, logos - word, doctrine), followed by I.I. Krupnik (1989), R.F. Its (1991), I. Scholars such as Jabborov (2008) and R. Ballieva (2003) view ethnoecology in a broader sense as an interdisciplinary scientific study that examines the interconnection of various ethnicities with nature, the traditional culture of its use.

Scientists such as N.Abaev, K.Gerasimova, A.Jeleznov, N.Moiseev's idea of "ecological imperative", A.Sychev - historical transformation of human moral responsibility to nature; V. Volchenko - the interrelation of science, philosophy and religion in the formation of 21st century worldview and ecology, A.Abuzaid - ecological functions of ethics, K. Ermilov - researches in various directions on the ecology of technogenic civilization. Among them are D.

Kalabukhov [7] - his research on the cultural-anthropological basis of ethnoecological culture and the conditions for its implementation.

Methodological, socio-pedagogical, philosophical and pedagogical, cultural and ethical issues of ethnoecological culture A.K Aytmatov [8], T. Kuyliyev [9], S. Davletov, X. Djurakulov, B.N. Omonov, M.Primov, S.S Sanginov, A.T. Kuldoshev are reflected in the research.

Scientific novelty of the article

Ethnoecological culture reflects the level of development of the future expert's rational attitude to the environment and represents a well-established symbiosis of knowledge, the assessment and regulation of natural processes, the creative approach to any task in this regard, and the implementation of a plan according to the situation. The ethnoecological culture of students also envisions aesthetic and axiological approaches to nature. This article explores the need-based, cognitive, organizational, organizational, and ergonomic aspects of the main, interconnected structural components of the ethnoecological culture of students. The article also focuses on the restoration and development of students, taking into account the needs of students in elements of ethnoecological culture, the broad involvement of cultural institutions in the student's enjoyment, the improvement of the institutional system of ethnoecological education, and their quality. modern pedagogical conditions of getting to new levels.

The object of the research is the socio-pedagogical aspects of the development of ethnoecological culture in students of higher education.

The research used comparative-critical study and analysis of problematic political, philosophical, sociological, psychological, and pedagogical literature.

Results and case studies

Observing the links in the system "Nature - Man - Society - Culture - Civilization" implicitly addresses environmental issues. Acquisition of ecological problems plays an important role in the formation of a modern specialist, his civil qualities, and promotes the formation of an active life position [10].

The teachers of special disciplines at technical universities have a special responsibility for the environmental readiness of technical professions. Almost all of the environmental cataclysms that occur today are caused by anthropogenic factors [11]. Recently, special courses on environmental ecology have been included in the curricula of technical universities that address environmental characteristics of activities in the relevant occupations [12]. At the moment, the national educational program adopted in our country is aimed at staff training and fully meets international standards and requirements. This is a positive phenomenon but not enough to shape a full ethnoecological culture. For example, in the textbook "Ecology" by Kh.T.Tursunov and T.U.Rakhimova the moral and ethical issues of ecology were ignored. Thus, while Part 3 of the handbook describes in detail the legal, organizational and economic framework for environmental security and sustainable development, environmental ethics, which are a key component of ethnoecological culture, are not included in the plan [13]. At the same time, the environmental problem is beyond the scope of the major special courses. More time should be devoted to these disciplines to directly address environmental issues. Such an approach would allow for a more comprehensive understanding of the technical specialties with ecology and the integration of environmental knowledge and skills into professional competence.

The formation of the ethnoecological culture of students concerns both the rational field and the emotional sphere. The worldview, which is part of the culture, is formed in the process of spiritual and practical development of the world. A learning objective can be considered

achieved only if the student not only acquires the set of knowledge set in the curriculum but also has the need to complete it independently and has acquired the skills to work independently. Inclusion of environmental issues into the topic of student research is particularly important in the formation of an ethnoecological culture of the specialist. In addition, all universities in the country now have all the facilities to coordinate the work on the formation and development of the student's ethnoecological culture as well as the establishment of ethnoecological centers under the guidance of leading teachers and active students.

The process of formation and development of ethnoecological culture in universities is not complete. A graduate of the university will have a solid foundation in environmental education, both general and private, with the basic principles of environmental education, with the skills to work independently. The ethnoecological composition of a person's culture develops throughout his life. The main sphere of its development is the labor and living relationships of man.

Highly qualified specialists must possess ethnoecological thinking. This is his creative ability:

- to look at the objects of their creative activity in the environmental connection with the environment;
- accurate monitoring of the environmental impacts of their work in the near future;
- the need to comply with such rules as modifying its impacts to improve the environmental situation, or at least minimize environmental damage.

These rules should not be merely technical requirements for the results of work. They should become the guiding principles and moral norms that prohibit unethical behavior for an expert. First of all, the society hopes not only to have a highly educated specialist, but also to have a high level of professionalism, but also a high level of community culture, including the most important aspect of the universal culture as a system. After all, in any society, systematic education is essential in the transformation of the socio-biological individuality, natural abilities, theoretical knowledge, practical skills, and skills that are based on hereditary and reflective abilities. In particular, environmental education and upbringing, the object of which is the system of natural and social relations within the human body, [14] that is, the formation of its inner spiritual world. In this context, the system of environmental education and training is to show that the root causes of environmental crises are not the technical and technological development of society, but the moral crisis of the individual.

Second, the university should place a major emphasis on global education, which should also focus on environmental issues. Higher education programs should focus on creating a holistic, systematic view of the world and the subject of ecology, a way of developing an independent environmental thinking, environmental outlook, and a sense of the world, and to provide specific environmental training related to future professions.

Thirdly, the task of forming a systematic vision of environmental problems should include general education as well as humanities and sociology. Because the formation of ethnoecological culture has a great potential for full disclosure of all natural and social phenomena.

Fourth, it is necessary to devote additional time to specific disciplines in order to integrate environmental issues directly. This approach, in particular, allowed for a more complete understanding of the technical sciences' relationship with ecology and the integration of environmental knowledge and skills into professional competence.

Unfortunately, in recent years, “the traditional rules of ethics of our ancestors in the area of nature management have been forgotten. According to these rules, the blame for wasting water and land was considered a grave sin. [15]

One of the most important tasks of today is the development and implementation of various environmental measures through the promotion of environmental education and environmental awareness among the population. In other words, it is necessary to further improve the spiritual and moral foundations for enriching the ethnoecological culture of students. It should be noted that a number of normative documents, resolutions and decrees on environmental education were developed and widely used in the system of continuous education on the initiative and cooperation of the State Committee for Nature Protection, the Ministry of Public Education, Higher and Secondary Special Education of the Republic of Uzbekistan. In particular, paragraphs 2.15 and 2.16 of the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 469 of October 20, 1999 set the task of the Ministry of Public Education and the Ministry of Education and Science to create and coordinate the “State Standards of Environmental Education” and the “Concept of continuous environmental education”. This issue was discussed in detail at the several joint meetings of the State Committee for Nature Protection, Ministries of Public Education and Higher and Secondary Special Education and appropriate decisions were made. As a result of these measures, the following areas have been identified during the implementation of several directions of implementation of the environmental education system in Uzbekistan:

- Integration of environmental education into sustainable education systems (socio-economic aspect);
- education of the population on the basis of enhancement of the ecological culture (aspect of ecological culture);
- understanding that environmental awareness is a component that determines the capacity of a professional involved in any professional activity [16].

In order to sustain these areas in the education system, it is important to focus on training environmentalists. There is a significant growth in the dynamics of the work carried out in the Republic, in particular, the expansion of efforts to train professional environmentalists in various sectors of the economy and industry. However, we have reason to believe that there is still no international educational institution focused on environmental education in the Republic, which impedes the improvement of the active educational system. It is well known that this area of education is not concentrated and does not allow the professional training of highly qualified specialists, such as ecologists, economists, auditors and managers, who specialize in environmental management and environmental management. This also has a negative impact on the quality of the environmental situation forecasting, environmental design and expertise.

At the same time training of ecologically trained pedagogues, delivery of ecologically educated specialists to various branches of economy of the country is not in demand. So far, such specialists are being trained at other faculties of higher education in the fields of natural-geography, chemistry, biology and environmental profile. In short, perfect environmental education today is a requirement of the time.

The essence of environmental education is the preservation of natural stability through the interplay between nature and society, the study and implementation of natural and social laws that link them. Environmental education gives a person:

1. Contains a complete picture of man's nature, environment, and biosphere;

2. Promotes a deeper and broader study of science;
3. It helps them to understand that there is a regular relationship between nature and man. It nurtures in the spirit of a conscious attitude towards nature;
4. It creates conditions for conscious choice of profession.

The content of environmental education is, **firstly**, a system that contains a certain amount of environmental knowledge, and it is imperative that everyone, no matter what their specialty, be aware of, and **secondly**, some private, in-depth knowledge of ecology. It is desirable for specialists to be trained. Environmental education is a component of general education and should be of continuous nature. Eco-friendly materials are taught to students and students at no extra time, and the systematic delivery of such information by students and students in the formation of environmental culture has a positive impact on the formation and development of environmental culture.

Ecological education is integrated into public life in addition to formal education through family (parent), kindergarten, neighborhood, primary and general secondary schools, academic lyceums, vocational colleges, higher education institutions, retraining institutions and other institutions. are some of the most important links in the conservation of lost wildlife traditions and customs. Each stage has its own peculiarities in which the material to be taught should be taught to the students without deviating from the general principle of didactics.

Environmental education and training should be interdisciplinary and interdisciplinary because, **firstly**, environmental science encompasses all the disciplines; and, **secondly**, all the sciences contain environmental materials. Therefore, in the future, there may be an integrated environmental course combining natural sciences. An integrated course in ecology provides students with a holistic knowledge system.

Environmental knowledge is content and character: scientific, practical, educational. *Scientific environmental* concepts are primarily concerned with the study of certain disciplines: biology, chemistry, physics, mathematics, geography, astronomy, cybernetics and more. *Practical knowledge* is applied to the study of applied knowledge in labor, geography, drawing, and natural sciences. Educational direction: formed in the study of labor, aesthetics and other disciplines. Environmental education is mainly addressed in the system of general secondary education, as all children are educated. In the next stages, the young people will progress to different levels of education. Environmental education in higher education is also done in two ways:

- a) by studying all general education subjects;
- b) by studying special environmental courses.

Ecological education is the conscious use of nature throughout human life from the moment of its introduction to nature, education of young people on the basis of psychological, ethical, and respectful traditions and customs of our people, their nature, It is to instill love for its various riches, to teach it to be economical, to increase its natural riches, to cultivate gardens and flowerbeds, to cultivate good qualities in its hearts.

The purpose of environmental education is to educate and educate a person who knows, conserves, conserves, considers natural resources and natural resources, enriches nature, adds beauty to beauty, and knows social and natural laws. At the same time, environmental education brings good results. In our nation such proverbs such as "plant a tree, plant a tree", "plant a tree, plant a hundred years of sesame," "cut one, plant a dozen", "leave a good garden" are not justified. plays an important role in shaping the ecological consciousness of people.

The main task of environmental education is to protect the environment by creating a generation with sufficient environmental knowledge to engage people in nature and events, explain the causes of human and nature problems, find solutions and solutions. to increase. The tasks of environmental education are:

- the laws of the development of society and nature, the deep study of the relationship between them and, on this basis, the upbringing of a modern person;
- to bring up a generation that knows the ecological state of various natural territories and draws up an ecological plan for the future, in the direction of socio-economic planning and production forces;
- to educate young people who are committed to preserving the nature and wealth of the various groups, categories and classes within each person, society and society;
- to explain to members of society the place where they live in the fulfillment of their social, cultural, religious beliefs and traditions, the beauty of the valley, hills, mountains, their role in the life and health of the human being, and to encourage the younger generation to love nature.

In order to fulfill the above tasks, kindergarten teachers, school and university teachers should be engaged in teaching and learning about the natural and environmental situations in which they live, through the use of interactive teaching methods, games, and movies as much as possible in explaining their teaching subjects. [17].

The most important part of the ongoing reforms should be educating young people in the spirit of love for the Motherland, its rational use of natural resources, and the preservation of the environment as the apple of the eye. Unfortunately, the amount of hours devoted to environmental subjects in the curricula of universities of the country is inadequate. In addition, some universities have been excluded from the new curriculum of "Economics of Nature Use", which had previously been taught. Taking into account the seriousness of the environmental tension in Uzbekistan, it would be desirable to study Economics and Social Ecology in the curriculum of economic universities and economic faculties. In addition, it is time to train economists-ecologists or environmental managers together with engineers-ecologists, chemists-ecologists, biologists-ecologists. Expanding the ecological knowledge of young people and providing them with modern knowledge in this area is important for the formation and development of their ecological culture. For this, sufficient attention should be paid not only to the education system but also to other means of acquiring such knowledge, including the provision of environmental information through press releases. From time to time, special resources like the bulletin will be published, which will publish environmental information to some extent reflecting the cities, industries, air, water sources, soil, flora and fauna, and damages to them. Such information would help young people and the entire population know how the environmental situation in a particular region is changing and make certain conclusions about the environmental damage to some of the business executives and executives.

CONCLUSIONS AND RECOMMENDATIONS

From the above, the following conclusions can be drawn:

1. It is understood that the development of all areas of our social life, in particular the ethnoecological consciousness and culture of the students at the level of modern requirements, is essential for the future of human civilization;
2. The organization of cultural and educational activities aimed at the formation and development of ethnoecological culture will play a positive role in drawing the attention of the

people in this direction and will give additional impetus to the environmental activities carried out by the authorities;

3. Given that family is one of the key determinants of human development, life itself requires that students give greater attention to the formation and development of ethnoecological culture, and the environmental aspects of family traditions and customs.

4. At each stage of the continuous education system it is important to understand that the establishment and strengthening of a well-thought-out and continuous system of environmental education is one of the urgent requirements of the present time.

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