



THEORETICAL AND METHODOLOGICAL ISSUES OF USING SOCIAL ECOLOGY IN EDUCATING NATURE CONSERVATION SKILLS IN STUDENTS AND YOUTHS

Xojanazarov Uktam Eshtemirovich

Head of the Department of Botany and Ecology, Doctor of Biological Sciences, Professor at Tashkent State Pedagogical University named after Nizami, Uzbekistan

Qaraxonova Lobarxon Musaxonovna

Head of department (PhD), senior researcher at the National Institute of Educational Pedagogy named after Kari Niyazi, Uzbekistan

ABOUT ARTICLE

Key words: Nature, society, ecology, ecological culture, ecological consciousness, social consciousness, civil society.

Received: 14.08.2024

Accepted: 19.08.2024

Published: 24.08.2024

Abstract: The development of society, the economic development of our country depends to a large extent on the educational system and its youth spirituality, the formation of their knowledge level. The educational process based on the didactic unity of education and upbringing and all its links Formation of spiritual values along with modern sciences is important in education of young people who meet the requirements of the times.

INTRODUCTION

Nowadays, this word is often mentioned when talking about the unfavorable conditions of the surrounding environment. At this point, it is necessary to clarify the meaning of the concept of "social ecology". Thus, social ecology is a scientific science that studies the relationship between society, nature, man and the general living environment, human beings through experience and is generalized from a theoretical point of view, teaches a person not only to preserve the living environment as it is, but also to improve himself. is a science. Social ecology is a scientific discipline that studies the relationship between society, nature, man and his living environment in the context of universal problems, i.e. as a part of the problem, which means not only preserving the human living environment as it is, but also improving its natural and social essence. is a teaching science. Social ecology is a new scientific discipline formed in the course of the incomparable development of science in our century. Man is in contact with nature both physically and spiritually. It is natural for him to be in constant contact with nature and in the process of changing matter in order to maintain and live in his life.

The environment in which humans live is the biosphere. But he brings many unnatural factors into this environment with his own hand. A person cannot always imagine that such factors will ultimately have a negative effect on the whole psyche. Man, who in the recent past has been an interlocutor with nature and its admirer, is now becoming a factor accelerating its protection at almost every step.

Until the 19th century, it was considered that nature is God's eternal gift to man, and the wealth given to serve man does not allow it to collapse with the growth of human domination over nature, and as a result, the product given to man literally becomes rich. However, in the middle of the 19th century, the man, denying the law of nature with his intelligence, came out with the militant slogan "we will not wait for nature's favors. We will not subjugate it to ourselves" (I. Michurin), on the threshold of the 21st century, it left its saddest traces all over the world. left One of the victims of such a slogan fell upon the peoples of Central Asia. This is definitely the tragedy of the island.

Ecology came into being as a biological science due to the need of the science of biology. Ecology has evolved and by the mid-1960s, a hundred years after its inception, it had almost changed the conditions of its inception. In ecology, the balance in nature, rather than natural processes, rather than researching the phenomena taking place in it from the point of view of "society-nature" interaction, is in the forefront.

Now ecology has come to the conclusion that most of the imbalances in nature are the result of the place and role of man in society in relation to nature. The term ecology was first introduced to science in 1866 by the German biologist Ernst Haeckel. According to Haeckel, the word Ecology means "the science of the home and of one's habitat" according to its content.

It is known that at the end of the 19th century, especially at the beginning of the 20th century, great scientific and technical revolutions took place in the world, and this process is still in full swing today. This process, in turn, shows that the economic activity of a person has been widely developed in every field. This situation, in turn, draws attention to environmental problems, human production activities, the heat regime and radioactivity of our planet, extreme pollution of the waters of the world's oceans and reservoirs, drinking water reserves are decreasing not every day, but hourly, the land is expanding rapidly, returning to the biosphere. the release of many unprocessed biochemical substances, the negative impact of environmental factors on the physical and mental conditions of people, especially the negative impact of this situation on the human gene pool is clearly visible.

Social ecology became an object of scientific research only in the 20th century.

In fact, by the 19th century, D.P. Marsh began to study various forms of destruction of the balance of nature by man and developed a scientific program to maintain the balance of nature. In particular, one of the French geographers of the 20th century, P. Vidal, De Da Bgash, JBryun, E Marton developed the concept of human geography and gave a detailed analysis of how, in which ways and for what reasons, the human being is related to the origin of environmental problems on our planet.

In the works of Dutch and French scientists of the 20th century (L. Favre, M. Sour), in the works of Russian scientists A. A. Grigorev and I. P. Gerasimov, the extent to which humans affect the geographical landscape is convincingly proven with concrete facts and on the basis of demonstration. A number of scientific and practical recommendations have been made regarding the possibility of preventing such tragedies.

Russian biologist A.N. Pavlov's scientific research, as a result of the development of geochemistry and biogeochemistry, the possibilities of human activity to serve as a powerful geochemical factor led to the beginning of the new geological ERA-Anthropogenic era and the scientific foundation of the new geological era-psychozoic era by the American scientist Ch. Shuherdt. predicts the origin.

According to V. I. Vernadsky's scientific teaching on the biosphere and its transformation into a noosphere, a new scientific worldview of human social activity should be focused on the geological consequences of the human worldview.

Social aspects of ecology should be studied in detail in the course of teaching history and historical geography. Especially in the analysis of ethnic groups and the natural environment, as well as socio-economic, social groups and the environment surrounding them, specific and contemporary requirements are imposed on social ecology.

The founders of the Chicago social school, R. Park, E. Burdgress, R. D. Mackenzie, in their discoveries about social ecology, laid the foundation for the first laws of ecology - that is, the new social ecology. R.D. Mackenzie showed in his support that the environment surrounding a person and the fate of various social groups depend on how scientifically developed the mechanism of economic competition is.

The subject and status of social ecology is a subject of serious debate. If it is perceived as a scheme of the environment that surrounds us, otherwise it is understood as a mechanism of social interaction of society with its surrounding environment. In another case, in social ecology, we consider man as a factor affecting social ecology in his biological form. However, despite this, ecology explained not only naturalists, but also representatives of humanitarian sciences to a new theoretical approach to ecology, and the need for representatives of various disciplines to have a new theoretical approach and methodological orientation to the issue, both theoretically and practically. Such a scientific approach to the issue, in turn, led to the formation of a new ecological development. As a result of the systematic approach of ecologists to the issues, they see the earth's biosphere as food for ecological thinking for humans, they look at the environment surrounding humans and human activities as a single whole system - "Society-Nature", revealing the influence of mankind on the balance of the natural ecosystem, and the management of humans and nature. and shows that the rational cooperation of man and nature in this process is scientifically based and a vital necessity.

Ecological thinking, recommending its expression in various options, requires further improvement of previously recommended technology and production options. One of such options is ecological pessimism and alarmism (English alarm-anxiety), based on this principle, the main cause of the ecological crisis is the consequences of scientific and technical progress. Developed by B. Commoner. Studying the social factors of ecology, in turn, leads not only to the exploitation of nature and a sharp reduction in costs, but also to the relative increase of material income while restoring the ecosphere, and at the same time to the expansion of production and the technique of technically justifying this process, planning the process of industrial and nature use and the need for control is also scientifically justified.

The development of ecological economy creates new valuable humanitarian tasks for humanity. Many scientific-methodical studies have been published on the preservation of the ecosystem, the relationship to the Earth, the careful attitude towards the living being, the preservation and enrichment of it with special attention.

Today, ecological ethics is becoming a process that permeates the activities of scientists all over the world. For example, a strong inclination towards environmental ethics is attracting scholars from different ethnic backgrounds. For example, the American ecologist O'Leopold was passionate about nature ethics, while the works of K. E. Tsiyalnovsky paid particular attention to space ethics." Russian biologist D. P. Filatov was a scientist who was very devoted to the ethics of living life in his works.

The positive attitude of man to the space surrounding his living environment in all regions of our planet requires conducting theoretical and practical activities on the basis of clearly developed scientific program in international cooperation, commonality and interstate cooperation.

Articles 50, 54 and 55 of the Constitution of the Republic of Uzbekistan regarding the protection and use of natural resources and the protection of the natural environment have been specifically reviewed. For example, Article 50 of our Basic Law states that "citizens are obliged to treat the environment with care."

In Article 54, the Owner owns the property at will. It is used and disposed of. It is stated that the use of the property should not affect the ecological environment, should not damage it, should not violate the rights and interests of citizens, legal entities and the state protected by law.

Article 55 states that land, underground resources, water, flora and fauna, and other natural resources are national resources, which must be used wisely and are protected by the state.

Speaking about the environmental problem, the head of state emphasized that "the problem of ecological security has already gone beyond the national and regional framework and has become a national problem of all mankind." Here, the fact that ecological responsibility has a universal character is shown.

Nature protection in our country is carried out by the Nature Protection Committee of the Republic of Uzbekistan. For example, the Tashkent City Nature Protection Committee is directly subordinate to the Nature Protection Committee of the Republic of Uzbekistan and is accountable to the Oliy Majlis.

It should be noted that due to some ecological problems facing our independent republic, dozens of laws on nature protection have been adopted. The nature protection committee of Tashkent city works based on the Constitution of the Republic of Uzbekistan, laws of the Republic of Uzbekistan, decisions of the Oliy Majlis, the Presidential Committee of the Republic of Uzbekistan, decisions and decrees of the Cabinet of Ministers.

Tashkent follows the Regulations on Nature Protection Committee. The Law of the Republic of Uzbekistan on Nature Protection, adopted on December 9, 1992, plays an important role in nature protection. This law defines the legal, economic and organizational basis for the preservation of natural environment conditions, rational use of natural resources. The purpose of the law is to ensure that the relations between man and nature develop in a harmonious balance, to ensure the protection of ecological systems, natural complexes and certain objects, and to guarantee the right of citizens to have a comfortable environment.

The Law of the Republic of Uzbekistan on water and water use was adopted in 1993. This law consists of regulation of water relations, rational use of water for the needs of the population and national economy, prevention and elimination of harmful effects of water from evaporation, pollution, depletion, improvement of the condition of water objects.

The ongoing world arms race, production, storage and testing of atomic, chemical weapons and other types of weapons of mass destruction are extremely dangerous for the human environment. Now, at the beginning of the 21st century, the development of science and technology is developing rapidly. The geographical and political structure of the world is changing. In such conditions, the problems of regulating the impact of man on the biosphere, harmonizing the interaction between social development and maintaining a favorable natural environment, and achieving balance in the relationship between man and nature are becoming more and more urgent.

The international community has already recognized the sanctity and inalienability of human rights not only to life, but also to moderate environmental conditions necessary for a full and healthy life.

Until recently, cotton occupied almost 75% of Uzbekistan's arable land. In no other country in the world had the cotton monopoly risen to such a high level. This situation has led to the weakening of the land, a decrease in soil fertility, and an increase in the processes of soil deterioration and erosion. Heavy pollution of the soil with all kinds of industrial waste and household waste poses a real threat.

When it comes to the role of a person in the life of the society and his participation in its development, we should make extensive use of the masterpieces of the Holy Qur'an, the lessons of hadiths, and the scientific heritage of our great scholars who came from Movaraunnahir. For example, in the Surah "Insan" of the Holy Qur'an, it is said:

"We have shown the way to man. Let him be thankful or disbelieve" (verse 3)

Many verses of the Qur'an state that man has free will and is responsible for his actions. "If a person spreads evil in the society in which he lives, if various defects appear in his life, he himself is the cause of all this." It is said in Surah Rum: "Because of the occupation of people, evils occurred on land and sea" (verse 51).

People who have bad qualities that are not suitable for a human being will not receive the guidance and mercy of Allah. God's guidance is given to those who have good qualities and beautiful human qualities. It is said in Surah Taghobun: "Whoever believes in Allah, Allah guides his heart" (verse 11).

In the scientific legacy of our great scholar Abu Rayhan Ibn Ahmad Beruni (973-1051), the human problem occupied a central place. Beruni glorified the dignity of a person, drew attention to the fact that people's beliefs and administrations are different, and confirmed that the perfection of world culture was created as a result of this diversity. Beruni says that people bring unhappiness for 3 reasons:

1. Man is the most classic among the created creatures on earth. But people, because of their hotness, stare at what is in each other's hands. This, in turn, causes social unrest;
2. valuing one's faith, sect, and tribe over others opens the way for conflicts among people;
3. Superstitions and unfounded beliefs delay the improvement and maturity of humanity and cause misunderstandings.

Our scientist attaches great importance to the inner and outer purity of a person, and emphasizes that the key to inner purity is faith and good intentions, and being morally beautiful depends on each person's taste.

It should be noted that: in order to increase the efficiency of the science of "Social ecology" with the courses of biology, geography, chemistry, history, personality and society taught in the school course, if it is carried out without an integrated approach, then the education received from social ecology will have some good results both theoretically and practically. is natural. In addition, on the side of the "Young ecologists" circles, which are active in our schools and the members of this circle", in the "Ekology" wall newspaper, which is published twice a month, there are activities dedicated to specific topics based on the materials of the periodical press and various excursions organized by the members of the "Young ecologists" circle and We are sure that these activities are reflected in the photocards, which are of great theoretical and practical importance to the students in the school. The world's largest aluminum plant waste in the city of Mirzo Tursunzoda of the Republic of Uzbekistan has a negative impact on the territory of the Denov district of the Surkhandarya region of neighboring Uzbekistan, and the fact that its waste on the road of large vehicles causes terrible irreparable damage to the health of the local population, and to the animal world and nature, regardless of the field of education. in the process of being the center of attention of every pedagogue and, if possible, taking an integrated approach to the study of each topic, it requires our students to systematically and actively form the concept that it is the sacred duty of every citizen to preserve the Mother Earth - the environment and

preserve it for the next generation in its beauty and purity. This is the demand of the times and the sacred duty of every pedagogue.

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