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## **PROBLEMS OF FORMATION OF ECOLOGICAL CULTURE IN THE CONTEXT OF ECOLOGICAL GLOBALIZATION**

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***Abstract.** Today, one of the determining factors in preventing the ecological crisis is the ecological and legal education, culture and spirituality of the population, especially the younger generation. The article provides information on the possibilities of developing ecological culture in the context of ecological globalization.*

***Keywords:** globalization, ecology, Ecological culture, ecological situation, ecological safety, integration, ecological consciousness, concept*

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### **INTRODUCTION**

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Humanity's relationship with nature has been going on since the time of its struggle for survival. The continuation of human activity on the globe gradually changed nature, giving it a new look. The process was based on positive relationships in the early periods of its inception. Nature began to give man its contribution, and man his worthy contribution to nature. The relationship began to manifest itself as a worthy expression of cooperation between the two countries. Over the years, centuries, and millennia, a peculiar culture began to form, which man gradually demands from nature. This culture has brought unprecedented opportunities to man, many losses to nature. On the one hand, nature has become more refined and beautiful, and on the other hand, it has begun to move towards an unprecedented negative crisis. At the end of the nineteenth century, the term ecology came into use, and new ecological views were formed. In the first half of the 20th century, environmental relations went off the rails and became global, and the normative consumption of the man-society-nature formula increased dramatically. As a result, environmental globalization has become increasingly important. In this regard, the scientific and theoretical substantiation of the possibilities for the development of ecological culture has become an urgent task of the social sciences. Various aspects of the topic, including the increased need of society for human ecological culture, the aggravation of the environmental situation, the changing nature of environmental relations, the global nature of environmental problems, have greatly increased the attention of specialists to the topic, many scientific and theoretical works have been created. For example: towards

the globalization of environmental relations, I.Arsentieva, R.S.Gaisina [2,3], the role of religious values and education in the formation of ecological culture B.Omonov, F.Kilychev, O.G.Tilavov, G.A.Ochilova, H.Sh.Nomozov, IO.KH .Manzarov, B.A.Achilov [4, 5, 6, 8, 12], resources on the problem of water scarcity and ecological globalization B.Omonov, S. Are analyzed in Mamashakirov's research [7,9]. Historicism used such logical techniques as analysis, synthesis, generalization, and comparison in highlighting the essence of the topic. According to the style of historicism, the stages of the development of ecological culture take place in interaction with nature from the very beginning of human life. Ecological culture is a process that develops in constant motion in the process of human activity, according to certain signs, a component of social culture. The formation of human ecological culture is becoming an important priority in global society. The geopolitical processes taking place in the world have also had a special impact on environmental relations. In some regions, the environmental crisis has been growing, having managed to cause serious damage to human life and the mechanisms of nature development. The intensive spread of the environmental crisis indicates that, on the one hand, it exhibits the property of objectivity, and on the other hand, it is the result of subjective unrealistic human relationships. This puts the formation of a universal ecological culture on the agenda. Although the formation of an ecological culture for a person constitutes the structure of objective relations, the global nature of international geopolitical processes ensures the consolidation of subjective relations in the structure. The expansion of the ecological crisis has shown the need to preserve human life and preserve nature. In the conditions of antiquity and the Middle Ages, the possibility of implementing measures covering the territories that caused the environmental crisis, in the context of individual state borders or regions, was in a slightly simpler form. For example, problems such as creating new forests instead of burned ones, preventing others from approaching epidemic areas, clearing areas affected by floods and floods, feeding lands that have become unusable, and developing wetlands were a simpler process. For this reason, environmental problems have not reached a global level. Irrigation of water, soil, and atmosphere became relevant in those days. The formation of the ecological culture of the population has become a normal process This provided an objective basis for the level of formation of ecological culture. By the time of globalization of environmental problems, the environmental crisis began to acquire international significance. Environmental problems in other regions have also begun to directly affect the second or entire cross-section of territories. For example, the “corona virus”, which spread in China at the end of 2019, spread to all regions of the world in 2020. The countries of the world, although they took measures to prevent the mass penetration of the virus into their territory, could not get out of the hudasi. The problems caused by the erosion of the Azanian formation cannot be prevented, affecting all areas, regardless of which area of the earth's crust. The growing above-normal climate warming is of concern to the international community. The risk of intensive melting of glaciers is increasing. Desertification continues in many regions of the world. The environment is deteriorating day by day. These manifestations of environmental problems objectively affect other regions. The population did not just look at these problems either. He seeks to take measures, but the prevention of the objective impact of environmental problems is not achieved by the actions of one or more regions. This makes it possible to find a solution based on the joint actions of the international community.

The fact that one of the main ways to overcome environmental problems is for a person to achieve his ecological culture through its proper formation has been reflected in the scientific literature. Of course, such problems cannot be solved only by administrative means, which can be achieved by educating the younger generation in the soul of love for mother nature, a sense of belonging to her [1;318]. Accordingly,

it is important to effectively use the opportunities for the development of ecological culture. Opportunities for the development of ecological culture are realized on the basis of objective conditions and subjective factors. Interpretation of the content of these objective conditions and subjective factors, analysis of the nature and extent of its impact allow, firstly, to highlight the dynamic features of ecological culture and the specifics of patterns in it. Secondly, this approach serves as a theoretical basis for determining the degree of formation of the model of ecological culture in a particular society. The objective foundations of the development of ecological culture are at the heart of: natural, economic, political, social, cultural conditions.

The subjective factors of the development of ecological culture include: political, legal, moral, religious, aesthetic, and labor education. A person matures as a person in the process of upbringing. Subjective improvement of human intelligence gives more results than objective development. According to the principle of subjectivity, a person becomes a professional. That is why the role of education in the formation of human ecological culture is extremely great. Environmental culture is improved in the process of education. The formation of an ecological culture cannot fully develop only with the mastery of environmental knowledge. Its development requires comprehensive coverage. On the basis of environmental knowledge, a person develops ideas about nature and the environment, scientific and practical skills of their emergence, and a way of thinking about environmental areas of overcoming. There are positive developments in practical activities to solve environmental problems. But today, the processes of environmental globalization show that satisfaction with environmental knowledge alone cannot be fully effective. Ecological culture shows that for full-fledged development, a person needs to master political, legal, moral, religious, and aesthetic knowledge. Because it is more important than ever to take into account the legal and moral foundations, political, religious and aesthetic consequences of the escalation of environmental problems. When knowledge and skills in these areas of ecological culture are not formed and are not transferred into practical activity, it is impossible to fully develop them. In the new millennium, the provision of measures for the Integrated development of ecological culture has already been among the priorities.

And in this regard, the work on the formation of ecological culture among the citizens of Uzbekistan is carried out systematically. In order to instill environmental knowledge from a young age, the educational literature of all educational institutions includes knowledge, concepts about the environment and its conservation, and topics about the dangers they pose. In particular, in the articles and norms on ecology reflected in the updated draft Constitution of Uzbekistan: citizens are obliged to take care of the natural environment (art. 62), land, subsoil, water, flora and fauna and other natural resources are national property, their rational use is necessary and they are protected by the state.

Land may be privately owned on the terms and in the manner prescribed by law and ensuring its rational use and protection as a national treasure. (Article 68), which is being strengthened, serves to enhance the ecological culture of our citizens.

Instead of concluding, it should be noted that the prevention of environmental problems depends on the formation and development of human ecological culture. The possibilities for the development of human ecological culture are realized on the basis of objective conditions and subjective factors. Accordingly, the following conclusions can be drawn: firstly, when educating people based on the historical heritage of ecological culture, the directions of the impact of objective and subjective conditions are a multi-stage, complex process; secondly, ecologization manifests the relatively independent development of social, economic, political, legal, spiritual and moral spheres in society; thirdly, it is natural that, although the

development of ecological culture is an objective phenomenon, the role of the human factor in it increases; fourthly, the study of the history of ecological culture, the formation of a perfect institutional learning systems from it is a time requirement.

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