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**ECOLOGICAL CULTURE IS AN IMPORTANT SIGN OF SOCIAL
DEVELOPMENT**

Abstract: This article analyzes ecological culture as an important sign of social development

Key words: ecology, culture, ecological culture, society, global problems

Economic culture is part of the general culture of society and the individual, manifested both in the process of managing (within a company, region, country), and in economic relations between people and in economic thinking. The main component of economic culture is the process of humanization, harmonization of relations between society and nature, appeal to man. Economic humanization as the core of economic culture presupposes the most complete satisfaction of the growing needs and interests of people within the framework of those restrictions that are designed to preserve nature and society as a whole.

In the space of economic culture, a person is considered as a source, a subject of not only physiological, material, but also social, high spiritual needs, which he satisfies both in the economic sphere and outside it.

The requirements of social and economic development very often form two main non-coinciding vectors of historical progress. Often social and economic interests act as competitors, since they are satisfied from a single fund of working time and property relations. This contradiction is precisely smoothed out by economic culture, in which morality and law play an important role. The economy is ultimately meant to contribute to social development.

The more a person within the economic system gets the freedom to dispose of capital, property, his labor and intellectual resources, the fruits of his

labor, the greater the social responsibility he bears to society and to future generations. Freedom and responsibility are the criteria of economic culture. The constituent elements of economic culture include: respect for property;

strict adherence to the contractual (contractual) basis of certain economic relations; willingness to resolve conflict issues solely on a legal basis, on the basis of entrepreneurial, labor, consumer ethics; effective management of the economic process, guided by a deep knowledge of the socio-psychological qualities of a person;

economic systems

– aesthetics and high environmental friendliness of production and its results;

– an impeccable legal basis for production and entrepreneurship;

— flexibility of the system of material and moral incentives for employees;

– constant creative activity of the head and organizer of production:

- science-intensive production, its saturation with information systems and technologies;

- patronage as a way of participation in the development of the culture of the social environment and a way of spiritual self-expression of an entrepreneur, a company, as a way of expressing one's prosperity. The concept of "ecological culture" was developed by Soviet ecologists and has been widely used since the 1970s.

During the 20th century, the development of human civilization increasingly revealed the antagonistic contradiction between population growth and the satisfaction of its growing needs for material resources, on the one hand, and the capabilities of ecosystems, on the other. This contradiction, aggravated, led to the rapid degradation of the human environment and the destruction of traditional socio-natural structures. It became obvious that the trial and error method in matters of nature management, characteristic of previous periods of

the development of civilization, has completely outlived itself and should be completely replaced by the scientific method, the basis of which is a scientifically based strategy for the relationship between man and the biosphere, combined with a deep preliminary analysis of the possible environmental consequences of those or other specific anthropogenic impacts on nature.

Although the indigenous peoples of various regions differ significantly from each other in culture, history and socio-economic conditions of their existence, they also have much in common. One of these common features is the harmonious coexistence of indigenous peoples and the natural environment in their places of residence, the presence of a rich set of moral and ethical norms among these peoples regarding the relationship between man and nature, that is, the presence of a high natural ecological culture.

Ecology as a science began to become institutionalized in the second decade of the 20th century with the formation of the British Ecological Society in 1913 and the Ecological Society of America in 1915[9]. Since 1913, the UK began to publish the Journal of Ecology - the first international peer-reviewed scientific journal in this field. In the first half of the 20th century, studies of plant communities in Europe and America were carried out in different directions. Europeans were primarily interested in the composition, structure, and distribution of plant communities, while American botanists were concerned with the development (succession) of such communities. Studies of the ecology of the animal world were carried out separately, until American biologists shifted their focus, turning to the study of the interaction of plant and animal communities as single biota. For the first time, the idea that ecology as a science should deal simultaneously with plant and animal communities was expressed in 1913 by C.K. Adams in the book "A Guide to the Study of Animal Ecology".

In 1926, V. I. Vernadsky gave a modern definition of the concept of the biosphere (as the totality of all ecosystems) and noted the influence of man on this system[12]. In the same period, interest in population dynamics increased,

and mathematical models of population processes (among the authors - R. Pearl, A. Lotka, V. Volterra) began to be used in studies of the relationship between predators and prey, interspecific competition and the natural regulation of population size.

At the end of the 20th century, attention to the culture of interaction between man and nature increased significantly; the reason for such attention was primarily a public rethinking of the approach to culture as such and to the past achievements of mankind in particular. The internal potential of these achievements in terms of their possible reactivation in the form of preserving or restoring traditions was significantly overestimated, and these achievements themselves began to be regarded as something very valuable: as a tangible result of human self-realization, on the one hand, and, on the other, as continuing to operate. factor in the creative development of mankind.

The Chinese agricultural economist Qianji Ye, who worked in the USSR, supported the concept of "ecological culture" developed there. In 1984, he published an article in the journal of Moscow University, devoted to scientific socialism, in 1987 published in a Chinese newspaper; the term "ecological culture" was translated as "ecological civilization" (Ecological civilization [en]). With the support of Chinese environmentalists, the latter concept was included in the report of the Central Committee of the 17th CPC Congress in 2007 and recognized by the authorities as the most important provision determining the development of society. In 2012, the party included building an ecological civilization in its five-year plan. In 2017, the 19th Party Congress called for accelerating the construction of an ecological civilization.

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