

Harmony Of Ecological Outlook and Values

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Abstract: This article discusses the issue of the connection of the ecological worldview with values. Values have always influenced the formation of our ecological worldview.

Keywords: National values, Universal values, human consciousness, real life, Multiculture, "popular culture", cognition, evaluation, euphemism, community consciousness, construction, elite value, economic globalism.

Introduction

Later, researchers began to consider the ecological aspects of the issue of national and universal values. There are two contrasting approaches in this direction. First, it recognizes that both of them exist in real life, complementing and developing each other. Others, on the contrary, put forward the idea that in real life there are only national values, universal values do not exist in reality, they are a product of human consciousness, an abstract generalization of the commonality of various national values. . In particular, although it is possible to express positive opinions about the formation of social ecological values in the current system of ecological knowledge, this opinion cannot be expressed in relation to theoretical ecology [1.48].

Main part

Supporters of the real non-existence of universal values offer the following three arguments to prove their point:

a) universal human values do not exist and cannot exist, because, first of all, all people and human communities lived and continue to live according to their own, diverse and conflicting interests, goals and beliefs; secondly, as with any ideological issue, there can be no one-size-fits-all solution to the value issue; thirdly, the solution of this problem is largely determined by the important, and at the same time, different concrete-historical conditions of the period; fourthly, values have always had a local character in space and time and will remain so;

b) universal values are not and do not exist, but this concept is an artificial construction created to mislead the public for good or malicious purposes: first, this construction is aimed at subordinating the national characteristics of various social units to universal goals; secondly, the dominance of "elite values" in the composition of universal values is recognized; thirdly, the denial of universal values logically leads to the recognition of the reality of national values;

c) there are no and no universal values, but different communities cannot live in isolation from each other. Therefore, firstly, this concept was invented to prove this case; secondly, it was caused by the need to ensure reconciliation of different social forces, cultures, civilizations; thirdly, even if they do not exist in practical life, as a result of the effort to introduce them, it arose from the need to offer them to all people, communities, civilizations.

According to the defenders of this view, "universal values" are a fiction invented by the United States and its allies. Because under the guise of protecting and exporting "universal values" (that is, freedom, democracy, human rights, and similar values alien to mental characteristics), they use such a "veiled" military and economic invasion aimed at complicating peoples who are striving for their own development based on their national ideas. they are masking it with "phrases". That is, "universal value" is a pure euphemism invented by the Western world to impose its goals on the lives of other peoples under the veil of economic globalism, "mass culture", multiculturalism and similar expressions.

Those who recognize the real existence of universal values put forward the following arguments:

a) universal values are only material, that is, physical or biological events (wealth, events related to the satisfaction of physical needs, etc.);

b) universal human values are purely mental and spiritual phenomena (for example: abstract dreams about truth, justice, goodness, etc.);

c) universal values - this is the synthesis and integration of both material and spiritual values. At the same time, if this system is analyzed from an ecological point of view, they seem to have a basis. Because no matter what historical period and social space they exist in, they ensure that the national and universal values that serve humanity's living and functioning work within the framework of the global ecological worldview. After all, any person, as a component of a certain society, has different relations with each other within the framework of a general ecological outlook. Nature and man interact on the basis of certain laws. Violation of these laws will lead to irreparable ecological disasters... One can clearly feel the danger humanity is facing, the consequences of damage to the environment caused by human activity" [2.108].

Such diverse relationships can be divided into material or spiritual directions. The first of them includes all types of practical activities: production of material wealth, economic relations, changing the material spheres of society, household life, experiences, etc.

And the spiritual sphere includes aspects related to knowledge, evaluation and normative relations.

Aspects related to knowledge in determining the worldview status of national and universal ecological values: "what is it?", "how is it?", "how much is it?", "from where?", "when (for how long, after or before)?", "how?", "why?" looks for answers to common questions like From this point of view, the intellectual capacity of a person to perceive nature, the richness of his emotional feelings, the characteristics of their expression methods are related to the level of awareness of the necessity and necessity of nature protection. Ecological feelings, which are the main factor in the formation of a person's ecological worldview, arise from the knowledge of ecological existence from an epistemological point of view. If his perception of ecological existence reflects one or another property of objects and subjects, perception is a direct ideal image of it as a whole. Ecological imagination is the process of emotional reconstruction of the image of ecological reality. These processes are the main subjective factor of a person's ecological worldview, they pass to the logical-abstract level of his ecological consciousness, and serve as a source of information for him [3.68]. From this point of view, the ecological thinking of a person belonging to a certain nationality should be classified as the process of generating new knowledge based on the accumulation, processing, analysis, and generalization of the ecological knowledge obtained in the process of knowing the concrete ecological reality, determining the motives and mechanisms of the activity.

In the process of ecological thinking, scientific ideas, which are the product of ecological knowledge, are processed, analyzed, compared, organized, systematized, and conclusions are drawn. These, in turn, are the basis for making certain decisions and setting tasks. These priorities in the formation of a person's ecological worldview, due to their complexity and limited application to a person's social practice (because the possibility of delivering ecological knowledge to all individuals on a complete theoretical and practical basis is limited) prevent people from making the right decisions to solve environmental problems.

It should be recognized that "today, it is known that people have insufficient ecological knowledge, and some do not have it at all. Many people are aware of the existence of environmental problems, while some insist on the need to make urgent decisions and a fundamental change in the way of environmental protection, while other categories of people think that it is unnecessary" [4.29].

It is in this matter that the functional importance of the ecological worldview is evident. That is, in order to eliminate such a conflicting attitude to environmental problems, technocratic, utilitarian, and mercantile approaches to nature, which are preserved in the psyche of people, it is necessary to find ways and opportunities to further enrich the ecological worldview of each person. The most important thing is to find the aspects of ecological culture related to national values and their transformation into universal values, which requires the improvement of the ecological outlook of the individual.

Aspects related to evaluation are the transformation of national environmental values into universal human values and determining the status of its content: "truth or lie?", "necessity or chance?", "useful or harmful?", "good or bad?", "good or evil" universal. seeks answers to questions. Of course, only the characteristics of national environmental values, which are known to a certain extent, can be the basis for evaluating their place in the structure of the universal ecological worldview. The evaluation and its objectivity depend on the breadth, depth, and scientific level of knowledge about the things and events being evaluated. The objectivity and reality of the national ecological value assessment criteria are consistent with the interests

of finding solutions to global environmental problems. In this sense, it is related to the state of the national ecological outlook in the objective reality and the level of ecological development of the society, that is, they apply in reality. But in the minds of different people and societies: dreams, perceptions, and understanding of value become subjective. But the common goals of different people and social units ensure the commonality of values, that is, they are manifested as universal values.

On the basis of the application of aspects related to assessment: nature, society and man, as a general result of social experience, practical moral and ethical norms of the national ecological worldview, legal laws and regulations regulating behavior are created. They perform the role of organization, management, coordination of people's goals in knowledge, assessment and practical activities.

Since the axiological (evaluation) attitude to national and universal environmental values depends on the levels of knowledge: things and events that are not real, non-existent, imaginary, fantastic, that is, things and events that are not related to our thinking, and they cannot be values. Therefore, the value covers activities that are significant, important, and practical for a person to one degree or another. When we use the term "universal" in relation to values, it is necessary to consider the following three interrelated systems: the person, the society and the state:

1) universality (that is, generality for all) practically refers to any concrete people (from primitive man to modern man);

2) universality is an absolute, permanent and high-level need for humanity (for example, ecological value);

3) universality is a task that should be placed at the center of any state policy. It can be seen that the value status of the ecological worldview is necessary, fair and appropriate for all the components listed above.

Conclusion

Based on this, the status of universal human value of the ecological worldview can be summarized as follows: Universal ecological values are important for humanity, for the benefit of any person, regardless of demographic and ethnographic structure, confessional affiliation, citizenship, social origin, political status and economic situation. suitable, important, relatively stable, is the basis of material and spiritual life. Universal environmental values are highly important for all mankind, all countries, because they correspond to the needs and interests of society and citizens, and they are expressed in the worldview.

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