

# DIALECTIC RELATIONSHIP BETWEEN SOCIO-CULTURAL STATE OF SOCIETY AND ECOLOGICAL CULTURE

Muratova Dildora Abdumanapovna

Associate Professor, Phd, Researcher at Renaissance University of Education

## Abstract

In scientific terminology, the sociocultural environment refers to a space that reflects all conditions of human life activity. This environment encompasses all aspects of human life, from daily routines to spiritual and cultural life. The main elements of socioculture include cultural-historical heritage, lifestyle practices, socio-psychological, spiritual-moral, political, and ecological culture. Cultural-historical heritage includes customs, traditions, values, and historical monuments passed down through generations. The artistic environment is associated with cultural treasures such as works of art, architectural monuments, literature, and music. While the socio-psychological environment encompasses societal relationships, customs, and moral norms, spiritual and moral values determine people's religious beliefs, ethical values, and spiritual worldview. The political environment includes the political system, laws, and governance principles in society, while the ecological environment reflects the relationship between nature and humans.

**Keywords:** Ecological culture; ecological safety; sociocultural transformation; social system; global climate change; natural environment.

## INTRODUCTION

It is appropriate to consider the process of formation of ecological culture of society from the point of view of sociocultural approach, because this approach allows to understand the deep essence of relations between man and nature. Today, as humanity plunges deeper into the whirlpool of ecological problems, it becomes more and more obvious that the success or failure of interaction between society and nature depends on human activity. The problem lies not only in the intensity of human activity, but also in the methods of activity prescribed by society. The cultural level of society, its ecological consciousness and responsibility, its attitude to nature - all this is of decisive importance in maintaining the balance between man and nature.

## METHODS

The doctrine of systemic-functionalism is of great importance in understanding socioculture. Because it allows for a deeper understanding of the impact of social order, culture, and education on a person. This theory helps to study society as a holistic system and explains that each of its elements performs a specific task. From the point of view of systemic-functionalism, each institution, each social phenomenon in society performs a specific function, and these functions serve to ensure the stability of society.

The first studies based on the systemic-functional approach were carried out by the French sociologist Emile Durkheim. He firmly defended the idea that "society is a social reality that is intangible in its essence, but can be imagined as a natural phenomenon." According to Durkheim, society is not a simple collection of individuals, but a separate reality that has its own laws. This reality transcends individuals and determines their behavior.

Durkheim believed that social facts should be studied as something separate from subjective factors. In his opinion, social facts exist outside the individual consciousness and have a coercive force. For example, language, religion, moral norms, legal rules - all of these are external to the individual and regulate the behavior of the individual.

Durkheim's concept was further improved and methodologically enriched by Talcott Parsons. According to T. Parsons' fundamental conclusion, "each individual internalizes social norms and values in the process of social interaction. This process manifests itself as a complex social phenomenon of a permanent nature. However, the individual is not only a subject of internalization, but also an active participant in the process of exteriorization; he implements new approaches to social life and forms of practice by creating cultural constructs and values. This has a significant impact on the evolution of society."

Research has shown that Evans-Pritchard's main ideas about the relationship between ecology and the social environment were set out in his 1940 work, *The Nuer: A Description of the Lifestyle and Political Institutions of a People of the Nile*. In this work, he analyzed the connections between the natural environment and social structures in the process of studying the Nuer tribe in Sudan. However, his views on this issue were not limited to one work. His collection of *Social Anthropology and Other Articles*, published in 1962, also considered the issue of the interaction of ecological and social factors. According to his theory, "climate, precipitation, surface water, landscape, fauna and flora, which form the basis of the ecological environment, interact with each other in an inextricable way and create conditions for the formation of ethnic groups and the structure of settlements. These natural factors complement each other and form a complex ecological system. Each factor, in turn, influences and is influenced by other factors, as a result of which a holistic ecological environment is formed.

These factors have a complex and diverse impact on the material and spiritual structure of ethnic groups, that is, on the social environment. This impact is formed over a long historical period and is reflected in all the vital activities of the ethnic group. The economic activity, social relations and cultural values of society develop and change under the influence of the natural environment.

For example, the lifestyle, economic methods and cultural traditions of the peoples living in the Central Asian region are largely determined by the natural and climatic conditions of this region. The specific natural conditions of this region have shaped the lifestyle, economic activities and culture of the local population for thousands of years. While nomadic pastoralism was developed among the peoples living in the steppe and steppe regions, a sedentary agricultural culture was formed in the oases. The differences between these two types of economy are reflected not only in economic activity, but also in social structure and cultural traditions.

The natural environment also has a profound impact on the spiritual culture of ethnic groups. This impact is clearly manifested in folk folklore, art, religious beliefs and worldviews. For example, images and concepts related to the mountain landscape occupy a wide place in the folklore, traditions and beliefs of peoples living in mountainous regions. These images and concepts enrich the spiritual world of the people and form their unique cultural image.

Nowadays, the process of society's alienation from nature is becoming increasingly intense. This process is observed on a global scale and is causing serious problems. As a result of urbanization, industrialization and technological progress, people are increasingly moving away from the natural environment. The modern urban environment is separating people from nature, which in turn causes many physical and mental problems.

This leads to an increase in environmental problems. Problems such as global warming, atmospheric pollution, and biodiversity loss are becoming increasingly serious. Therefore, the ecologicalization of culture, that is, the incorporation of ecological values and principles into culture, is becoming increasingly important. This process should cover all spheres of society and be carried out systematically.

In the first half of the 20th century, French scientists paid special attention to the interpenetration of ecological and social factors. The scientific work of Emile Durkheim and Marcel Mauss is especially important in this regard. They deeply studied the demographic and ecological conditions in the social life of ancient societies. As a result of these studies, the concept of "ecological time" was introduced into science. Durkheim analyzed the relationship between society and nature in his work "Elementary Forms of Religious Life", published in 1912. Mauss, in turn, developed the concept of ecological time in his work "Essay on Seasonal Changes in Eskimo Societies", published in 1904-1905.

"An important feature of ecological time is that it cannot be turned back and it shows a connection with the past." This idea is also reflected in Durkheim's "Rules of Sociological Method." Based on this, it can be said that ecological time affects the development of the culture of a certain period and the progress of a particular civilization, and civilization, in turn, affects the ecological environment.

The concept of ecological time has not lost its relevance today. In the context of global climate change, this concept is becoming even more relevant. Because climate change is seriously affecting not only the natural environment, but also the socio-economic life of society. This, in turn, necessitates a reconsideration of the development directions of modern civilization. In this sense, the concept of ecological time, founded by Durkheim and Moss, is still of great methodological importance today.

Since the mid-1970s, the process of scientific understanding and study of global environmental problems has been activated. This process, ultimately, led to the formation of a new direction in our national science - the science of ethnic ecology. Russian scientist V.I. Kozlov has covered the history of the formation of this science in detail. He noted that "the main task of ethnic ecology is to study the specific features of traditional life support systems of ethnic communities in natural and socio-cultural conditions".

Research conducted within the framework of ethnic ecology shows that each ethnos forms its own ecological culture in the process of adapting to its environment. I.I. Krupnik in his work "Arctic Ethnoecology" deeply analyzed this process by studying the traditional models of nature use of the peoples of Northern Eurasia. His research is of great importance in understanding the mechanisms of adaptation of ethnic communities to the natural environment.

### ANALYSIS OF LITERATURE ON THE SUBJECT

Nowadays, the science of ethnic ecology is gaining more and more relevance. In the context of global climate change, depletion of natural resources, and increasing environmental problems, the use of the experience of traditional ecological culture is of great importance. Kozlov noted that the knowledge accumulated within the framework of the science of ethnic ecology can serve as an important methodological basis for solving modern environmental problems and developing principles of sustainable development. Thus, the science of ethnic ecology plays an important role in studying the complex relationships between man, society and nature, in generalizing the experience of traditional ecological culture, and in solving modern environmental problems. The results of research conducted within the framework of this science have not only theoretical but also practical significance, and are used to improve the system of environmental education and upbringing, and to develop ecological culture.

It is no exaggeration to say that today ecological culture is becoming one of the central categories of the humanities. In the new century, it is impossible to imagine a person's worldview, perception of the world and activities without ecological culture. This situation is becoming increasingly urgent, especially in recent years, when global environmental problems are becoming more acute. For example, problems such as climate change, biodiversity loss, and environmental pollution are forcing humanity to pay more serious attention to the issue of ecological culture. Along with the natural environment, a complex of features and characteristics characteristic of human collective and individual life activities also forms society. These features and characteristics have been formed and developed throughout the historical development of mankind, and they are considered the main pillars of society. Thus, people are included in a separate world separated from nature, which forms their own socio-cultural environment. According to the definition of the sociologist K.H. Momdjian, the term "society" corresponds to the concept of "sociocultural reality", which means the multifaceted and complex structure of society. Strictly speaking, society, although separated from nature, cannot exist without interaction with the environment, since all aspects of human life are closely related to nature. Also, cultural changes occur in close connection with nature, and this process continues continuously. This connection is of great importance not only in the field of material culture, but also in the development of spiritual culture. Maintaining a balance between society and nature, ensuring their harmonious development is one of the urgent tasks of today.

It is clear that a natural and important question arises: what is the dialectical relationship between ecological culture and general socioculture? The essence of this question is not only theoretical, but also practical, and determines one of the main directions of development of our

society. This issue is one of the most pressing problems of modern society and is currently being studied in depth by many scientists, specialists, and public figures. The fact is that these two concepts cannot exist separately, because they constantly complement and enrich each other. This process is a continuous natural phenomenon and is observed at all stages of social development. Ecological culture is an integral part of general socioculture, and the close connection between them has become one of the important factors in human development. At the same time, the interaction and harmony of these two types of culture is of great importance in creating the foundations of sustainable development for future generations. This, in turn, creates a solid foundation for the sustainable development of society and future prospects.

## CONCLUSIONS AND SUGGESTIONS

The specific standards, rules and norms that are concentrated in the core of culture are closely related to the fate of society, its victories and defeats, the formed real conditions, the specificity of the natural environment, national customs, adaptation processes and the civilizational conditions in which this core was initially formed. This connection has been formed over the centuries and is reflected in all aspects of the life of society, determining the unique cultural image of the people.

Ecological culture - as a basic and integral part of universal culture, includes a system of social relations, collective and personal moral and spiritual requirements, theoretical views, regulatory norms and values, related to the multifaceted relationship between human activity and the natural environment. This system expresses the attitude of society to the natural environment, the level of ecological consciousness and cultural development. In addition, it ensures deep harmony and mutual adaptation of society and the environment. This harmony is not limited to the attitude towards nature, but is manifested as a complex phenomenon that covers all spheres of human activity. Ecological culture acts as a mechanism for the mutual adaptation of man and natural systems, which is implemented through long-term and short-term approaches of society to the environment and global environmental problems, as a result of which management systems are introduced aimed at preserving and improving the natural environment.

Ecological culture and self-awareness play an important role as mechanisms for adapting culture to a changing ecological environment. These two factors complement and reinforce each other. The first, namely ecological culture, is the formation of relevant knowledge about the environment that is outside the cultural reality. This knowledge helps to correctly understand and manage the relationship between nature and society.

The second, self-awareness, is a system of knowledge aimed at understanding the inner essence of cultural processes and assessing the extent to which they correspond to real reality. Through this system, society will have the opportunity to reconsider its cultural values based on modern requirements and make the necessary changes.

These two phenomena - ecological culture and self-awareness - are closely related to each other. Because the level of ecological culture is directly proportional to the ecological situation in the world and largely depends on the general cultural level and ecological consciousness of



society. A society with a high ecological culture pays more attention to environmental protection, rational use of natural resources and solving environmental problems.

Thus, the processes of socio-culture, ecological culture and self-awareness together serve to maintain the balance between humanity and nature, to ensure ecological stability. This makes it possible to create a healthy and sustainable living environment for future generations.

Today, the development of such areas as ecological entrepreneurship, "green" technologies, and ecological tourism in many countries is a vivid example of this. In conclusion, the socio-cultural meaning of modern ecological culture is manifested as a process that covers all layers of society, is constantly developing and improving. The success of this process largely depends on the practical application of scientific achievements, the introduction of innovative solutions, and the improvement of the ecological culture of society members. Today, ecological culture is gaining importance not only as a theoretical concept, but also as a program of practical activities. It occupies an important place at all stages of the education system, in various spheres of social life, and in international relations. Through ecological culture, we will be able to fulfill such important tasks as preserving a healthy environment for future generations, rational use of natural resources, and preservation of biodiversity.

## REFERENCES

1. Dyurkgeym E. O razdelenii obshchestvennogo truda. Metod sotsiologii / P yer. s fr. i poslesloviye L.B. Gofmana. — M.: Nauka, 1990.-S.353.
2. Parsons T. O strukture sotsialnogo deystviya / pod red. V. F. Chesnokovoy, S. A. Belanovskogo. - M.: Akademicheskii proyekt, 2018. S.221
3. Evans-Prichard E.E. Нуеги: Opisaniye sposobov jizneobespecheniya i politicheskix institutov odnogo iz nilotskix narodov. / [Otv. red. i avt. predisl. L. Ye. Kubbel]. — M.: Nauka, 1985.
4. Абдурахмонов Ф.Р. Фалсафа фанига янгича ёндашиш — давр талаби// Фалсафа ва ижтимоий тараққиёт // V Республика илмий-амалий конференцияси. — Тошкент: Ношир, 2016 йил 1-2 июнь. — Б. 32-35.
5. Dyurkgeym E. Sotsiologiya. Yeyo predmet, metod, prednaznacheniyе / Per. s fr., sost., poslesl. i prim. A. B. Gofmana. - M.: Kanon, 1995. - S.152.
6. Vozlov V. Etnicheskaya ekologiya: stanovleniye dissipliny i istoriya problem. M.:-Institut etnologii i antropologii im.
7. N.N. Mikluxo-Maklaya, 1995. — S.9.