



THE ROLE OF ENVIRONMENTAL ETHICS IN THE MANAGEMENT OF THE “NATURE-SOCIETY-HUMAN” SYSTEM

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ANNOTATION

In this article contains a scientific analysis of the moral and ethical aspects of the globalization of environmental relations.

KEY WORDS AND WORD EXPRESSIONS: *Ethical norm /global environmental stability/ national and universal norm of ethics; value; ecological culture; ecological education.*

DISCUSSION

Environmental morality in society serves to harmonize the interests of “Nature-Society-Human” and in their management is an important factor in the development of spiritual-moral and cultural-educational levels of citizens. After all, the functional effectiveness of morality in the management of relations” Nature-Society-Human”:

firstly, to the extent of the use of ecological national traditions, experiences in everyday life;

secondly, to the creative application of universal environmental values in selection and practice;

thirdly, to ensure the sexuality of methods and means in the process of management;

fourthly, the spiritual and moral structure of management will depend on the development of the environmental consciousness and culture of the people with the help of civil society institutions. In other words, the same opportunities lead to the prioritization of morality in the system of forms of social consciousness.

In general, the character of a person's attitude to nature and the nature of his determination by moral norms can be viewed as a criterion for the spiritual development of society.

Therefore, in the context of the globalisation of environmental problems, the issue of managing “nature-society-human” relations according to moral

norms remains an important scientific and practical issue. After all, the role of moral norms in the life of society is increasing in the battalion, and various scientific views are formed in this direction, which should be considered their history as the result of alternative concessions to certain problems. In other words, alternative historical teachings have been created about the function of environmental ethics to manage “Nature-Society-man” relations, while their current direction is considered a logical continuation and is inextricably linked with the basic functions of general social morality. The most important functions of morality are as follows: “1) coordination of various relations between people; 2) determination of human values and purposes of the activities of people; 3) socialization of the individual. By performing these functions, morality demonstrates examples of necessity, mindfulness and universality”¹.

In the history of mankind, maintaining the priority of morality in the management of socio-political relations in general, in particular “nature-society” relations has always been an important theoretical and practical task. Raising the spirituality of man and society in the present time is also, in many ways, related to the same issue. I.Karimov said: “No matter how many claims, important theoretical points are made about spirituality, if we do not work hard to integrate them into the



consciousness of society, if we do not systematically organize our activities in every way, naturally, we cannot achieve the intended goal, that is, we cannot find a way to the human soul" [2].

In fact, until now, a rational criterion for the management of all socio-spiritual relations, including human and natural relations, has not been established in a society that does not strive for high spirituality, is not based on moral environmental values. Of course, the environmental interests of society, their general goals, on the one hand, create the need for a discipline that regulates environmental relations on the basis of moral norms. On the second hand, environmental moral norms provide for the discipline of managing "nature-society-human" relations within the requirements of the biosphere balance. Apart from these, the development of environmental ethics is influenced by the level of socio-economic development of the society.

By the present time, relatively alternative scientific views have been formed on the theoretical and methodological issues of management of relations of the system "nature-society-human". But in this regard, there is an interest in thoughts on the creation of their holistic concretionary basis, salsal methodology. In the process of the development of society, with the changing of man in terms of the scale and quality of the means and possibilities of his attitude to nature, the integrated function of environmental ethics, which connects various forms of social consciousness, also abides. As Tilab Makhmud wrote "the fact that man is a human being, that he lives as a conscious being and that he takes first place in a diverse relationship between life style, nature, society and people, and that he is treated at the border of such human morality shows that historically he has enriched his moral understanding and imagination"[3].

In particular, the need to improve the regulative function of environmental norms is also being prioritized, with the aggravation and globalization of environmental problems in the current period. After all, in the current period, social, economic, political crises directly and indirectly go to the aggravation of moral contradictions.

In the states that have gained independence, abandoning the stereotypes of the system of despotic, the complexities in the process of forming the moral and moral foundations of the relations of the market economy also influence ecological morality. In such a situation, it is necessary to consolidate the status of the criterion of environmental moral and moral values:

firstly, to rationally organize the management of "nature-society-human" relations, to create thresholds that adapt the elements of their structure to market relations and to look for opportunities;

secondly, the attention should be paid to

ensuring the harmony of social, economic, political, legal, spiritual and cultural factors of increasing environmental activity and responsibility of the subjects and citizens of nature protection; for this purpose, access to information on the local, national, regional and global status of the environmental situation, their generalization, analysis and organization of international exchange;

fourthly, the study of the experience of environmental activities of the developed countries of the world, the improvement of their international institutional system and legal framework for their creative development;

fifthly, the current globalisation of environmental problems dictates the transformation of spiritual and educational education in this sphere into a priority task of state policy;

sixthly, the management of "nature-society-human" relations according to moral norms dictates the harmony of the object, the harmony of conditions and factors of the subject, its systematism, as well as its identity.

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