



MORAL AND ETHICAL PRINCIPLES AND CRITERIA OF ECOLOGICAL RELATIONS TO NATURE

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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

Historical development experiences of mankind have shown that in the period of transition from one socio - political system to another, a break between tradition and succession occurs even in the "nature-society-human" relationship. In particular, the instability of economic and political life is also observed in direct environmental relations. But the environmental relations requires spiritual and moral improvement of the management of this process.

In order to understand the role of environmental moral norms in the rational management of relations "Nature-society-man", it is worthwhile to partially consider the relationship with values, which is an important philosophical moral concept. Values are important factors that regulate the cultural development of society and personality. Therefore, this issue is carefully studied by philosophers, sociologists, anthropologists and psychologists.

Without the concept of value, culturology cannot fulfill its function. Or value is a phenomenon that motivates a person to activity. Pitrim Sorokin, in his opinion, is the basis of any culture. The science of Axiology interprets culture as a system of values, an expression of their quality vision. Stable views on values constitute the core of understanding culture, their main prints are reflected in economic, political and social structures, science, art, morality, law, religion, mentality and lifestyle. Therefore, it is

important for a person to show the importance of values in the formation of ecological morality. If we consider this issue in the following opinion pronoun, which is known to everyone, we will be completely sure of it. A person can be a Christian, Muslim, Buddhist, supporter of ethnic religion, or a confessor at the same time, but he can not be cultured without loving nature and preserving it. A person can also become a master of his profession, but he can not be both morally and cultured, without preserving the natural environment in which he lives, grows and works, and without protecting his well-being and dignity.

The feeling of love for close people has not been bestowed on everyone, the upbringing of such a feeling is a very difficult and difficult task, as well as the upbringing of love for nature expresses a self-attitude, the essence of human ecological morality and culture is also such.

In the literature, in the notion of moral culture, norms about kindness, evil, justice, injustice, etc. are sealed in culture. These outlines, norms denote and direct the essence of people's behavior, characterize social events. As the Individ internalizes moral views and rules, they are transformed into moral virtues and virtues.

In fact, the more moral norms people follow in their relations, the more it is necessary to be in such a moral attitude to nature. Being in a moral attitude to nature, the environment, every person



must have a basic principle of social life and activity, a defining return. Moral culture is formed in the process of education, daily living, lifestyle, interaction. Also, the morality in the ecological enlightenment of man is evident in his attitude to nature, which makes the duty and responsibility before nature, society a serious matter. This is an important moral factor of the correct use of nature, an important condition for the formation of environmental consciousness, morality and culture of each person, as well as creative activity.

How much the environmental moral and moral responsibility of a person acts in the surrounding natural environment is based on what kind of behavior, whether he understands that nature is a national social wealth, whether he can manage his attitude to nature on the principles of humanity, we come to the issues.

The solution of the above problems is the criterion for the formation of an ecological moral culture in a person. The moral attitude of a person to nature is determined in his daily activities. At this time, the moral and ecological activity of each person is determined by the means of the goals and objectives of society. Here comes the need to develop a scientific-methodological concentration of environmental moral norms and use them in practice. Therefore, the norms of ecological morality should be based on a certain scientific and methodological system, which serves to form a valuable attitude towards nature and to find a solution to socio-moral norms. In classical literature on the science of ethics, the behavior that occurs in the interaction of people is implied. In short, we see this concept, which is said to be extended, the attitude of man to nature, his behavior is also directly related to morality, moral environmental culture. It is necessary to constantly take into account the formation of human qualities in the implementation of a moral ecological culture. It is imperative that a person does not fall into his own shell of human qualities, does not stand out from society, but rather mobilizes social creativity, morally-environmental activity, that is, he behaves as a social person. As already mentioned above, a person is social in its essence. Therefore, the concept of a person is characterized by social conditions, social content, social activity, its social position and the purpose of which it pursues are evaluated. Personality is distinguished by a high level of activity and creativity all the time. Accordingly, the essence of humanity in it becomes intangible, talent and talent arise.

Therefore, the main direction of environmental education is the formation of a highly moral personality. The formation of a high moral attitude towards nature is possible only after the upbringing of a perfectly civilized person, his moral consciousness, manners and activities. Moral culture

is not a natural innate property of a person, it is brought up, usually its level of development is not the same in all.

A person is formed during the course of his environmental moral culture, his nature protection activities, this property is formed in the community, in the social group, in the family, in the circle of comrades, forming a specific micromunit, in which the unity of objectivity and subjectivity, essence and non-essence, essential and random factors is manifested. Moral culture is what makes the ecological culture increasingly perfect. In this sense, it can be said that the human world is the world of the environment that surrounds it, so the attitude of a person to nature is necessary to acquire a moral character, which means that environmental morality and culture are inextricably linked with the spiritual perfection of man.

Indeed, in Uzbekistan it is important to study the state of public opinion and the level of environmental ethics. In the sense that we are considering it, it is characterized by the fact that great attention is paid to environmental ethics and culture, the damage caused to the natural environment is exposed by the mass media. In this place, it is necessary to pay special attention to the study and consideration of public opinion. Because, first of all, public opinion is not only from the point of view of a particular person, group or certain social strata, but also a social worker who expresses the will, mood, goals and aspirations of the whole society.

Also, in public opinion, the peculiarity of the people's character, mentality is clearly manifested. Hence, in public opinion, such qualities as the people's attitude to nature, the environment, the most ancient love for it to the earth, water, air and fire are expressed. In this sense, if public opinion expresses the level of ecological culture, at the same time, in the means of public influence, very favorable conditions are created for the integration of the concept of a pure ecological environment into each individual consciousness and behavior.

Public opinion is formed in Uzbekistan first of all from the neighborhood. The neighborhood is a unique and unique social worker, characteristic mainly of the Uzbek people and nation. Neighborhood life is existence. Its important role is that the neighborhood absorbs from childhood the feeling of being in a protective attitude to the natural environment in a person. From this point of view "after Uzbekistan truly gained independence, the historical traditions of the Uzbek people have been restored and, in particular, measures have been taken at all levels to restore the democratic body of self-government, such as the now new meaningful neighborhood." Because the older generation of people living in all neighborhoods of Uzbekistan know the moral and spiritual values of the past and



transform them into young people. In the East, the reputation of the elders, coaches has been high since ancient times. Therefore, having realized the importance and viability of the changes carried out in our country, the elders can add a significant element in the solution of the current environmental problems, as well as in the formation and development of the ecological morality of the younger generation in our country. In fact, the neighborhood is a place of instruction and education, a strong fortress preserving the natural environment in which it lives, and the most effective school of environmental ethics and culture, if so to say, is also possible.

Without the principles of morality, without a moral-ecological culture, without moral civil-ecological printouts, without moral-ecological activity, without moral-ecological activity, without issues of ecology can not be solved. Proceeding from this, we can say that the moral foundation takes into account the worldview, ideological-moral norms and belief, which provides a person to manifest himself as a person, that is, as a citizen or public figure. The integrity of a moral-ecological culture is expressed in the mutual proportionality and regularity of a person's environmental knowledge, moral attitude towards nature, moral-ecological behavior and activities.

Thus, the methodological basis of the moral-ecological culture forms a whole philosophical doctrine. Summarizing, the basis of this philosophical teaching is a human attitude towards nature, a high level of respect for the environment, an activity based on love. It expresses in its essence the monandality, mutual harmony of relations between nature and society, man and nature. About this, the philosophers of the ancient world who founded the theory of ethics (Epicurus and others.) those who write. Without a monk with nature, the person himself is enhanced by physical, social and spiritual aspects. Therefore, it is important to develop ecological moral consciousness and culture in connection with the forms of social consciousness, which are manifested as an expression of the printouts of the attitude of people to socio-ecological actions and values, which represent the harmony between "man-nature-society".

The need to study the methodological foundations of ecological moral culture arises from the social task of man and society. Man and society are responsible for the maintenance and protection of the environment, natural and social riches in general. This can only be achieved by means of educating people's environmental ethics and culture. The upbringing of an ecological moral culture of a person is the most important factor that ensures the development of society, rational use of nature, which constitutes an important direction in solving existing environmental problems. Therefore, the issue of

environmental ethics and culture education is one of the important ways of solving problems that threaten the head of humanity, including the life of the population of Uzbekistan.

The democratic nature of the management of "nature-society-man" relations and their compliance with humanistic principles are manifested at the level of universal environmental moral values. In particular, the possibility of controlling environmental activities by the people is an important criterion that determines its democratic character. In this should be political institutions of society, in particular the state, its legal-legal and moral-moral guarantee. That is, the function of the state is to regulate the legal and moral criteria for the management of "nature-society-man" relations through the elements of the primacy of society, and the management of environmental activities depends on the fact that the effectiveness of the institutional system is organized according to moral and moral criteria. Because there can be no talk of the proportionality of the system, unless the moral criteria and legal laws of environmental activity are clearly established.

Thus, the integration and globalisation of national and Universal environmental moral values in the management of "nature-society-man". Relations is currently the object of sustainable environmental development and is becoming a priority factor determining its historical trend and the prospect of liquidation. However, the objectivity of this process does not exclude subjectivity, on the contrary, universal environmental moral norms are a necessary condition for the protection of nature.

Firstly, the management of "nature-society-man" relations in any society is a complex and systematic process, which dictates the functional connection of social, economic, political, spiritual, spiritual components within the framework of the purpose of protecting the natural environment; secondly, the justification of the moral norms of the policy of management of "nature-society-man" relations, manifests its democratic character, humanistic essence and is; thirdly, the rationalization and globalisation of the moral and ethical norms in the management of "nature-society-man" relations is the general law of environmental development; fourthly, the effectiveness of managing environmental activities on the basis of moral norms depends on the level of development of the institutional system of development of the spiritual and cultural level of members of society; fifthly, within the framework of the general purpose of managing the relations of "nature-society-man": legal norms, political acts, moral norms, mutual harmonization of religious values, ensure its effectiveness; sixthly, the globe of ecological relations, dictates universal moral norms, normative



evaluation criteria, which determine the prospects for its sustainable development; seventhly, the theoretical and methodological basis of managing ecological relations in any historical period, going; eighthly, the rational organization of the institutional system of social control in the management of "nature-society-man" relations and their functional coordination based on moral norms serves to sustainable environmental development; ninthly the latter, the effectiveness of the management of "nature-society-man" relations depends on the rational organization of the exchange of information between its objects and subjects.

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