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CULTURAL AND MORAL PRINCIPLES AND CRITERIA OF ECOLOGICAL RELATIONS TO NATURE

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Abstract

The article reveals the socio-philosophical essence of cultural and moral principles and criteria of ecological relations to nature. The interrelation of national and universal ecological and moral values in the context of global environmental problems is analyzed. The study substantiates the role of spiritual and moral norms in regulating relations in the "nature-society-human" system. The significance of the value system in the formation of ecological culture is shown. Mechanisms for the practical implementation of ecological and moral norms in the context of Uzbek society are proposed. The issues of strengthening the role of the mahalla institute, mass media and civil society actors in environmental education are studied. The author has developed institutional foundations for the development of ecological culture.

Keywords: ecological relations, cultural and moral principles, ecological criteria, ecological values, nature-society-human system, ecological culture, spiritual education, mahalla institute, ecological security, sustainable development.

INTRODUCTION

At the current stage of humanity's development, the issue of nature conservation and the formation of ecological culture has gained paramount importance. Today, human attitudes toward nature are considered not only as practical matters but also as legal and moral issues. The intensification of relations between nature and society directly affects the fate of future generations. Therefore, studying moral attitudes toward nature at local, national, and international levels, and analyzing the processes of forming their universal norms, is of significant scientific and practical importance.

The deterioration of environmental conditions, the continuous depletion of natural resources, and the loss of biological diversity have become major challenges in ensuring ecological security. The primary cause of these processes lies in people's irresponsible attitude toward nature and the low level of ecological consciousness formation. In contemporary conditions, the necessity to recognize that developing ecological culture is not only a technical and economic problem but primarily a spiritual and moral issue has emerged.

In the Republic of Uzbekistan, ensuring ecological security has been designated as one of the priority directions of state policy. Large-scale reforms are being implemented in our country regarding nature conservation and environmental improvement. However, successfully solving ecological problems requires forming a society with a high level of ecological consciousness and culture. This demonstrates the necessity of developing cultural and moral principles and criteria of ecological relations to nature and implementing them in practice.

LITERATURE REVIEW

The cultural and moral principles and criteria of ecological relations to nature have been extensively studied in scientific literature. The theoretical foundations of the problem have been reflected in the works of representatives of various scientific disciplines.

N.N. Moiseev, in his fundamental work, studied the moral aspects of human-nature relations and emphasized that "humanity's humanistic attitude toward nature should be the

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foundation of ecological sustainability" [1]. By developing the noosphere concept, the scholar substantiated the role of human intelligence in managing natural processes while particularly highlighting the importance of the principle of moral responsibility.

V.I. Danilov-Danilyan, in his research dedicated to ecological, economic, and sustainable development issues, noted that "moral norms, along with legal measures, play an important role in regulating relations with nature" [2]. The author developed new challenges of sustainable development and mechanisms for ensuring them.

Eugene Hargrove studied the foundations of environmental ethics and philosophically substantiated issues of human duty and responsibility toward the natural world. He advanced the idea that "natural objects possess intrinsic value, and humans have no right to evaluate them solely from the perspective of instrumental interests" [3]. This approach demonstrates the necessity of transitioning from anthropocentric views to ecocentric positions.

Holmes Rolston III, in his fundamental work on environmental ethics, systematically analyzed duties and values in the natural world. The scholar emphasized that "moral attitude toward nature represents an expansion of one's attitude toward oneself" [4], making a significant contribution to creating the philosophical foundations of ecological morality.

S. Mamashokirov, in his research, analyzed the causes and consequences of the Aral Sea ecological disaster and noted that "the deterioration of the ecological situation indicates that ecological consciousness and culture in society have not developed adequately" [5]. The author substantiated the primary position of spiritual and moral norms in combating ecological problems.

U.G. Tilavov, while studying the role of ecological parties in global sustainable development, emphasized that "humanity's recognition of the connection between the depletion of non-renewable natural resources, global climate change, and technogenic disasters with ecological crises, and beginning practical actions, is also a reality" [6]. The scholar identified the causes of ecological problems in spiritual and moral foundations.

F.T. Qilichev studied the role of religious values in forming personal ecological culture and concluded that "human and social spirituality is a phenomenon full of internal contradictions, in which not only negative and positive but also neutral tendencies must be considered" [7]. The researcher demonstrated the complexity of spiritual factors in ecological culture formation.

S. Mustafaev substantiated the necessity of organizing ecological education in the spirit of national and universal human values, emphasizing that "ecological education is organically connected with other types of human education and plays an important role in forming honest and righteous worldviews" [8]. The scholar provided recommendations on improving the content and forms of ecological education.

I.A. Karimov, in his work dedicated to high spirituality and preserving national values, wrote about the unique role of mahalla in Uzbek society: "It is not without reason that this great method of our people's self-governance system has deeply occupied not only the language but also the hearts and entire lives of generations since ancient times" [9]. These ideas provide an opportunity to evaluate mahalla as an institution of ecological education.

E.Kh. Arifkhonova studied the role of mahalla in restoring the national traditions of the Uzbek people and emphasized that "after Uzbekistan gained sovereignty, the historical traditions of the Uzbek people are being restored, including actions at all levels to restore the democratic organ of self-governance like mahalla, which has now acquired new content" [10].

The literature analysis shows that while cultural and moral principles and criteria of ecological relations to nature have been extensively studied, the mechanisms of integrating

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national and universal ecological-moral values, the institutional foundations of developing ecological culture in Uzbek society conditions, and effective participation of mahalla and civil society actors in ecological education require additional scientific research.

ANALYSIS AND RESULTS

In the process of studying cultural and moral principles and criteria of ecological relations to nature, we analyzed the conceptual foundations of the "nature-society-human" system. Research results show that the interrelation of national and universal ecological-moral values determines the strategic direction of solving contemporary ecological problems.

The generalization of national and universal ecological-moral values in scientific sources led to two important results. First, it ensured the balance of relations in the human-nature system. Second, as a result of developing national spiritual methods of forming this system, global ecological sustainability and its prospects were determined.

There is a necessity to deeply analyze each nation's, state's, and society's unique ecological values and principles of environmental attitudes. Currently, as a result of ecological problems taking on a global character, national and universal values are harmonizing in regulating relations among nature, humans, and society. This, in turn, forms new criteria for environmental attitudes.

In contemporary conditions, ecological-moral views of various peoples are uniting, creating universal principles for evaluating connections between nature and society. Through such an approach, ecological views characteristic of different cultures are directed toward a common goal. The harmony of humanity's interests is of great importance in combating global ecological problems.

This situation can be substantiated through the following aspects. First, as connections among environment, society, and humans deepen, each nation's ecological values acquire universal human significance. Second, the formation of universally recognized moral norms has taken an important place in coordinating relations between nature and humans, and society with each other and the environment.

Third, national ecological-spiritual rules established on the basis of a particular region's natural conditions manifest as genuine expressions of universal human values. Fourth, general ecological-moral norms ensuring sustainable development of the nature-society-human system enrich national values and stimulate their development.

Fifth, it is expedient to accept the process of generalizing ecological-moral norms in evaluating nature, society, and human relations as an inevitable result of contemporary development. This characteristic of ecological relations shows that norms determining any direction of societal development constantly change in accordance with the ecological characteristics of a particular territory.

It should be particularly emphasized that norms determining any direction of societal development, including moral norms, have constantly changed in accordance with the ecological characteristics of a particular territory. In this regard, the educational character of ecological morality is of special importance. Ecological education is organically connected with other types of human education and plays an important role in forming honest and righteous worldviews.

The main purpose of general moral norms applied in evaluating complex connections among nature, society, and humans consists of ensuring mutual harmony among these parties. The level of spiritual perfection of society and individuals can be seen in their attitude toward the environment and the degree to which they understand responsibility. The formation of

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general principles in ecological matters strengthens the sense of responsibility toward the environment, feelings of duty and obligation in humans.

Each person's personal responsibility for their activities and their ecological consequences is becoming a universal human moral norm today. This norm serves as the main criterion showing the degree of civilization in relations between society and nature. Cultural and moral principles and criteria of ecological relations to nature must be based on certain practical conveniences, objective laws, and legal regulations.

Globalizing and universalizing ecological national moral norms express the commonality of universal humanity's goals and interests in nature conservation. Humanity's understanding of the prospects and fate of ecological sustainable development leads to the globalization of national moral values. The globalization and universalization of national moral norms in organizing nature-society-human relations must be recognized as a form of generality concretized in a particular ecological space and situation.

In several states that gained independence, after the totalitarian system remained behind, the complexities in the process of forming spiritual-moral foundations of market economy relations also exert their influence on ecological morality. This tendency can also be observed in ecological processes in Uzbekistan.

In such situations, strengthening the status of ecological spiritual-moral values requires a comprehensive approach. First, it envisions increasing the effectiveness of ecological management by introducing new approaches that adapt environmental relations to contemporary economic requirements. Second, it envisions uniting social, economic, political, legal, and cultural measures to raise the ecological consciousness of all parties participating in nature conservation, thereby developing ecological culture in society and ensuring sustainable development.

Third, there is a necessity to collect, analyze, and generalize reliable information about the local, national, regional, and global state of the ecological situation. Fourth, it is of great importance to deeply study the advanced experiences of developed countries in the ecological sphere and improve international legal mechanisms for adapting them to local conditions.

Fifth, it envisions reconsidering the education system on the basis of ecological principles, taking into account contemporary changes in ecological values. Sixth, there is a necessity to strengthen the role of the mahalla institution in forming attitudes toward nature based on moral norms.

Mahalla functions as an important institution of ecological education in Uzbek society. Mahalla occupies a central place in forming citizens' ecological consciousness, ensuring their active participation in environmental protection, and implementing ecological norms in practice. Mahalla's internal structure and its direct connection with citizens create an effective mechanism for forming ecological culture.

To strengthen the institutional foundations of developing ecological culture in Uzbek society conditions, the following directions can be identified. The first direction envisions organizing coordinated activities of mahalla, educational institutions, mass media, and civil society institutions. The second direction envisions continuously providing ecological information and education systems for all age groups.

The third direction consists of creating mechanisms to support ecological volunteer organizations, ecological movements, and ecological projects. The fourth direction requires developing forms of ecological culture based on national traditions and harmonizing them with contemporary requirements.

CONCLUSION AND RECOMMENDATIONS

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Based on the results of studying cultural and moral principles and criteria of ecological relations to nature, we arrived at the following conclusions. The integration of national and universal ecological-moral values is an objective process of forming ecological culture in contemporary society. This process requires joint efforts of various peoples and states in solving global ecological problems.

The role of spiritual-moral norms in regulating relations in the nature-society-human system is continuously increasing. Ecological morality not only constitutes the spiritual foundation of nature conservation measures but also determines the strategic direction of societal development. The level of ecological consciousness and culture is an indicator of society's degree of civilization.

To develop ecological culture in Uzbek society conditions, a comprehensive approach combining national traditions, contemporary scientific achievements, and international experience is necessary. The mahalla institution, education system, mass media, and civil society actors should actively participate as main subjects of ecological education.

Based on research results, we propose the following recommendations. First, it is necessary to develop and implement ecological education programs at the mahalla level and equip mahalla activists with ecological knowledge. Second, it is expedient to introduce a continuous model of forming ecological culture in the education system.

Third, it is recommended to widely cover ecological topics in mass media and create special programs promoting ecological culture. Fourth, it is necessary to create mechanisms to support ecological projects of civil society institutions and encourage ecological volunteer movements.

Fifth, it is necessary to expand scientific-practical research on restoring national ecological traditions and harmonizing them with contemporary ecological requirements. Sixth, it is expedient to develop and implement comprehensive criteria for evaluating the level of ecological culture.

Seventh, it is necessary to strengthen ecological-moral norms with legal mechanisms and increase responsibility for ecological violations. Eighth, it is recommended to expand cooperation with international ecological organizations, study and apply advanced foreign experience.

Ninth, scientifically substantiated approaches should be applied in developing state programs aimed at developing ecological culture. Tenth, there is a necessity to create a system for monitoring the effectiveness of ecological education and continuously improve it.

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