

THEORETICAL METHODOLOGICAL BASIS OF THE COMBINATION OF NATURE AND HUMAN RELATIONS

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ABSTRACT

As a result of global development, significant changes have taken place in the complex relationship between man and nature. On the one hand, the application of the law of interdependence of quantitative and qualitative changes, the negative consequences of human activity accumulated over centuries have formed new environmental contradictions. In democratic, developed countries, philosophical research centers around the world, scientific research is being conducted to systematize efforts to prevent the global environmental crisis and solve regional environmental problems.

Currently, in the ecological landscape of the world, environmental protection is becoming a global problem, indicating that the world community is becoming the basis for the integration of social, economic and cultural relations.

KEYWORDS: *Nature, Society, Ecology, Legal Culture, Ecological Consciousness, Society.*

INTRODUCTION

All societies formed in the course of social development interacted within the framework of cultural ties of different civilizations and peoples. The society has preserved its identity also because it was able to reflect in its development the influence of national and universal values. Therefore, "the greater the tendency to generalize and unify the external signs of life, the more people respects the components that characterize their inner world, such as traditions, religion, and culture of their people"[1].

At the new stage of development, the more democratic interpersonal social, economic and cultural relations are, the more open the inner world of a person will be, the perceptual and cognitive world that meets the goals of sustainable development. The content of democratic processes in society is valuable only through democracy (cognitive democracy) in the inner world, the psyche and the human heart. In the context of the development of civil society, it is necessary to take into account the influence of public consciousness on this internal, cognitive process, its dependence on public relations.

MAIN PART

It should be noted that civil society recognizes as its highest values the interests of a person in whom democratic values are reflected in the personality, in human cognitive democracy, that is, in civil society these two features of human activity are dialectically combined.

Civil society and the social environment are dialectically developing phenomena. As the social space affects the human mind, so the mind affects the environment, the social space. However, social space, the environment as an objective being affects human activity, and consciousness in the form of a subjective phenomenon leads a person to transform into an objective being. The combination of objectivity and subjectivity indicates the development of the existing social system as a whole, in accordance with the general laws of human and social life. They cannot be opposed to each other as antipodes.

The analysis of spiritual and ethical conditions, objective and subjective conditions, philosophical issues of environmentally sustainable development of society ultimately determines the prospects of civilization.

In our country, work is being carried out on a scientific basis to ensure an environmentally safe environment necessary for social and economic life, nature protection and rational use of natural resources, coordination of the "nature-society-man" system. In the context of globalization, special attention is paid to the issues of sustainable socio-economic development and environmental security"[2]. From this point of view, an urgent task is to study the essence of the institutional system of environmental safety, the mechanisms of its implementation in society, the content and trends of socio-philosophical development, as well as the development of scientific, theoretical and practical conclusions and recommendations. In Central Asia, the theological and philosophical foundations of moral relations with nature, a system of legal norms have been created, and they occupy a special place in the Islamic world, in the world. In particular, the philosophical views of such great scientists as Imam al-Bukhari, Imam at-Termizi, al-Moturudi, Muhammad al-Gazzali, Mahmud az-Zamakhshari, Jalaliddin Rumi on the relationship between nature and man have made a great contribution to the development of ecological spiritual and moral teachings. In particular, the socio-ethical views put forward in the philosophy of mysticism have served as an important scientific source in the study of the subject, the modern nature of man's attitude to the environment.

It should be noted that medieval Western philosophers made an important contribution to the theoretical and methodological clarification of the functional role of spiritual values in the management of relations between nature and society. At the same time, the scientific research of philosophers and sociologists around the world is of particular importance, in particular, the study of the essence of environmental ethics, the formation and development of the ecological culture of the individual, its role in human and social development is important.

At each stage of the development of society, different methodological approaches to the relationship between man and nature, alternative scientific views, evaluation criteria are formed, the reasons for which should be sought in the change of levels of ecological consciousness, paradigms of personality. However, environmental ethics has always been a priority in assessing the nature of public relations, the level of their development.

In particular, according to the teachings of Zoroaster, any crime against nature is a grave sin and a code of conduct has been developed according to the criteria of a person's attitude to nature, responsibility for environmental protection, natural resources and moral norms of duty, flora and

fauna. The role of Islam in public life, strengthening its real position in legal, moral relations, human education, in theological and philosophical teachings based on the hadiths of the Holy Quran and the activities of the Prophet Mukhammad, caution, not to bring them to bankruptcy and leave them to future generations. In particular, it can be seen that the teachings of representatives of mystical philosophy on environmental ethics, the protection of natural elements, a combination of universal and Islamic spiritual and moral values of Islam. The theoretical and practical significance of the teachings of scientists created in our country in the XVI-XIX centuries, about the socio-economic causes of the ecological crisis and its negative consequences associated with ignorance, spiritual poverty in society, can be considered as a systemic form of moral determinism. The adaptation of ethical norms defining the nature-society-man relationship to the characteristics of the ecological space is important to ensure its sustainability. Because "an important condition for environmental management is the understanding of the moral responsibility of the individual for the future of nature and society. In this context, moral responsibility performs two functions: to alternate a person's subjective responsibility with objective necessity; to express one's will taking into account one's personal and public interests"[3]. Although such an approach to the issue has a certain methodological significance, it should be concretized in accordance with the national mentality of the peoples living in the existing ecological space.

Indeed, it is worth noting the legacy of historically established moral norms in the ecological space, the objective conditions for improving its institutional system of transformation in the minds of generations, the possibility of combining the subject and factors.

In the history of mankind, the moral norms governing the relationship "nature – society – man " were determined by a system of forms of public consciousness; secondly, national environmental ethical norms are a real manifestation of universal values; thirdly, the role of one or another form of public consciousness in the management of the relationship "nature-society-man" loses its significance if it is generalized and separated from environmental values; fourthly, the effectiveness of environmental values in the management of relations "nature-society-man" is an important criterion determining the level of development of society; fifthly, the transformation of integrative activity of forms of social consciousness into life in the management of relations "nature-society-man" meets the environmental interests of mankind.

The means of integrating forms of social consciousness in society within the framework of universal ecological moral norms are constantly developing. Indeed, the idea of sustainable ecological development cannot be realized without human interest in integrating forms of social consciousness and morality at the global level within the framework of a single environmental goal. Accordingly, in the management of this system, any form of social consciousness performs a specific integrative function.

Man manifests himself in all spheres of human activity as a socio-cultural being in interaction with nature. Man changes and assimilates nature in accordance with his spiritual, economic need. This is the rationality of this activity, the ability to foresee the consequences of its interference in natural processes, the goal of preserving the natural-regenerative potential of the biosphere, the systematic interaction of management institutions based on innovation [4]. Cardinal changes in the relationship between society and nature have changed both the spiritual attitude of man to nature and the criteria for understanding its objectivity, content, and patterns of development. The researchers note that a new era is coming in the relationship between nature, society and man, a new ecological thinking is emerging, but the natural resources of the planet, the possibilities of compensating for violations in

the ecosystem of the biosphere are limited, technologies and production technologies for the biosphere.

Emphasizes that harmless alternative production is characterized by an understanding of the need for development from case to case. The need to harmonize nature and society, human relations in Uzbekistan is due to the fact that most of the energy consumed in the national economy is produced using non-renewable natural resources, limited reserves of these resources, environmental pollution due to the rapid development of industry, water scarcity, drying of the Aral Sea. It is explained by the aggravation of environmental problems. The sustainable development of the economy of Uzbekistan, the development of a long-term strategy for structural transformation requires taking into account internal and global processes and challenges.

According to the UN World Meteorological Organization, the global average annual temperature today has risen by 1 °C from the level of 1880. In Uzbekistan, the average annual temperature for the same period increased by 1.6 C (from 13.2 to 14.8 C)[5]. The average rate of global warming in our country is higher than the global average. Global warming has a negative impact on the state of ecosystems, leading to a deterioration of the ecological situation in the Republic of Karakalpakstan, Khorezm, and Bukhara, Navoi, Kashkadarya, Samarkand and Surkhandarya regions of the Aral Sea. Therefore, in order to comprehensively respond to the growing global threats associated with climate change, the Paris Agreement was adopted on December 12, 2015 at the 21st session of the UN Framework Conference on Climate Change in the French capital. The agreement entered into force on November 4, 2016 and will be effective from 2020. It should be noted that 180 of the 197 signatories to the Paris Agreement have ratified the document. Countries that have not ratified the treaty have observer status and have restrictions on the use of climate finance.

The goal of the Paris Agreement is to keep global warming on the planet at 2 C Celsius by 2030 relative to the average temperature during industrial development by 2020 and limit temperature rise to 1.5 C by 2050, reduce global greenhouse gas emissions by 40-70% and reduce it to 0 or minus by 2100.

At the new stage of society's development, the role and place of environmental ethics in the rational management of the "nature-society-man" relationship increases, and its regulatory function manifests itself in the following cases:

1. Understands the causes and trends of the development of the "nature-society-man" relations necessary for the development and seeks to eliminate them through the process of improving environmental ethics and culture.
2. The transition from anthropocentrism to biosphero-centrism takes place on the basis of understanding the essential unity of the relationship between man and nature.
3. During the period of democratic reforms, the practical importance of environmental ethics in creating optimal opportunities for humans and future generations to live in harmony with nature is increasing.
4. Innovative mechanisms and institutions are being formed for organizing and managing the activities of public structures based on environmental ethics and monitoring their activities in terms of compliance with environmental standards.
5. It becomes a social necessity to translate knowledge and ethical criteria of the ecological balance of the biosphere into the content of each person's worldview and activity.

Accordingly, scientific management of the process of ecologization of the spirituality of the individual, on the one hand, serves as a factor preventing its transformation into a corporate interest, corporate ethics, which determines only its attitude to nature. Understanding that development is part of the "society-nature-man" system and that its effectiveness depends on the activities of each individual, encourages a reassessment of social interests and subordination to the interests of the entire system.

CONCLUSION

In the philosophical study of the spiritual and moral foundations of the "nature-society-man" relationship during the deepening of democratic transformations, attention should be paid to the formation of environmental ethics in the minds of representatives of social strata and economic strata. Because all the advantages and disadvantages of human activity are clearly visible in the sphere of everyday life. If a person's everyday activities begin to conflict with the environmental interests of the people around him and restrict their natural right to life, this will have a negative impact on the development of society.

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