

FORMATION OF ENVIRONMENTAL MORAL AND ETHICAL NORMS IN YOUNG PEOPLE ISSUES

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Annotation

This article by Ulugbek Adhamovich Eregashev from Fergana Polytechnic Institute discusses the formation of environmental moral and ethical norms in young people, with a focus on how these norms are developed from an early age in families, preschools, and schools. The study highlights the growing need for ecological education in the context of globalization, where environmental challenges impact all demographic groups.

Eregashev emphasizes that forming these norms requires systematic education that transforms natural abilities and personal reflections into practical skills. He argues that the internal ecological balance of individuals reflects their interactions with the environment, making early education in these areas crucial. Programs like "Ecology and Culture" are recommended to cultivate this awareness and moral responsibility.

Moreover, Eregashev touches on the influence of Islam on bioethics, highlighting that in Islamic society, ethical decisions, including those related to health and environmental matters, are rooted in religious teachings. The article also stresses the importance of incorporating both scientific and religious perspectives in addressing bioethical dilemmas in Muslim communities.

The references listed include works on economic theory, Islamic bioethics, environmental ethics, and philosophical studies of societal development, supporting the theoretical basis for the study.

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In the current period, the globalization of the environmental situation covers all aspects of social life and has a "mass effect" effect, that is, it affects the fate of all demographic groups without exception. Therefore, the issue of educating environmental ethics and culture in the family, preschool institutions, and general education schools has not lost its relevance. Formation of environmental moral and ethical norms in young people is a very complicated issue. Because it is very important to carry out systematic education and training in transforming the socio-biological individuality, natural abilities based on the hereditary ability, reflective ability of the person into theoretical knowledge, practical skills, and skills. In particular, environmental education and training activities, the object of which is the formation of the system of natural and social relations within a person, that is, his inner spiritual ecological world.

Naturally, inner harmony is also achieved only when external harmony is achieved, i.e. harmony in the interactions of a person with the surrounding social and natural environment. For example, the weather to a level of people and their health effect he did. Don't worry about air and humidity a person organism breath get, heart activity, torque and skin package with He died it's hot exchange conditions set gives It's hot exchange nerve controlled by the system substance exchange process with organic The initial knowledge about the dependence is the basis for the rational organization of the practical life of a person.

Environmentalization of human outlook and activity is the basis of harmonizing man with nature, and it is concluded that it is necessary to start the formation of ecological ethics norms from youth. This fact was directed not to the issue of harmonizing the methodology of ecological education and upbringing in the pedagogical practice, but to the introduction of the system of prohibitions and instructions to the behavior of a person in relation to nature, and the form prevailed over the content.

The tasks that need to be solved at various stages of personal development: in preschool institutions, general education schools, higher educational institutions, in the system of improving the qualifications of personnel and their retraining, in the process of continuous education and training in work teams, arise from this goal. In particular, environmental and moral norms are formed in a person at an early age, mainly in the family, in preschool institutions and at school. Therefore, it is appropriate to organize environmental moral and ethical norms in the family, preschool institutions, and schools in the following directions.

By implementing the programs "Ecology and Culture", "Me and Nature", "Clean Ecological Environment" and other similar programs, it actively influences the upbringing of environmental moral and ethical norms in them. The above educational components will not be enough to determine the indicators of the culture of relationship with nature among adolescents, to explain to them that nature is an inexhaustible resource that provides human life, an eternal value, and it is the sacred duty of every person to have a humane relationship with it, and it is important to approach it with many other methods and to form an ecological ethical culture on this basis.

In addition to the above, a number of components of environmental education actively participate in this process. Because the tasks and methods of this process differ according to age characteristics and the environment of educational influence. For example, at preschool age, the leading activity of a child is play, and the sphere of interaction and interaction consists of family and preschool institutions. At this stage, the main task is to form the basic concepts and rules of values regarding the interaction between man and nature.

"Undoubtedly, the role and influence of the family is incomparable in the formation and promotion of the unique spirituality of any nation. In fact, for the child, the family serves as the main link connecting him between the existing social and natural environment. In the family, the child's involvement in marriage and economic activities without coercion, creates a favorable opportunity for the formation of responsibility for the work entrusted to him for the people around him.

Muslim personality in Islamic society personal and social life, its relationship to health, illness, life and death It comes from the teachings of Islam. Thus, for Muslims, their religious beliefs are a strong factor in making any health decision. The ethical-legal tradition of Islam also serves as a basis for searching for answers to the questions posed by biomedicine. It is also applicable to the decision-making process in clinical and research practice will be done. However, it is centralized in governing all legal schools of Islam due to the absence of an office, the applicable religious practice is regulated in the field of Sharia (fiqh) experts (faqih) determine. At the same time, by Islamic jurisprudence, bio- when considering ethical issues, if in the sacred texts in relation to the subject under consideration in the absence of clear guidance (nass), decision-making is by way of ijtihad (i.e., the conclusion of the jurists) will be with Farhad Muazzam said that Islam is a debate and decision on bioethical issues

acceptance is not in a vacuum, but on the one hand, on the basis of a certain political-legal system, on the other hand, on the basis of existing social rules. Ethics is difficult and the provision of complex principles is carried out in cooperation with experts in Islam and the field. To research attraction done specialists to the word according to law, ethics and of the scholars The relationship between the views of the twenty main bioethical problems in Islamic countries inside the first digital priority matter is considered Ethics all systems, religious whether or not it is religious, the question of ethics and law is considered a very important issue and the debate is clear requires. However, when it comes to Islam, there is another important factor that plays a big role here, which is the importance of fatwa. It is known that bioethics in Islam is mainly Islamic law and is one of the branches of ethics. According to the bioethical literature, and specifically in Islamic bioethics, Islam Scholars often refer to the main sources of Islam : the Holy Qur'an and the Sunnah (what the Prophet (peace be upon him) said and did). However, scholars- The main task of "independent legal opinion and comment" is to give. Commenting on the sources of Islamic law in the Islamic tradition making a decision on the basis of is called.

It is known from the debates within bioethics-that in the popularity of this field, principles such as "principalism", including respecting the independence of the person, not harming him, acting based on his benefit, and justice, have priority and are a useful method for solving bioethical dilemmas is considered This area of most experts according to of the Muslim community in front of Such an approach alone is lacking in solving the existing ethical problems. Because there are cultural identity and guidelines that have been formed in the Muslim society for a long time, which, in particular, the principles of Islamic law serve as pillars in the development of Islamic bioethics. does.

Currently, there is increasing interest in separating biomedical ethics from Islamic ethics is going Sometimes such actions "do not study the natural and religious factors of this issue It is criticized as an attempt to combine the principles of Western biomedical ethics with the Islamic ethics created by the Sharia system. In general, the principles of social welfare (maslaha), prevention of harm (la zarar wa la dirar), justice, necessity and protection from disaster are often found in Islamic bioethical literature. Experts in this field put "Basics of Islamic Bioethics" in the eighth place, scholars of Islamic jurisprudence, ethics, philosophy and medicine which is built on an Islamic basis with the participation of all participants in the field indicates the need to adopt the rules of biomedical etiquette (ethics). It should be noted that such the rules while being developed methodology is the most main important has

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