

NATURE AND MAN: THE FOUNDATIONS OF SPIRITUAL AND ETHICAL COOPERATION

Asliddin Kuldoshev

Doctor of Philosophy, Associate Professor,
Samarkand State Architecture and Construction University

Abstract

This paper explores the significance of ecological consciousness and cultural values in the protection of the environment. In the context of growing environmental challenges, the formation of ecological ethics and environmentally responsible behavior is becoming increasingly important. The study emphasizes the role of education, traditional cultural practices, and moral awareness in fostering a sustainable attitude toward nature. Special attention is given to the integration of ecological values into social norms and the development of an environmental culture that promotes responsible interaction with the natural world. The findings highlight that protecting the environment is not only a technical or legal issue but also a deeply moral and cultural responsibility.

Keywords: Ecoethics, ecological culture, technical impact, natural resources, ecological norm, ecological crisis.

Introduction

Global bioethics encompasses the frameworks of medical ethics, bioethics, and environmental ethics. Just as these components complement one another, medical ethics and environmental ethics are also seen as mutually reinforcing fields. The irrational exploitation of nature and its resources has led to environmental crises in many countries worldwide, which is currently studied as a critical issue within the global bioethics framework. Some literature defines the cultural foundation of bioethics as the moral analysis of humanity's continuous relationship with nature, emphasizing ethical responsibility grounded in environmental protection. In our view, people should reflect on how their actions impact nature since human existence is intrinsically linked and complementary to the existence of nature. A shared characteristic of both nature and humans is life itself. Therefore, improving the quality of life for all living beings depends on the advancement of human ecological culture. Proper and rational use of every element of nature—clean air, water, soil, living organisms, and natural resources—demonstrates the level of a person's moral and ecological culture.

In the second half of the 20th century, ecological problems intensified sharply, presenting humanity with complex and critical challenges. Uzbekistan has not been exempt from these issues. Disregard for natural laws, prioritizing economic interests over ecological ones, and unlimited exploitation of natural resources have led to negative changes in the state of the natural environment. The tragedy of the Aral Sea serves as a clear example of this. The primary causes of such adverse consequences are the unrestrained use of natural resources and failure to comply with environmental protection requirements. Furthermore, official documents have repeatedly emphasized problems such as water scarcity, soil salinization, reduction of plant and animal



species, and pollution of the atmosphere and water bodies.

Such circumstances necessitate, above all, the enhancement of ecological culture among people. Ecological culture, as a special manifestation of universal human values, has given rise to new approaches to the relationship with nature. From the perspective of ecological culture, transforming nature has become a criterion that defines the content of thinking and moral values. With the increasing anthropogenic and technogenic impact on nature, the development of ecological culture became an objective necessity. The internal driving mechanism of any historical era's development is linked to conflicts between nature and society. Solutions to these conflicts are expressed through various forms of social consciousness, particularly in the development of ecological culture. Since the years of independence, considerable attention has been paid to environmental issues. The first President has voiced many valuable ideas regarding these problems.

The social, economic, political, and legal aspects of this issue have been thoroughly discussed. As the First President I.A. Karimov wrote, "Ecology is one of the pressing large-scale social problems of our time, and resolving it aligns with the interests of all peoples. The present and future of civilization largely depend on addressing this problem." In our opinion, ecological challenges faced by the country and its nations are becoming more pronounced in situations where economic interests are prioritized. For example, a certain district in Surkhandarya region borders the neighboring country of Tajikistan. The toxic gases emitted from an aluminum plant in Tajikistan have adversely affected the environment and health of the local population in the valley. While the sovereign state of Tajikistan benefits economically from the plant, the neighboring sovereign state suffers ecological damage. This clearly shows that environmental harm and problems know no borders. Although states can establish political boundaries, nature's elements—such as air and water—cannot be confined by borders.

Two main aspects of ecological ethics emerge in the human activity of transforming nature. First, during the process of exploiting nature for specific interests and goals, humans express their social essence. Second, by altering and "socializing" nature, humans inevitably improve the ethical relationships among themselves. Ecological ethical values manifest as universal principles, norms, laws, and ideals within society. The need to understand the full set of ecological norms and principles defines the essence of an ethical ecological code. Especially in today's increasingly critical environmental situation, managing the relationship between humans and nature demands the consolidation of these ideas within the framework of an "ecological ethics code." As F. Khudushin points out, the "ecological ethics code" is a set of written laws that govern human relations with the Earth, water, biosphere, and diverse natural resources. The implementation of these laws serves important practical goals, such as preserving planetary cleanliness and ensuring the rational use and renewal of vital resources. In our opinion, although fulfilling these laws requires certain demands and obligations from humans, above all, moral upbringing and culture, along with a firm internal discipline, are essential. The quality standards of the natural environment include three indicators. The medical indicator reflects the acceptable level of anthropogenic impact on the natural environment, considering the genetic fund and health of humans.

The technological indicator takes into account the capacity to meet established standards using the available machinery and technology. The technical indicator refers to the ability to detect



harmful impacts on the natural environment by applying modern measurement and evaluation tools through existing social institutions such as state supervision and monitoring. Legal regulations have been enacted to ensure the proper scope and quality of these indicators within ecological processes. According to Article 8 of the Law of the Republic of Uzbekistan "On Protection of Atmospheric Air," dated December 27, 1996, "standards for permissible levels of pollutants and biological organisms emitted into the atmosphere from constant pollution sources are developed by enterprises, institutions, and organizations and approved by the State Committee for Nature Protection of the Republic of Uzbekistan."

To protect nature, prevent air pollution, and enhance ecological awareness among youth, Uzbekistan developed a nationwide action plan called the "Green Space" project in November 2021, covering all regions of the country. Within this framework, President Shavkat Mirziyoyev issued decree PF-46 titled "On accelerating afforestation efforts and improving tree protection measures." As a result of this project and the presidential decree, the nationwide "Green Year" campaign was launched on March 1, 2022, with the ambitious goal of planting one billion trees over five years.

To prevent and address ecological problems in Uzbekistan, environmental committees need to actively integrate their work with sectors such as technology, communication technologies, and biotechnology. Young people developing technologies to reduce air pollution should receive material and practical support for refining and implementing these innovations. By incorporating technologies and nanotechnologies that help prevent ecological issues—such as tree cutting, the Aral Sea global ecological crisis, potential natural disasters, dust storms, air and water pollution, and soil salinization—environmental committees can accelerate the achievement of tangible results in their activities.

Conclusions

The pressing ecological challenges faced globally and within Uzbekistan highlight the critical importance of integrating environmental ethics, legal frameworks, technological advancements, and cultural awareness in addressing these issues effectively. As the nation progresses, it is evident that sustainable interaction with nature requires not only adherence to ecological laws and norms but also a deep-rooted moral and cultural transformation among individuals and society as a whole.

The efforts of Uzbekistan, demonstrated through landmark initiatives such as the "Green Space" project and the "Green Year" campaign, underscore a national commitment to restoring and preserving natural ecosystems. These initiatives reflect a growing recognition of the interconnectedness between human wellbeing and environmental health. Moreover, the support for young innovators developing eco-friendly technologies signifies an important step towards modernizing environmental protection in line with scientific and technological progress.

Ecological ethics encompass more than just legal obligations; they involve fostering a comprehensive cultural mindset that appreciates the social responsibility humans bear toward nature. Protecting air quality, managing natural resources wisely, and preventing ecological disasters demand coordinated efforts across governmental, institutional, and community levels. The experience with transboundary environmental problems, such as the pollution originating from industrial activities across borders, emphasizes that ecological preservation is a shared



global responsibility that transcends political boundaries.

Ultimately, the sustainable future of Uzbekistan—and the planet—depends on harmonizing economic development with ecological stewardship, grounded in ethical values, scientific innovation, and active civic engagement. Through continued education, legal enforcement, and technological integration, societies can build resilient ecosystems that support human life while preserving nature's integrity for generations to come.

REFERENCES

1. Karimov, I. A. (1997). Uzbekistan's Path to Sustainable Development. Tashkent: Uzbekistan Publishing House.
2. Khudushin, F. (2018). Ecological Ethics and Environmental Protection. Moscow: EcoScience Press.
3. Mirziyoyev, S. (2021). Presidential Decree PF-46 on Accelerating Afforestation and Tree Protection. Official Gazette of the Republic of Uzbekistan, No. 46.
4. Republic of Uzbekistan. (1996). Law on Protection of Atmospheric Air (No. 263-I, December 27, 1996). Tashkent: Government Publishing.
5. United Nations Environment Programme. (2020). Global Environmental Ethics: Principles and Practices. Nairobi: UNEP.
6. World Bank. (2022). Innovative Technologies for Air Pollution Control and Environmental Sustainability. Washington, D.C.: World Bank Publications.
7. Ganiyev E. Stages of development and impact on social life of an informed society in Uzbekistan //Western European Journal of Historical Events and Social Science. – 2024. – T. 2. – №. 11. – С. 17-20.
8. Abdizoitovich G. Educational Problems In The Information Society //Emergent: Journal of Educational Discoveries and Lifelong Learning (EJEDL). – 2025. – Т. 6. – №. 4. – С. 5-5.
9. Ризаев И. И. Синергетический подход к самоорганизации социальных систем //Редакционная коллегия. – 2020. – Т. 294.
10. Mavlyanovna A. M. Artistic Creativity as a phenomenon of culture and spirituality (axiological approach) //Web of Humanities: Journal of Social Science and Humanitarian Research. – 2023. – Т. 1. – №. 2. – С. 10-14.
11. Усмонов Ф. Н. Рациональность и традиция в развитии науки //Инновации в технологиях и образовании. – 2016. – С. 349-353.
12. Yuldasheva D. Philosophical Aspects of Bioethics Problems in Modern Science. – 2023.
13. Yuldashevna Y. D. PHILOSOPHY OF EDUCATION: EXPLORING DIFFERENT PHILOSOPHICAL APPROACHES TO EDUCATION AND THEIR IMPLICATIONS FOR TEACHING AND LEARNING.

