

NEW UZBEKISTAN ECOLOGICAL STRATEGY: PHILOSOPHICAL FOUNDATIONS AND SOCIO-CULTURAL PROSPECTS

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Annotation. The article is devoted to the issues of environmental policy in Uzbekistan. Because the development of nature has led to ecological disasters, the largest of which was the drying up of the Aral Sea. The author considers the problem from the point of view of moral responsibility. Environmental transformation requires not only laws and investments, but also a new type of consciousness, that is, environmental transformation requires not only laws and investments, but also a new type of consciousness.

Keywords. Ecology, politics, philosophy, man, nature, culture.

Introduction. The environmental policy of modern Uzbekistan is undergoing a deep reassessment within the framework of the general paradigm of state renewal - the concept of "New Uzbekistan." The ecological strategy here acts not only as a reaction to the consequences of the economic expansion of the 20th century, but also as an attempt to revive the relationship between man and nature culturally and morally. This article examines environmental strategy not so much from a political-legal perspective as from a philosophical-anthropological and sociocultural perspective.

Main part. The fundamental contradiction between technogenic civilization and the natural basis of life today is taking on the characteristics of not just an ecological, but a civilizational crisis. The accelerated development of nature in Uzbekistan during the Soviet period, especially in the agricultural sector, led to ecological disasters, the largest of which was the drying up of the Aral Sea. In this context, the ecological problem is not only the problem of polluted water and air, but also the expression of the gap between human existence and the existence of nature, which is the subject of philosophical reflection.

According to Hans Jonas, "a new ethic is needed that is responsible for the long-term consequences of technical activity".¹ Consequently, the ecological strategy of "New Uzbekistan" can be understood as an attempt to transition from a utilitarian-

¹ Jonas H. The Principle of Responsibility. The search for ethics for technological civilization. - Moscow: Delo, 2004. - P. 89.

resource perception of nature to a responsible ethic that involves long-term thinking and the spiritual inclusion of a person in the natural context. The concept of sustainable development, which underlies the environmental policy of Uzbekistan, dates back to humanistic philosophy, according to which man is not the master of nature, but acts as its part and guardian. As V. Heschle pointed out, "environmental rationality does not exclude technology, but subordinates it to the principles of moral responsibility"².

Since 2017, the Republic of Uzbekistan has adopted a number of strategic documents, which prioritize the rational use of nature, transition to a "green" economy, protection of biodiversity, and sustainable water supply. But behind this institutional framework lies a deeper shift: the formation of a new cultural identity, in which natural and social, traditional and innovative should come into harmony. In this sense, the ecological strategy of Uzbekistan is not just a political program, but an element of the national worldview associated with the revival of ancient traditions of careful treatment of land (for example, water as a sacred source in the cultural memory of rural communities).

Environmental transformation requires not only laws and investments, but also a new type of consciousness. The transformation of the relationship to nature is possible only with a deep transformation of the subject: from a consumer to a caring person, from an individual to a community, from rational calculation to moral measurement. As the philosopher A. Nazarov emphasizes, "environmental culture presupposes a symbiosis of rational knowledge and existential participation"³. In "New Uzbekistan," the environmental strategy is reflected in educational reforms, the development of youth initiatives, the growth of environmental NGOs and international partnerships (for example, with the UN and UNEP).

Thus, ecological strategy becomes not only a "top-down" policy but also a "bottom-down" movement aimed at fostering ecological citizenship. Any strategy becomes effective only when it fits into the context of the people's cultural memory. Uzbekistan, having a centuries-old tradition of rational water use, agriculture, and reverence for natural cycles, is not so much borrowing from Western environmental practices as activating its internal potential.

For example, in the culture of oasis settlements, stability was the norm, not an exception: water was considered a sacred good, and its careless use was perceived as a moral deviation. Modern policy, reviving projects for the restoration of irrigated lands, can become a "bridge" between historical memory and modern challenges. Ecology here is not only a science, but also an existent. The modern ecologist is essentially taking on the role of a cultural interpreter, not just an engineer. In this regard, the role of humanities, especially philosophy, cultural studies, and history, is

² Khesle V. Philosophy of Ecological Crisis. - M.: Republic, 1993. - P. 112.

³ Nazarov A.R. Philosophy of Sustainable Development. - Tashkent: Fan, 2018. - P. 75.

increasing - they provide not a scheme of action, but motivation: why is it necessary to care, why can't it be postponed any longer.

"Man is a being given the freedom to harm, but at the same time the obligation not to harm him,"⁴ wrote Paul Ricoeur. Environmental strategy in this sense is an ethical choice, not just an administrative decision.

Since 2019, Uzbekistan has been actively implementing the "green economy" model, which includes energy conservation, the development of solar and wind energy, waste recycling, greening of desert areas, and biodiversity. However, if we consider this not as a technical reform, but as a philosophical shift, it is important to see: a new social ecosystem is being formed where social justice and environmental sustainability are merged. For example, the "Yashil Makon" project is not just about planting trees, but an attempt to build a long-term participation ethic. When schoolchildren, students, and farmers plant trees together, they become participants in the ecosystem. This is no longer an "ecological action," but a social ritual of the future, a symbol of renewing the connection between generations and the landscape. The development of rural areas through environmental projects (solar panels, drip irrigation, bio-fertilizers) is an example of how social policy merges with environmental philosophy. This is how a new "justice ecology" emerges, where every decision is not only a calculation but also an act of responsibility.

Uzbekistan is rapidly entering the digital age. This raises the question for society: can high technology and biosphere balance be combined? The answer lies in the transition from technocentrism to anthropo-ecocentrism, when digital solutions obey the logic of life, not vice versa. Digital air quality monitoring, automation of irrigation systems, satellite control of steppes - all of this is already being implemented. But it is crucial that technology does not replace environmental consciousness, but only supports it. Without ethics, technology becomes hollow.

Thus, philosophers raise the question: does a person not become a passive user of decisions, does he not lose the ability for ethical effort?⁵ The new environmental strategy should not only optimize the processes, but also awaken awareness. Without an inner turn towards nature, no digitalization will save us.

Conclusion. The New Uzbekistan Ecological Strategy is not just a plan of action in the field of environmental protection, but a part of a broader philosophical and cultural reinterpretation of humanity's role in the world. In shaping the new image of the republic, the state strives not only for technical and economic progress but also for the creation of an ecologically sensitive society. This means the necessity of transitioning from technocentrism to a stable ethic, from alienation to proportionality, from foreign policy to internal cultural maturity. Thus, the environmental policy of "New Uzbekistan" is becoming a field of meetings: past and future, culture and nature,

⁴ Rickert P. Ethics as the Philosophy of Action // Philosophy. Anthology. - M.: Gardariki, 2000. - P. 415.

⁵ Bauman Z. Globalization and its Social Consequences. - M.: Logos, 2004. - P. 138-139.

technology and conscience. This is not a path of simple development, but a path of internal transformation of society.

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