



INTEGRATION OF NATIONAL AND UNIVERSAL ECOLOGICAL- ETHICAL NORMS IN THE ERA OF GLOBALIZATION: A FOUNDATION FOR SUSTAINABLE DEVELOPMENT

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Introduction

The process of globalization has brought unprecedented challenges to humanity's relationship with the natural environment. The ecological crisis facing modern civilization requires a fundamental rethinking of ethical approaches to environmental protection and sustainable development. In pursuit of universal goals, the integration of national and universal ecological-ethical values represents a natural process that serves as a key indicator of society's spiritual and cultural development.

However, current situation analysis reveals that this integration remains incomplete and somewhat ambiguous. This is attributed not to the immorality of ecological relationships but rather to the imbalance of interests in natural resource utilization. The disproportionate and often conflicting economic interests significantly influence attitudes toward ecological ethical values. Therefore, defining the role of national and universal ecological ethical norms in strengthening environmental attitudes must be considered within economic, political, and cultural frameworks alongside ecological contexts.

As noted by President Mirziyoyev in his work «Strategy of New Uzbekistan»: «Under the influence of globalization and information attacks, various destructive ideas pose increasing threats to our national identity and spiritual values. These foreign concepts enter our homes, our society, and most dangerously, the pure hearts and minds of our young children without crossing borders, without warning, as 'uninvited guests'» (Mirziyoyev, 2021, p. 268). This observation emphasizes the importance of maintaining ecological and ethical foundations while navigating the complexities of a globalized world.

The harmonization of economic development with environmental protection requires new approaches to ecological ethics and culture that can guide humanity toward sustainable development. This thesis explores the



integration of national and universal ecological-ethical norms as a foundation for addressing contemporary environmental challenges.

The theoretical foundation for understanding ecological ethics and culture has been established by numerous scholars across various disciplines. Prominent philosophers such as E. Toffler, E. Giddens, S. Huntington, Z. Brzezinski, and Uzbek scientist S. Otamurodov have examined the social implications of global environmental problems in their works (Toffler, 2010; Giddens, 2018; Huntington, 2004; Brzezinski, 1998; Otamurodov, 2008).

Otamurodov, in his work «Globalization and Nation» (2008), provides valuable insights into the specific challenges faced by developing nations in balancing national development with global environmental responsibilities. He argues that «globalization processes involve certain states imposing their customs, traditions, and moral values on the consciousness and hearts of others, thereby spiritually impoverishing other nations and depriving them of their identity» (Otamurodov, 2008, p. 46). This perspective highlights the need for maintaining cultural autonomy while addressing global environmental concerns.

In the field of environmental ethics, Florov (1979) emphasized the importance of integrating ecological values into human development perspectives. His work «Perspectives of Man» addresses the philosophical foundations of humanity's relationship with nature and argues for a comprehensive approach to ecological ethics that transcends purely economic considerations (Florov, 1979, pp. 110-111).

The legal framework for environmental protection has been analyzed by Khabibulaev (1999), who identified key directions in environmental protection policies. His research emphasizes the importance of comprehensive legal foundations for implementing ecological ethical principles in practice. Khabibulaev argues that «effective environmental protection cannot be conceived apart from understanding the ecological consequences of scientific and technological progress, their globalizing characteristics, and their spiritual and moral essence» (Khabibulaev, 1999, p. 2).

The psychological dimensions of ecological ethics were explored by Stefan Zweig in his analysis of Freud's work. Zweig notes that «the hour will come when people will be more interested in the problems of the human soul than in conquering cosmic space, and such a time is not so far away» (Zweig, 2000, p. 134). This perspective emphasizes the importance of spiritual and psychological factors in addressing ecological challenges.



Sanginov (1999) discusses the concept of sustainable development in the context of Uzbekistan's environmental protection strategies. He notes that «the current program for Uzbekistan is essentially a program for environmental rehabilitation, which is perhaps the most important condition for the country's transition to sustainable development» (Sanginov, 1999, p. 3). This highlights the recognition of environmental protection as a prerequisite for sustainable development.

The legislative framework for ecological protection in Uzbekistan includes various laws such as «On Nature Protection», «On Water and Water Use», «On Underground Resources», «On Protected Natural Territories», and «On Protection and Use of the Animal World». These legal instruments serve as the foundation for implementing ecological ethical principles in practice and demonstrate the state's commitment to environmental protection (Khabibulaev, 1999).

The analysis of ecological ethics in the context of globalization reveals a complex interplay between national values and universal principles. This relationship is characterized by both complementarity and tension, particularly in developing nations seeking to balance economic development with environmental protection.

Our research indicates that ecological ethics is not merely a cultural construct but rather a necessary component of sustainable development. The integration of national and universal ecological-ethical norms occurs at multiple levels:

1. Uzbekistan has established a comprehensive legal framework for environmental protection, including laws on nature protection, water use, protected territories, and wildlife conservation. These legal instruments incorporate both national priorities and international standards, creating a hybrid approach to ecological governance.

2. The formation of ecological consciousness requires the integration of traditional values with modern scientific understanding. Our analysis shows that environmental education programs in Uzbekistan increasingly incorporate both national cultural values regarding nature and universal scientific principles.

3. At the personal level, ecological ethics manifests as a complex interplay between culturally-specific attitudes toward nature and universal concerns about environmental degradation. This psychological dimension



requires special attention in developing effective environmental protection strategies.

The research demonstrates that ecological culture serves as a crucial mediating factor between environmental policies and their practical implementation. Several key findings emerged:

Individual and societal ecological cultures are mutually reinforcing. Social ecological values shape individual ecological consciousness, while individual ecological culture contributes to the development of societal ecological thinking. This reciprocal relationship creates a continuous cycle of influence and development.

The ecological ethics and culture that developed during the 20th century proved inadequate for preventing and addressing ecological catastrophes. This inadequacy stems from their insufficient integration of traditional values with modern scientific understanding and their failure to address the underlying economic and political drivers of environmental degradation.

Effective ecological culture must integrate legal, educational, scientific, and spiritual dimensions. Our analysis indicates that purely technocratic approaches to environmental protection are insufficient without corresponding development of ecological ethics and culture.

Our research indicates that these initiatives have contributed to strengthening ecological consciousness and promoting sustainable development practices in Uzbekistan. However, challenges remain in fully integrating ecological ethics into all aspects of social and economic life, particularly in the context of competing economic interests and the pressures of globalization.

The analysis of psychological factors influencing human relationships with nature reveals complex motivational structures that must be addressed in promoting ecological ethics:

1. Individual participation in environmental protection is driven by various motivations, including personal values, social norms, economic interests, and cultural traditions. Understanding these motivational factors is essential for developing effective environmental education and awareness programs.

2. The research emphasizes the need for a holistic approach to ecological ethics that addresses not only cognitive understanding but also emotional and spiritual connections to nature. This approach recognizes that ecological consciousness is shaped by both rational considerations and deeper psychological and cultural factors.



3. The development of ecological culture requires a transformation of values at both individual and societal levels. This transformation involves recognizing the intrinsic value of nature beyond its utilitarian aspects and understanding the interdependence of human well-being and environmental health.

These findings highlight the importance of integrating psychological insights into environmental protection strategies and policies. By addressing the underlying psychological factors that shape human-nature relationships, more effective approaches to promoting ecological ethics and culture can be developed.

The integration of national and universal ecological-ethical norms represents a critical foundation for sustainable development in the era of globalization. Based on our analysis, we offer the following conclusions and recommendations:

1. Ecological ethics serves as a moral compass guiding humanity from environmentally destructive development paths toward progress based on respecting and beautifying the natural environment. As global challenges intensify, ecological ethics increasingly becomes a defining factor in shaping both present and future human culture.

2. The interdependence between society's and individuals' ecological culture creates a continuous cycle of mutual influence. Ecological values established in society shape individual ecological consciousness, while each person's ecological culture contributes to elevating societal ecological thinking.

3. The ecological ethics and culture developed in the 20th century proved inadequate for preventing and addressing ecological catastrophes. The 21st century demands mobilization of humanity's full intellectual capacity and potential to develop solutions for eliminating technological threats. This represents a global challenge for humanity, science, and education.

4. Preserving nature from ecological danger lies in human hands. Therefore, forming individuals' ecological ethics and culture must be placed at the core of all educational and training activities.

5. Developing ecological ethics and culture must be viewed as a vitally important issue for every citizen and society as a whole. From this perspective, educational institutions' activities in this area need to be further strengthened.

6. Efforts to elevate ecological consciousness and culture must involve broad segments of the population, particularly mahalla institutions, families, and

all members of society. This requires harmonizing modern perspectives with national traditions and values.

7. Uzbekistan should continue to actively participate in major international environmental initiatives while developing nationally appropriate approaches to environmental protection that reflect the country's unique cultural and ecological context.

8. Environmental education programs should be expanded at all levels of the educational system, integrating traditional ecological knowledge with modern scientific understanding to create a comprehensive approach to ecological ethics.

9. Legal frameworks for environmental protection should be continuously updated and strengthened to address emerging ecological challenges and ensure the effective implementation of ecological ethical principles in practice.

The ecological crisis facing humanity requires a fundamental rethinking of our relationship with the natural environment. By integrating national and universal ecological-ethical norms, we can develop more effective approaches to environmental protection and sustainable development that respect both cultural diversity and universal principles of ecological responsibility.

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