

**ENVIRONMENTAL ETHICS AND THE SPIRITUAL RESPONSIBILITY OF  
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**Annotation:** This article analyzes the inextricable link between environmental ethics and moral responsibility of mankind from philosophical and ethical points of view. Nowadays, when global environmental problems are becoming more and more acute, the need to revise the human attitude to nature on the basis of ethical norms has become an urgent task. The article highlights the formation of environmental consciousness and ecological culture, as well as the moral duty and responsibility of mankind to nature. Along with this, the principles of responsible approach to nature in various philosophical trends and religious views are analyzed. The author substantiates the role and importance of spiritual values, human qualities and principles of sustainable development in environmental protection. In conclusion, the necessity of moral transformation and conscious responsibility of mankind to overcome the ecological crisis is emphasized.

**Key words:** environment, ecology, crisis, human being, moral duty, philosophical consciousness.

**ЭТИКА ОКРУЖАЮЩЕЙ СРЕДЫ И ДУХОВНАЯ ОТВЕТСТВЕННОСТЬ  
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**Аннотация:** В данной статье с философской и этической точек зрения анализируется неразрывная связь между экологической этикой и нравственной ответственностью человечества. В настоящее время, когда глобальные экологические проблемы становятся все более острыми, необходимость пересмотра отношения

человека к природе на основе этических норм стала актуальной задачей. В статье освещается формирование экологического сознания и экологической культуры, а также моральный долг и ответственность человечества перед природой. Наряду с этим анализируются принципы ответственного подхода к природе в различных философских течениях и религиозных воззрениях. Автор обосновывает роль и значение духовных ценностей, человеческих качеств и принципов устойчивого развития в охране окружающей среды. В заключение подчеркивается необходимость нравственного преобразования и осознанной ответственности человечества для преодоления экологического кризиса.

**Ключевые слова:** окружающая среда, экология, кризис, человек, нравственный долг, философское сознание.

## ATROF-MUHIT ETIKASI VA INSONIYATNING MA'NAVIY MAS'ULIYATI

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**Annotatsiya:** Ushbu maqolada atrof-muhit etikasi va insoniyatning ma'naviy mas'uliyati o'rtasidagi uzviy bog'liqlik falsafiy va axloqiy nuqtai nazardan tahlil etiladi. Global ekologik muammolar tobora chuqurlashib borayotgan hozirgi davrda insonning tabiatga bo'lgan munosabatini axloqiy me'yorlar asosida qayta ko'rib chiqish zarurati dolzarb masalaga aylangan. Maqolada ekologik ong va ekologik madaniyatning shakllanishi, shuningdek, insoniyatning tabiat oldidagi axloqiy burchi va mas'uliyati yoritiladi. Shu bilan birga, turli falsafiy oqimlar va diniy qarashlarda tabiatga nisbatan mas'uliyatli yondashuv tamoyillari tahlil qilinadi. Muallif atrof-muhitni muhofaza qilishda ma'naviy qadriyatlar, insoniy fazilatlar va barqaror rivojlanish tamoyillarining o'rnini va ahamiyatini asoslab beradi. Xulosa o'rnida esa ekologik inqirozni yengish uchun insoniyatning axloqiy o'zgarishi va ongli javobgarligi zarurligi ta'kidlanadi.

**Kalit so'zlar:** atrof-muhit, ekologiya, inqiroz, inson, axloqiy burch, falsafiy ong.

The 21st century in the history of human development is characterized as a period when science and technology have reached the highest peaks, but at the same time global

environmental problems have become more acute. Climate change, loss of biodiversity, water and air pollution, overexploitation of resources testify to the increasing negative impact of human activity on the environment. This situation poses a threat not only to the natural environment but also to the entire human civilization.

Only technical and economic solutions are not enough to eliminate these problems. On the agenda comes the need to form a moral, spiritual and philosophical attitude of man to nature. It is at this point that environmental ethics - that is, a philosophical approach that defines man's moral duties to nature - takes on special significance.

The article analyzes the concept of environmental ethics, the sources of its formation, environmental responsibility in different cultures and religious views, as well as the need to revise the spiritual position of mankind in the current environmental crisis. On the basis of the research the ways of increasing the environmental consciousness of a human being, approving the principles of sustainable development and forming a way of life in harmony with nature are considered.

The concept of environmental ethics and its formation. Environmental ethics is a philosophical direction that regulates the relationship between man and nature on the basis of moral criteria. It has been developing as a separate direction since the second half of the XX century due to the aggravation of environmental problems and the insufficiency of traditional anthropocentric (human-centered) views. In particular, Arne Naess's "deep ecology" approach, Aldo Leopold's concept of "earth ethics" and Peter Singer's ideas on animal rights have had a significant impact on the development of environmental ethics. These approaches put forward a common idea: humans are not superior to nature, but are an integral part of it, and every living being has a right to its life and existence.

The environmental crisis and the responsibility of humanity. The current global environmental crisis is a direct consequence of human activities. These problems manifest themselves as follows:

- Climate change and global warming;
- Water and air pollution;
- Wildlife reduction and biodiversity decline;
- Deforestation and desertification.

These threats require mankind not only to take technical measures but also to make spiritual and moral changes. Man must refuse to put his own interests above those of nature and treat the natural environment with love, respect and care. Environmentalism in religious and

cultural values. Many religious and cultural traditions emphasize moral responsibility to nature. In Islam, land, water, plants and animals are regarded as gifts from Allah, and it is enjoined not to waste and protect them (Qur'an, Surah Al-A'raf, Ayat 31: "Eat and drink, but do not waste..."). Similarly, in Buddhism, Christianity, Confucianism and other ancient cultures, harmonious coexistence of man with nature without harming it is regarded as a spiritual value. This testifies to the deep historical roots of ecological consciousness.

Environmental ethics and sustainable development. Today, the concept of "sustainable development" is one of the recognized strategies on a global scale. In the UN Sustainable Development Goals (SDGs), environmental protection, rational use of resources, and combating climate change occupy one of the key places. Thus, sustainable development is achieved not only through economic growth or technological progress, but also by changing the environmental, spiritual and moral stance of human beings. This further increases the vital importance of environmental ethics.

The role of environmental awareness and education. Humanity's attitude towards environmental problems depends on its consciousness, moral values and level of education. The introduction of environmental education from childhood, the formation of environmental culture in schools and higher education institutions is one of the most urgent tasks of our time. After all, an environmentally conscious society is a guarantee of a sustainable future.

Environmental policy and moral responsibility in the experience of Uzbekistan. Ensuring environmental safety, environmental protection and the formation of an environmental culture among the population in the Republic of Uzbekistan is one of the priority areas of State policy. The following important legal and institutional steps have been taken in recent years:

Law "On Environmental Control";

Concept "Green Uzbekistan" for 2023-2030;

Activities and initiatives of the Environmental Party;

Introduction of programs on environmental science and environmental ethics into the education system.

In addition, internationally recognized strategies are being developed to overcome the environmental disaster in the Aral Sea region. These actions contribute to the formation of healthy, responsible relations between man and nature.

Integration of spiritual education and environmental values. For the traditional society of Uzbekistan, spirituality and values are the main social foundation. Therefore, religious and

educational approaches play an important role in introducing environmental ethics into the consciousness of the population. In particular:

Promotion of ideas of respect for nature in sermons in mosques and religious educational institutions;

Creation of spiritual and moral content on environmental literacy in the media and the Internet;

Education of love for nature in the minds of young people through the family, mahalla and educational institutions.

Actions in this direction are necessary not only to prevent environmental problems, but also to preserve nature and decent life of future generations. Harmony of digital technologies and ecological consciousness. Digital technologies create great opportunities for the formation of environmental consciousness. In particular:

Monitoring of environmental pollution and notification of people through mobile applications;

Popularization of environmental education through online courses and environmental textbooks;

Stimulation of mass actions through environmental challenges and actions in social networks.

All this serves to strengthen the ecological responsibility of mankind by modern means. After all, modern ecological consciousness is a harmonious system of moral values and technological solutions. Ecological crisis as humanity's opposition to itself. Today's ecological crisis is, in fact, a threat created by humanity itself, which in many cases can be interpreted as "destroying our own future with our own hands." Every year, 13 million hectares of forests are destroyed on Earth. According to the World Health Organization (WHO), 7 million people die every year due to polluted air. This should be seen not only as environmental problems, but also as the result of a moral crisis.

#### Main trends in environmental ethics (comparison)

Direction	Main Idea	Representatives
Anthropocentrism	Man at the center, nature as a means	Traditional Western Philosophy
Biocentrism	Every living thing has moral value	Albert Schweitzer

Direction	Main Idea	Representatives
Ecocentrism	Maintaining the balance of natural systems is a moral obligation	Aldo Leopold
Deep Ecology	Man is part of nature, not a pillar	Arne Naess
Islamic Environmental Ethics	Nature is a trust in Allah, a responsibility to use it.	Quran, Hadiths.

Among these approaches, the Islamic ethical approach is particularly important for the society of Uzbekistan, since the introduction of environmental ethics into human consciousness through religious values has a greater effect.

Modern initiatives in Uzbekistan's environmental policy. Within the framework of the nationwide project "Yashil Makon" ("Green Space") initiated by the President of Uzbekistan, more than 200 million trees and shrubs were planted in 2021-2024. Alongside:

Green energy projects: solar and wind power plants are being built;

The activities of the Environmental Protection Fund have been expanded;

International environmental cooperation was an important topic at the Central Asian Environmental Forum held in Samarkand in 2023.

These actions reflect Uzbekistan's efforts to restore ecological balance not only at the national but also at the regional level.

Psychological and pedagogical foundations of environmental moral education. Formation of environmental ethics occurs not only through laws or initiatives, but also through internal education and change of human consciousness. From the pedagogical point of view, the following approaches are relevant:

Formation of ecological moral skills from an early age (at preschool and school age);

Interactive learning through games, projects, ecological theater, laboratory classes;

Propaganda of positive examples (e.g. nature conservationists, eco-projects).

According to the psychological approach, human ecological behavior depends on the system of personal values. Consequently, ecological consciousness is an integral part of spiritual education

**Conclusion.** Environmental ethics provides an approach to the relationship between man and nature on the basis of moral criteria. It serves to form a conscious and responsible attitude of mankind to environmental problems. Spiritual responsibility of mankind requires not only

practical, but also moral and spiritual approach to nature. It implies a high level of human consciousness, commitment to values and responsibility for a sustainable future. Approaches to nature conservation are only effective when they are combined not only with scientific and technical measures, but also with philosophical, religious and moral values. Everyone should recognize themselves as part of nature.

Only societies with a high level of spiritual maturity develop ecological sustainability, a healthy environment and a culture of rational use of natural resources. Through the development of environmental consciousness, strengthening environmental education and upbringing, it is possible to form a moral duty of mankind to the environment. This plays an important role in creating a healthy and resilient environment for future generations. In response to today's environmental crisis, humanity must revise its worldview, lifestyle and value system. In this process, environmental ethics should be the main guiding criterion.

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