



NATIONAL IDEOLOGY AND ECOLOGICAL CULTURE

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Abstract: *This article extensively covers the ideology formed during the years of independence and its related interaction with ecological culture, which is of great importance in the spiritual perfection of man and harmonious interaction with nature.*

Keywords: *national ideology, ecological culture, green space, sustainability, norm, self-awareness, responsibility, spiritual development, environment.*

Today, in all spheres of societal development, the spiritual maturity of man and harmonious interaction with nature are gaining significant importance. National ideology serves as a fundamental ideological foundation not only in ensuring the socio-political stability of society, but also in forming a sense of spiritual, moral, and ecological responsibility in human consciousness. From this perspective, researching the dialectical unity of national ideology and ecological culture is a pressing issue both theoretically and practically.

While the ideology of national independence serves to enhance human self-awareness, preserve national values, and strengthen the feelings of love for the Motherland and selflessness, ecological culture fosters a responsible attitude of man towards nature and the environment. These two concepts – ideology and

culture – are inextricably linked, and sustainable development is ensured only when they are formed harmoniously in human consciousness.

During the years of independence in Uzbekistan, the ideology of national independence was established as the main spiritual criterion in state and society building. At the same time, ecological issues also became one of the priority directions of state policy.

As President Sh.M. Mirziyoyev emphasized, a responsible attitude towards nature is not only an ecological issue but also an important component of the national idea. "... we must seriously think about increasing the ecological culture of the population. Of course, such problems cannot be solved only by administrative means; this can be achieved by nurturing love for mother nature and a sense of belonging to it in



the hearts of the young generation" [1]. This idea is one of the programmatic conclusions that vividly expresses the philosophical harmony of the national independence ideology and ecological culture.

The relationship between man and nature is considered one of the most ancient and pressing problems in human history. From the point of view of modern philosophy, nature is not only a source of resources, but also the environment where human spirituality and culture are formed. In this sense, ecological culture represents a person's conscious attitude towards nature, an active life position aimed at preserving and developing it.

Ecological culture is not just a system of knowledge, but a complex of values, feelings, and responsibilities formed in human consciousness. It is a cultural phenomenon that defines moral and spiritual norms in a person's relationship with nature. According to Academician V. I. Vernadsky, "Humanity, taken as a whole, is becoming a powerful geological force" [2].

Philosophically, the essence of ecological culture can be seen in the following directions:

1. Ontologically, nature and man are viewed as a single system. In this dialectical approach, it is necessary to understand nature not as the "external environment of man," but as an integral continuation of his life [3].

2. Epistemologically, ecological culture envisages elevating a person's

scientific and experiential knowledge about nature to the level of consciousness.

3. Axiologically, ecological culture ensures the acceptance of nature as a sacred gift in a person's value system.

After Uzbekistan gained independence, the development of ecological culture became one of the important directions of state policy. The Law "On Environmental Protection" (1992), the Law "On Ecological Control" (2013), and the national program "Yashil Makon" (Green Space) (2021) are practical steps aimed at strengthening ecological culture in public consciousness. Undoubtedly, as the incumbent President of France, E. Macron, stated, in this matter, "Every person must contribute to decisions on nature conservation based on their own point of view and be benevolent towards decisions made at the state level" [4].

At the same time, ecological culture is formed not only through legal or administrative means, but also through spiritual-ideological tools. As President Sh.M. Mirziyoyev emphasized, "Attention to nature is attention to the future of humanity, and ecological culture begins with the patriotic feeling of every citizen" [5]. This idea shows that the philosophical foundation of ecological culture lies in the harmony of national and universal values. Respect for nature and its understanding as a living system also hold an important place in national philosophical traditions. For example, Eastern philosophers – Farabi, Ibn Sina,



and Navoi – interpreted the relationship between man and nature as a criterion of spiritual balance. The wisdom in Farabi's work "The Virtuous City" – "On the path to achieving happiness, whatever (morals, professions, etc.) helps, it is necessary to preserve and strengthen it; whatever is harmful, it is necessary to try to turn it into something useful" [6] – allows us to conclude that this idea, that man must be in harmony with nature, is one of the roots of today's ecological philosophy.

Second, an influence that blocks the contributing factors to corruption. Here, important roles are played by reducing the human factor through the provision of public services via information and communication technologies, an electronic system for recording offenses, optimizing state control, conducting competitive selection for appointing civil servants, eliminating bureaucratic barriers for entrepreneurial activity, preventing conflicts of interest, ensuring the independence of courts, and similar measures [7].

Third, an educational influence against corruption. It is expedient to form an intolerant attitude towards corruption in the individual, elevate the legal consciousness and culture of the population, and have our religious scholars conduct religious-educational advocacy against corruption.

Fourth, a system of oversight against corruption. This includes strong public oversight over state bodies and officials, transparency in the activities of state bodies, accountability of officials before the people, non-governmental non-profit organizations capable of conducting professional investigations to expose corruption, and "journalistic investigations"; preventing corruption cases from being overlooked or undiscovered; ensuring the inevitability of liability for corruption; and others [8].

There is no doubt that at the beginning of the year, "Allowing corruption is treason to our reforms. We will declare a 'state of emergency' in 2026 regarding the fight against this vice" [9].

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