



SOCIAL-PHILOSOPHICAL FOUNDATIONS OF ECOLOGICAL RATIONALITY IN THE SYSTEM OF STATE AND SOCIAL POLICY OF UZBEKISTAN

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Annotation

This article analyzes the formation and development of the concept of ecological rationality in the system of state and social policy of the Republic of Uzbekistan from a socio-philosophical perspective. Ecological rationality is interpreted as an important component of the sustainable development paradigm, and its role in the system of state governance, economic policy, civil society institutions and social consciousness is revealed. The results of the study substantiate the need to integrate ecological responsibility and rational decision-making mechanisms.

Keywords: ecological rationality, sustainable development, state policy, ecological responsibility, social consciousness, Uzbekistan.

Methodology

The dynamics of global development of the 21st century pose qualitatively new challenges to humanity. Processes such as climate change, ecological degradation, biodiversity loss, and a sharp decline in natural resources require a reconsideration of the effectiveness of traditional economic and political management models. In this regard, ecological rationality is emerging as one of the fundamental criteria for the development of modern society. It is not limited only to the issue of efficient use of resources, but also implies the reshaping of the moral, social, and institutional foundations of relations between man and nature.

In the context of large-scale socio-economic reforms being carried out in the Republic of Uzbekistan, the role of the ecological factor is increasingly increasing. In particular, the Aral Sea tragedy, water resource shortages, land degradation, and urbanization processes are making the issue of ensuring ecological balance a priority of state policy. This creates the need for a comprehensive integration of ecological rationality into the state management system, economic strategies, and the social consciousness of society.

This problem has not only practical, but also deep socio-philosophical significance. Since ecological rationality is associated with redefining the goals, values, and boundaries of human activity, it is based on the principles of long-term sustainability, intergenerational justice, and social balance, unlike classical instrumental rationality [4, 571]. In this regard, the analysis of ecological rationality in the system of state and social policy requires its interpretation not only as an ecological or economic category, but also as a complex socio-philosophical paradigm. In modern scientific literature, the issue of ecological rationality has been studied within the framework of various theoretical approaches, in which the critique of instrumental rationality, the concept of communicative rationality, the ethics of responsibility, and the theory of risk society occupy an important place. However, the interrelation of these approaches in the national context, in particular, with the system of state and social policy of Uzbekistan, has not been sufficiently comprehensively analyzed.



Literature review

The concept of ecological rationality is being formed in modern socio-philosophical thinking as a conceptual paradigm aimed at reconsidering the relationship between man and nature. This concept expands the boundaries of the classical rationality model and includes factors of environmental sustainability, social justice and moral responsibility in addition to economic efficiency and technological priority. Therefore, ecological rationality is interpreted as a scientific category with a multilayered, integrative and systemic nature.

Theoretically, the formation of ecological rationality is directly related to the criticism of classical modern rationality. Within the framework of instrumental rationality, nature was interpreted only as a resource, and its exploitation was considered the main factor of economic growth [10, 69]. However, this approach led to a deepening of ecological crises. In this regard, the criticism of instrumental reason put forward by representatives of the Frankfurt School formed the theoretical foundation of ecological rationality. According to it, rationality should be evaluated not only by instrumental efficiency, but also by its social and ecological consequences.

The theory of communicative rationality plays an important role in the development of the concept of ecological rationality. According to this approach, rational decisions are formed not only on the basis of technical calculations, but also through social dialogue, consensus and consideration of common interests. This determines the cooperation between state, society and civil institutions as a methodological necessity in solving environmental problems.

In addition, ecological rationality is closely related to the ethics of responsibility. This approach justifies the need to take into account the long-term consequences of human activity, especially the awareness of responsibility to future generations. It is at this point that ecological rationality acquires a moral dimension, introducing the principles of prudence, sustainability and restraint into the decision-making process.

In modern social theories, ecological rationality is also considered inextricably linked with the concept of a risk society. This approach emphasizes the systemic nature of global ecological risks and connects rational management with mechanisms for early identification and minimization of risks [2, 17]. This allows us to interpret ecological rationality not only as a development model, but also as a risk management strategy. Methodologically, ecological rationality relies on the following main approaches. First, a systemic approach, which considers ecological, economic and social systems as interconnected and interacting elements. Second, a dialectical approach, which aims to identify contradictions in the development process, in particular the conflict between economic growth and environmental constraints, and to search for opportunities to reconcile them. Third, an integrative approach, which combines knowledge from various disciplines - philosophy, economics, ecology and political science - into a single conceptual space.

Also, the methodological structure of ecological rationality includes several interrelated levels. The cognitive level forms scientifically based knowledge about ecological processes. The axiological level defines the system of ecological values, including the principles of a careful attitude to nature, intergenerational justice and responsibility. The normative level strengthens these values through legal and political norms. The practical level ensures the implementation of ecological rationality through real political and economic decisions [12, 103].

In the Republic of Uzbekistan, ecological rationality has been formed as an important structural element of state policy, which is implemented through institutional mechanisms aimed at



protecting the environment, rational use of natural resources and ensuring sustainable development. This process is manifested in a complex manner at the regulatory, organizational and strategic levels of the state administration system. First of all, the institutional foundations of ecological rationality are strengthened through the regulatory and legal system. Uzbekistan has a legislative framework regulating environmental protection, the use of land, water, atmospheric air and biological resources, which serves to ensure environmental safety and introduce a rational approach to resource use. These legal mechanisms determine the environmental direction of state policy through environmental restrictions, standards and monitoring systems. Secondly, environmental rationality is reflected in the activities of state administration institutions. A system of authorized bodies in the field of ecology and environmental protection has been formed, which perform the functions of environmental control, monitoring and regulation. These institutions play an important role in the development and implementation of environmental policy and occupy a central place in the implementation of state environmental strategies. Thirdly, environmental rationality is strengthened through a strategic planning system. Uzbekistan is adopting long-term programs and concepts aimed at the transition to a "green economy", adaptation to climate change and the efficient use of natural resources. These strategies serve to harmonize environmental factors with economic development, reflecting the orientation of state policy towards sustainability. Fourth, economic mechanisms are an important tool in the institutionalization of ecological rationality. Increased environmental responsibility is achieved through economic incentives for the use of resources, environmental taxes, compensation and investment mechanisms. This allows economic activity to be coordinated with environmental constraints. Fifth, ecological rationality is also developing within the framework of international cooperation. Uzbekistan actively participates in global environmental initiatives and implements environmental projects in cooperation with international organizations. This process serves to harmonize national policy with global environmental standards. Also, the role of digitalization and innovative technologies in the institutionalization of ecological rationality is increasing. Digitalization of environmental monitoring systems, formation of databases and introduction of elements of "smart management" serve to increase the effectiveness of environmental decisions.

Result

In general, the institutional foundations of ecological rationality in the state policy of Uzbekistan are multi-level and complex in nature, implemented through the regulatory and legal system, state administration institutions, economic mechanisms and strategic planning. This institutional system creates the necessary conditions for ensuring ecological stability and balanced organization of social development in the long term. The stable and effective formation of ecological rationality is manifested not only within the framework of state policy, but also inextricably linked with the activities of the social consciousness system of society and the institutions of civil society. In this regard, ecological rationality is interpreted as a complex social phenomenon reflected in the value system, cultural norms and social practices of society. Social consciousness is the fundamental basis of ecological rationality. It determines the attitude of a person to nature, the level of environmental responsibility and the model of ecological behavior. In modern conditions, the formation of ecological consciousness is moving away from the individual level and rising to the level of collective consciousness and social institutions. This process is explained by the global nature of environmental problems.



As a result, ecological values - prudence, sustainability, intergenerational justice and a responsible attitude to resources - are becoming the normative basis of society. The ecological education system is of particular importance in the establishment of ecological rationality in the social consciousness. Through education, ecological knowledge, values and competencies are formed and their application in practical activities is ensured. This allows us to strengthen ecological rationality not only as a theoretical concept, but also as everyday life practice.

Civil society institutions play an important role as mediators and catalysts in the development of ecological rationality. Non-governmental non-profit organizations, public associations, initiative groups and ecological movements influence the raising of environmental problems in society, the formation of public opinion and the improvement of state policy [6, 221]. They also act as an alternative form of environmental control and ensure effective dialogue between the state and society. In the conditions of a modern digital society, the role of information and communication technologies in the social formation of ecological rationality is increasing sharply. Social networks, digital platforms and mass media are becoming important tools for communicating environmental issues to the general public, promoting environmental culture and activating public participation. This makes ecological rationality an integral part of social discourse.

At the same time, ecological rationality forms a new model of social behavior in society. This model is manifested through practical skills such as changing consumer culture, economical use of resources, choosing environmentally friendly products and careful attitude to the environment [8, 376]. As a result, ecological rationality becomes a comprehensive system, ranging from individual decisions to collective social practices. In the conditions of Uzbekistan, the development of civil society institutions creates important opportunities for strengthening ecological rationality. Through public control, social initiatives and local-level environmental projects, society is becoming more active in relation to environmental issues. This serves to democratize environmental policy and increase its effectiveness.

The relationship between ecological rationality and sustainable development is manifested in modern socio-philosophical thought as a dialectical unity. These two categories do not exclude each other, but, on the contrary, develop as a mutually reinforcing and complementary system [7, 294]. The dialectical approach allows us to explain this process through contradictions, changes and harmonization.

While the concept of sustainable development is aimed at ensuring the harmony of economic growth, social justice and ecological balance, ecological rationality represents a model of thinking and decision-making that ensures this harmony. In this sense, ecological rationality constitutes the epistemological and axiological basis of sustainable development. It puts forward the need to evaluate the development process not only by the criteria of economic efficiency, but also by ecological constraints and social consequences.

Discussion

From the perspective of the dialectical approach, there are a number of internal contradictions between ecological rationality and sustainable development. First of all, the contradiction between economic growth and environmental constraints is of particular importance. While the traditional economic model is based on the intensive exploitation of resources, ecological rationality requires a limited and careful use of resources. The resolution of this contradiction is carried out through dialectical negation, that is, through a qualitative renewal of the economic development model.



The second important contradiction is manifested between short-term interests and long-term sustainability. While practical politics and economic activity are often aimed at quick results, ecological rationality requires taking into account the interests of future generations. The dialectical approach involves resolving this contradiction by ensuring a balance between time scales. The third contradiction arises between global and national interests. Environmental problems are global in nature, and their solution requires international cooperation. However, the national interests and level of development of each state have a specific impact on this process. Therefore, ecological rationality appears as a conceptual mechanism aimed at ensuring harmony between the global and local levels [3, 492].

The dialectical approach interprets ecological rationality not as a static concept, but as a dynamic development process. In this process, quantitative changes lead to qualitative changes, that is, gradual measures to solve environmental problems ultimately lead to a fundamental change in the development model. Thus, ecological rationality can become a new paradigm of development of society. In this approach, ecological rationality and sustainable development perform the following functions in dialectical unity: first, they determine the normative-boundary parameters of development; second, they integrate ethical and social criteria into the decision-making process; third, they serve to prevent crises by ensuring systemic balance.

In the conditions of Uzbekistan, this dialectical approach is of particular importance. Because the processes of economic modernization in the country are taking place in parallel with environmental problems [9, 41]. Therefore, the harmonization of ecological rationality with sustainable development strategies is one of the priority tasks of state and social policy [11, 93].

The prospects for the development of ecological rationality in the Republic of Uzbekistan are being formed inextricably linked with the processes of socio-economic modernization of the country, global environmental challenges and national development strategies. This process requires an integrated approach that provides for ensuring environmental safety, rational use of natural resources and the establishment of a sustainable development model. First of all, an important prospect for the development of ecological rationality is associated with the integration of state policy and economic strategies. In modern conditions, economic growth must be coordinated with environmental constraints and opportunities. This requires the widespread introduction of the principles of the "green economy", the development of resource-saving technologies and the ecological optimization of production processes. As a result, the environmental efficiency of economic activity will increase and long-term sustainability will be ensured. Secondly, innovative technologies and digitalization play an important role in the development of ecological rationality. Digital monitoring systems, ecological databases and analytical tools based on artificial intelligence can significantly increase the efficiency of ecological management. This will serve to optimize the processes of identifying, forecasting and preventing ecological problems.

Thirdly, the development of ecological education and scientific research is an important direction of prospects. The consolidation of ecological rationality in the social consciousness is carried out through the system of continuous education [1, 284]. The formation of ecological knowledge and values at the stages from school to higher education, as well as support for scientific research, serves to develop ecological culture. Fourthly, a comprehensive solution to regional ecological problems is of priority importance in the implementation of ecological rationality in practice. In particular, comprehensive measures are needed to mitigate the



consequences of the ecological crisis in the Aral Sea region, effectively manage water resources and prevent land degradation [5, 32]. In this direction, state policy, scientific approach, and public participation must be harmonized.

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