



THE SOCIO-ECONOMIC, POLITICAL, SPIRITUAL AND MORAL CHARACTER OF PROPERTY RELATIONS TO NATURE AND VALUES

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Abstract

This article examines the socio-economic, political, spiritual, and moral characteristics of property relations to nature and their value-based foundations. The study analyzes the role of property relations in the interaction between society and nature, as well as their influence on environmental consciousness, social responsibility, and sustainable development. Particular attention is paid to the impact of economic interests, political mechanisms, and moral values on the rational use and protection of natural resources. The article also highlights the importance of ecological values, environmental ethics, and social responsibility in shaping harmonious relations between humanity and nature. The research substantiates that effective regulation of property relations to nature requires not only legal and economic mechanisms but also the development of spiritual and moral values aimed at preserving the environment for future generations.

Keywords: Society, nature, property relations, values, ecology, anti-ecology, modern era, rationality, thriftiness, care, concern, material resources, material production.

Introduction

The socio-economic, political, spiritual, and moral character of property relations toward nature has manifested differently throughout various periods of human history; nevertheless, value-based attitudes toward nature and the world of ecological values have continuously expanded, developed, and improved.



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 2, Issue 5, May, 2026

Website: usajournals.org

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The problem of the interaction between society and nature, as well as between humans and their living environment, is one of the eternal problems of humanity. Throughout the entire history of philosophical thought, this issue has been approached and resolved in different ways. In particular, in the eighteenth century, the French sociologist Montesquieu advanced an idea characteristic of his era. In his work *The Spirit of Laws*, he developed the concept that society is entirely dependent on nature and argued that “the power of climate is stronger than all other powers.”

Since humanity emerged on Earth as a product of nature’s development, its history and destiny have always been closely connected with the history of nature. At the same time, it cannot be denied that the scale of humanity’s impact on nature has continuously increased in both vertical and horizontal dimensions, following a geometric progression.

Particularly during the last two centuries, the scale of humanity’s impact on nature has intensified dramatically. As Professor S. Mamashokirov noted: “As a result of anthropogenic impact, deserts covering 9 million square kilometers emerged on our planet in the twentieth century, accounting for 43 percent of the land surface.”

Over thousands of years, humanity not only studied nature but also learned to exploit its resources more extensively, transforming the surrounding environment and altering its landscape in accordance with human interests. Ultimately, while creating new species and varieties and even conquering outer space, humanity came to realize that it could never exist separately from nature.

The development of science, particularly the exact, natural, and technical sciences, along with the unprecedented acceleration of technology and its broad application in production, initiated a completely new stage in the relationship between society and nature. On the one hand, this led to the excessive exploitation of natural resources, while on the other hand, it placed the necessity of environmental protection on the global agenda.

In general, the rapid development and advancement of science and technology contributed, on the one hand, to the expansion of the material foundations of society. On the other hand, the irrational and anti-ecological use of these achievements, environmental negligence, one-sided thinking, and the



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strengthening of anthropogenic factors intensified harmful effects on the environment. Industrial and domestic waste, harmful gas and dust emissions into the atmosphere, and other ecological threats increased society's impact on nature as a "geological force," thereby contributing to environmental degradation and the weakening of the planet's viability.

In particular, environmental pollution resulting from industrial processes has become not only an obvious danger for future generations but also a present-day threat that has already brought society to the brink of ecological catastrophe. Consequently, preserving the natural state of nature and safeguarding the foundations of an ecologically healthy life have become crucial challenges of the century.

It is evident that ruthless material production, climate change, prolonged droughts, natural crises, and anthropogenic impacts have severely damaged and exhausted nature, while its resources continue to be mercilessly exploited. Under such conditions, preserving the natural essence of nature has become an extremely complex and urgent problem.

The following factors can be identified as the primary causes of this situation: first, the endless material desires and ambitions of people, which tend to require enormous natural resources; second, under market conditions, consumers' often unnecessary wishes and demands are quickly transformed into goods and products, leading to the expansion of production scales, deeper specialization, and the absence of any sense of limitation or satisfaction in both consumption and production; third, the unceasing desire to earn more money, gain greater profits, and accumulate more wealth; fourth, ignorance of the laws of nature or deliberate neglect of them despite being aware of their existence; fifth, the global competition for acquiring, accumulating, and controlling natural material resources, especially rare and scarce raw materials, as well as the endless rivalry among states and corporations; sixth, the increasing demand for and high cost of environmentally friendly natural products—all these factors further intensify the ecological crisis.

In general, preserving the natural state of the green planet Earth, which remains humanity's only home in the galaxy, has become a global problem. If fundamentally new and positive changes are not introduced immediately in the



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universal character of property relations toward nature, humanity will inevitably face severe ecological crises in the near future. Therefore, no matter how difficult and complicated it may be, humanity must reconsider and radically transform its attitudes toward the natural environment in socio-economic, political, spiritual, and moral life. Indeed, nature—which has long suffered from exploitation, impoverishment, destruction of flora and fauna, and degradation of the biosphere to the point where it can no longer meet ecological requirements—is no longer capable of tolerating humanity’s excessive recklessness.

Although the necessity of protecting Mother Nature has always been relevant in different historical periods and within various socio-economic, political, spiritual, and moral contexts, today it has become a matter of life and death.

As the respected President Sh. M. Mirziyoyev stated: “The products we consume, the air we breathe, the water we drink, and the climate that gives life to the planet we inhabit—all come from nature. Moreover, nature itself is now sending us a signal that in order to care for ourselves, we must first care for nature.”

Care and compassion belong to the world of values. By care, we primarily mean spiritual and moral purity, social harmlessness in property relations toward nature, rationality, culture, good upbringing, enlightenment, consideration for future generations, sharp understanding and awareness, economic thrift, caution, moderation in needs, responsibility for preserving rare plants, animals, and natural resources, as well as the consistent implementation of ecological policies for environmental protection from a political perspective. It also includes governance, regulation, and mobilization on the basis of laws, together with approaching the issue from the standpoint of conscience, faith, honesty, justice, duty, responsibility, and гуманистические values. Indeed, nature can exist without humanity, but humanity cannot survive without the blessings and resources of nature.

For many years, and especially over the last two centuries, approaches that viewed nature as an inexhaustible source of resources and energy, along with the negative consequences of anthropogenic impacts, have radically changed the ecological landscape of the world. It can be said that the current ecological condition of the Earth is far from praiseworthy. In the context of the worsening



***Modern American Journal of Social Sciences
and Humanities***

ISSN (E): 3067-8153

Volume 2, Issue 5, May, 2026

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ecological balance of the biosphere, human actions have become a heavy burden tipping the scales toward environmental degradation.

As Doctor of Philosophy and Professor S. Mamashokirov noted: “In the process of humanity’s socio-economic development, the scale of impact on the natural environment and on humanity itself has grown in geometric progression, turning into a socially organized anthropotechnogenic factor. Correspondingly, the industrial-technogenic pressure on the development of ‘nature-society’ relations has also been increasing in geometric progression.”

In general, the devaluation of ecological values, the excessive intensification of natural resource consumption, and the impact of other forms of human pressure are leading to the extinction of rare species of plants and animals, the depletion of non-renewable natural resources, and the accelerated pollution of the environment, water resources, the world’s oceans, and outer space. These processes are disrupting the balance of the historically formed natural biosphere ecosystem. If these negative consequences are not urgently prevented, their further development will cause irreversible damage to the natural environment and, through it, to human civilization itself. In fact, today there is no element in nature that is useless for humanity. As it is often said, “there is no bad weather in nature”; similarly, weeds that are destroyed in fields through various methods may in fact be plants whose benefits have not yet been discovered. We must not forget that the balance of the biosphere was established by nature itself, and therefore it should be valued and protected.

In the global world, June 5 has been designated by the United Nations General Assembly as World Environment Day. This date serves to draw the attention of the international community to environmental problems and to foster a serious attitude toward environmental protection.

Relying on the ideas presented by the respected President in his work *The Strategy of New Uzbekistan*, it can be stated that: “Now is the era of awakening. It is time to create a better environment for humanity and for planet Earth... According to data from the United Nations Environment Programme, human activity has significantly altered the ecological environment of three-quarters of the Earth’s land surface and two-thirds of water basins. Over the past five years, 32 million hectares of forest area have been reduced due to human factors.”



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It is evident that the excessive pollution of vital resources such as water, soil, and air, along with alarming changes in the plant and animal world and global climate change, are products of irrational human attitudes toward nature and the result of value-deprived approaches to property relations with nature.

Undoubtedly, alongside the destructive forces of nature itself, humanity's continuous mistakes in its property relations toward nature, its arrogance and thoughtless actions without considering consequences, its disregard for the laws of nature, its unethical and careless treatment of the environment, and the trampling of ecological values tested through centuries of human experience seriously damage the natural state of nature. Moreover, such actions cast doubt on humanity's status as the crown of creation and as a highly spiritual and moral being.

In many regions, life-threatening global ecological problems such as dust storms, hurricanes, abnormal climate changes, soil erosion, the reduction of fertile lands, desertification, drought, and water scarcity are among the manifestations of this crisis. In essence, all of these are problems of values. As Professor N. A. Shermukhamedova stated: "The search for new priorities of social development and new worldview orientations becomes the primary task of the spiritual renewal of society. Today, scholars from different countries almost unanimously emphasize that humanity will be able to overcome ecological and other global problems only if a transition to another civilization built upon different values is achieved."

As the scholar noted: "These values should be based not on anthropocentrism, which places human needs above nature, but on biosphero-centrism, which focuses on the uniqueness of the phenomenon of life and the necessity of preserving the biosphere in a state of balance." Naturally, in this context, humanity, as an integral part of this complex system, must not only take nature into account but also act responsibly toward it. Humanity must radically improve and humanize its attitude toward nature, relying on the principles of coevolution—that is, the harmonious development of nature and society—and create a new system of values and orientations for social development.

Indeed, a new system of values should ensure that people's socio-economic activities do not conflict with nature, but are enriched with ecological knowledge,



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environmental awareness, healthy lifestyles, and moral responsibility before life, nature, and future generations. Any negative change in the spiritual and moral character of property relations toward nature inevitably leads to serious consequences. Human history, both near and distant, provides countless examples of this. Therefore, in the philosophy of the new era, humanism must come to the forefront, and subordinating scientific and technological progress to humanity's spiritual and moral values becomes increasingly important.

In other words, the transformations taking place in contemporary international and national relations, the growing danger of nuclear war, and the emergence of global social, economic, political, demographic, and ecological problems require the formation of ecological consciousness and culture as subjective factors for solving these issues. They also necessitate ecological moral responsibility, ethical purity, socio-economic renewal, political solidarity, and freedom of thought.

In New Uzbekistan, in accordance with the Development Strategy, highly important practical measures are being implemented to prevent ecological problems that threaten the natural environment, public health, and the gene pool, while devotion to ecological values is being further strengthened.

Within ecological policy, extensive efforts are being carried out to provide the population with clean drinking water, process and utilize household waste, adapt industrial facilities inherited from the former system to modern ecological standards, improve ecological culture among the population, and foster love and responsibility toward Mother Nature in the hearts of citizens and the younger generation. Significant measures are also being implemented to increase the effectiveness of activities related to the protection and rational use of land, mineral resources, water, forests, wildlife, flora, and atmospheric air.

At the same time, systematic cooperation with self-governing citizen bodies, non-governmental non-profit organizations, and mass media is producing positive results in strengthening public ecological control, preserving the country's flora and fauna, and increasing citizens' sense of responsibility toward nature and its resources.

The socio-ecological policy aimed at ensuring rapid development on the basis of the principles of the "green economy" in our country is yielding the expected results. In this regard, great attention is being paid to the widespread introduction



of “green” energy and “smart” agriculture, which serve as the basis for the country’s full transition to a green economy, as well as the gradual shift toward environmentally friendly transport. Scientific research and innovative developments in green technologies are being strongly supported, industrial enterprises are being encouraged to adopt such technologies, and the “green financing” system in this sphere is being developed. Broad promotion of ecological values among the population and support for ecological initiatives are further strengthening the vitality and sustainability of environmental policy.

Based on the above considerations, it can be concluded that the efforts undertaken in New Uzbekistan—an inseparable part of Mother Earth—to preserve the ecological environment, together with the achieved results, are enhancing the country’s strength and making a great contribution to ensuring a free, prosperous, and healthy lifestyle for our people. Figuratively speaking, “Mother Nature is a fountain of kindness.” If this fountain of kindness remains healthy and vibrant, society will also be healthy, and our lives will become beautiful and radiant. Indeed, in order to fully feel this kindness, one must sincerely love nature and add wealth to its resources and beauty to its splendor. This is an eternal and enduring value for us.

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