

The reason for the relevance of environmental ethics.

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ABSTRACT: The article considers the relevance of environmental ethics, its significance in society and in the formation of a new view of this problem from the point of view of philosophical understanding. The development of harmonious relations between a person and the outside world can become one of the possible ways out of the multitude of crises (psychological, social, demographic and environmental) that exist in the world today. All crises are interconnected and one inevitably follows from the other.

Key words: Ecology, ethics, demography, crisis, relevance, reason, action, resource, result, meaning, comprehension, requirement, pattern, ecosystem.

Introduction

Any crisis arises when habitual actions do not lead to positive results, when resources are depleted, when requirements are not met. Then it is necessary to reach a new level: find new resources ..., discover new ways ..., develop new abilities ..., to understand something in a new way ... In general, go beyond the usual, ordinary and outdated. Ecology began to enter all spheres of human activity exactly when the crises ripened and required their resolution. And the resolution of the crisis is an inevitable and natural process of development. It is another matter what modality this resolution will take: negative or positive. The desire of ecology to consider all the knowledge accumulated by mankind from a new angle of view and apply it to eliminate disharmony, mainly in the relationship "man-nature", is quite worthy of attention.

In this sense, ecology has great potential. But, it is one thing to realize the imbalances, and another thing to eliminate them. How to find a positive, life-affirming foundation in the relationship

between man and nature. How to define the "right relationship" with nature? How do you build them? And, in general, can a person have any kind of relationship with a tree, flower or butterfly? And then a new sphere of knowledge "environmental ethics" began to form, which began to look for grounds for the development of harmonious relations between man and other people and the natural world became objective. On this basis, she put forward the tracking issues of relevance today.

The problems that environmental ethics tries to solve

- * Search for grounds for realizing the independent value of each form of life (animals, plants, microorganisms, minerals and other creatures).
- * Awareness of the need for moral purity of a person in relations with the whole world as a whole and with each form of life separately.
- * Search for an ideal image of the relationship between man and the world around him, including everything that is outside the man himself, no matter if it is another man or "living" and "inanimate" nature.
- * The problem of realizing the ideal image of the relationship between man and the world around him.
- * The problem of finding harmony in relation to man and the world around him.

Research methods and materials. Space for environmental ethics.

The space of ecological ethics is the inner space. This is the space inside a person or other being, where inner work takes place - the work of the soul, mind, heart. This is the space, this is the field where the interaction of a person and objects of the world around him takes place. This space is clean, free from the hustle and bustle of everyday life, consumer calculations, seeking benefits, etc. This is the space where creativity is born. This is the space where joint creativity of a person and any creature of the surrounding world takes place, with which a person enters into interaction.

Research subject of environmental ethics

The subject of ecological ethics research is the inner content of a person's relationship with the surrounding world: Man, Animal, Plant, Microorganism, Mineral, Molecule, Atom. Disclosure of positive and negative interactions between all the constituent parts of the Universe; the disclosure of consciousness in those forms of life (plants, microorganisms, molecules, minerals, etc.) that are not yet recognized by science as forms with consciousness.

The ideal of environmental ethics

The relationship of every creature in the Universe should ideally be based on the highest feelings: love, sympathy, compassion, empathy, respect, care, respect for everything that exists. But love is above all higher feelings and ideals. Although in our world human love has acquired ugly forms, nevertheless, in the heart of everyone there is an image of the truth of love - love that gives itself to another and thereby unites the worlds of individual beings into a beautiful pattern of a single fabric of the universe. Such love is the only means to overcome the apparent separation and constantly feel the fullness of being.

Environmental Ethics Tools

The means of environmental ethics can be any evidence of spiritual experience accumulated over the entire history of human existence and expressed in the form of artistic, scientific, philosophical literary works or other forms of art, helping to understand, realize, feel the inner life of the surrounding world, the natural world, the connection of everything with everything , to learn to distinguish between the positive and negative influence of thoughts, emotions, actions of a person on his life and the life of the world around him.

Environmental ethics as a method of cognition of the surrounding world

The search for moral grounds for the interaction of a person and the world around us helps to reach a new level of knowledge of the surrounding world, when the world is perceived not from the outside, as is the case when using the scientific method of cognition (cognition through observation of phenomena, visible forms of nature), but from the inside. When the cognizing subject tries to intuitively feel the inner essence of the surrounding world and the inner connections that exist in it. This method of cognition does not leave a person within the framework of his cold mind, but leads him beyond, dissolves the border between the subject and the object, and the relationship “I and you” turns into the relationship “I am you”. Here the merging of the heart and mind takes place - the heart becomes clever, the mind of the heart, and the process of cognition itself turns into a spiritual experience that captures the entire being of a person and brings him into new dimensions of his own essence and the essence of the knowable.

Thus is revealed the Mystery of life, which man is eternally trying to cognize. Moreover, this method of cognition is evolutionary, i.e. helping a person transform his entire being, because he receives

the best energies from other beings and himself gives them the best that is in him, entering into a relationship with the world around him from his pure inner world. Man reveals himself and helps other beings to open up. It develops itself and helps other creatures to develop. Are we not here on Earth for such a creative interaction?

If for ecological ethics, born in the bosom of the modern scientific paradigm, the search for the foundations of the harmonious interaction of a person with the outside world is a task that requires resolution, then in the religious and philosophical teachings of the East this has long been known and is not a secret that needs to be learned.

Therefore, the knowledge of the East flows into environmental ethics and becomes the basis for the development of the very sphere of knowledge, dissemination, practical use and scientific confirmation of the Truth (which does not require proof, but it is necessary to convince some skeptical minds). Moreover, life itself forces a person, if he does not want to himself, to reconsider his relationship to the world around him. Relationships based on living moral values, taken by a person not from abstract moral rules and traditional norms, but from the depths of his soul, become conscious and therefore truly moral relationships and are necessarily filled with love.

Study result.

So love is an integral part of the soul of every person. And if a person does not feel love in his soul? Then you just need to go deeper into your own soul, and without a doubt, love will be found there, it just waits until we want to bring it into the world and give it to everyone near and far, including the world of nature in the circle of our loved ones. After all, these creatures have long been waiting for us to recognize their intrinsic value. Let's understand that they are able to feel, understand, be aware.

We realize that they can be our friends, interlocutors, assistants. We need very little - to believe in the reality of a fairy tale, enter it and live in it, where we know the language of birds, animals, trees, flowers, where we are able to be wise wizards. Concluding my reflection, I would like to emphasize once again that the harmonious solution of all problems is possible only if we turn to the heart, soul for answers and build all relationships on a solid foundation of knowledge accumulated by the soul.

Discussion research.

Today, all thinking people of the planet feel and understand that we are walking the road of technogenic civilization towards an eco-technological apocalypse. Even Lamarck warned: "The purpose of man, as it were, is to destroy his own kind, having previously made the globe uninhabitable."

The main signs of an impending catastrophe are the destruction of the biosphere, chemical poisoning of man and nature, degradation of "natural" man. The Earth Declaration, adopted by the UNESCO International Commission in 2000¹, describes the current world situation as follows: "The dominant patterns of production and consumption are leading to ecological devastation, resource depletion and mass extinction of biological species. Communities are being ruined. The benefits of economic development are not available to everyone, and the gap between rich and poor is widening. Injustice, poverty and violence are prevalent throughout the world and cause suffering. Increasing growth in the world's population puts more pressure on ecological and social systems. The foundations of global security are under threat. If the main cause of environmental degradation is the dominant patterns of production and consumption, then the solution to the environmental problem is possible only at the level of changes in the nature and way of human activity. Since any social action is the materialization of human thought, it is necessary, first of all, to change the value consciousness of people's worldview. An ecological catastrophe is a consequence of the technocratic worldview and consumer psychology of people.

Consequently, it is necessary to change the paradigm of thinking and behavior of people, it is necessary to change the attitude of society to nature. These conclusions of ours are consistent with the main provisions of the "Political Declaration" ²of the World Summit on Sustainable Development in Johannesburg. The political elite of the world community is beginning to understand that the establishment of moral principles not only in relations between people and states, but also in the relationship of a person and society with the environment is necessary for the survival of mankind in the context of a global environmental crisis. The very origin of the human race is associated with a moral imperative, and the survival of mankind depends on how people are able to subordinate their activities

¹ "Declaration of the Earth" UNESCO 2000

² "Political Declaration" of the World Summit on Sustainable Development Johannesburg 2004

to the requirements of morality "as the absolute beginning of life" (A. Guseinov).³ Moral and ethical ideals, in particular, the principle of reverence for life, should become the main regulators of both social relations and the interaction of society with nature. There is no need to prove that any social changes are conditioned, first of all, by the spiritual and moral atmosphere in society.

Conclusion research.

We will be able to give an adequate response to the challenge of the environment only when we are able to get rid of technocratic illusions, and, having completely changed our value attitudes, rise to understanding the ethical beginning of life as something fundamental and fundamental. Today we are faced with the need for a new revolution in our consciousness and in our behavior - namely, an ecological-ethical revolution that affects social structures no less deeply than the revolution carried out by Copernicus.

The intrinsic value of natural phenomena

In ethics, as a rule, two main problems are distinguished: one is the question of what is good in itself, the second is the question of what has value as a means to achieve good. In other words, it is about the difference between intrinsic value and instrumental value; at the same time, the definition of what and to what extent has intrinsic value appears as a special task of ethics. "As soon as we think about the concepts of "intrinsic value" or "intrinsic good", wrote D. Moore, "or say that some thing "must exist," a unique object becomes the subject of our thinking - a unique property of objects. which I designate as "good."⁴

The ethical assessment of an object as a good does not coincide with any other assessment of this thing - neither with the assessment of utility, nor with the assessment of pleasantness, nor with the discovery of any of its natural properties. As for the subject of environmental ethics, it can be identified as the good of all living things and ecosystems. By asserting: "This is good," we mean that the subject in question is in some definite value relation to some other thing. Environmental ethics evaluates human actions from the point of view of eco-systemic good.

³ Guseinov A.A. Applied Ethics // Ethics: Encyclopedic Dictionary / Ed.

⁴ D. Moore. 1989 Principles of Ethics

Eco-systems assessment seems to us to be a more complex cognitive process than the establishment of ethical judgments in the human sphere. In environmental ethics, it is important to consider not only the direct result of human action, but also "the results of these results," in the words of D. Moore. Meanwhile, it is obvious that our foresight can never be so accurate that we can confidently say that the action in question gives the best possible results in the long term.

Environmental ethics does not tell us what to do, does not indicate that such and such a decision is the only correct one. Our knowledge of cause and effect in the world is too incomplete to carry out such instructions. "We can never be sure that such and such an act will achieve the highest possible value." However, there remains a more modest challenge that environmental ethics is likely to be able to solve, namely to find out which of the most likely alternatives will create the greatest amount of goods in the universe. But even such a task is immeasurably difficult. Saying that the protection of nature is better than nature-consumerist ideology, we want to say that the first alternative has a greater intrinsic value than the second. Choosing this or that action, we believe that it is the best, that is, the degree of the inner value of the action together with the value of its consequences is greater than that of any alternative.

Conclusion research. Unity of natural and human values

Value is the basic term in ethics. From the value of a particular phenomenon, we deduce obligations in relation to it. Environmental ethics becomes possible only when the intrinsic value of natural phenomena is recognized and appropriate obligations are formulated in relation to them. All ethical teachings tend to associate value with a person; environmental ethics expands the concept of value to the scale of an eco-systemic good. This approach allows us to preserve traditional humanistic values and at the same time to assert ecological holism. We must treat nature with reverence, and we also have the right to allow ourselves to "humanize" it according to the laws of beauty.

Environmental ethics affirms the intrinsic value of nature and at the same time introduces the natural world into the space of human values. Here man's attitude to nature is weighed "on the ideal scales of morality." In environmental ethics, as a rule, two positions stand out: anthropocentrism and biocentrism. Anthropocentrism is the idea that human behavior in relation to nature should be judged on the basis of how it affects human well-being, while biocentrism advocates the view that human behavior in relation

to nature should be judged on the basis of how it affects other living things or ecosystems. Anthropocentrism argues that only people have intrinsic value or moral status. The argument put forward by biocentrists is that all living things or ecosystems have intrinsic value or moral status. Our position is as follows. The convergence of anthropocentrism and biocentrism is necessary in order to ensure the protection of nature and human health. Differences in values should not interfere with making relevant decisions in the field of environmental protection. For example, both anthropocentrists, defending the right of all people (both current and future generations) to a healthy environment, and biocentrists, defending the interests of "nature" support the course towards sustainable development.

Acknowledgement research.

Sustainable development policies are relevant and effective if and only if they are based on both anthropocentric and bio centric ethics. Modern practice of sustainable development is based on anthropocentric ethics. The following five principles reveal the content of the anthropocentric ethics of sustainable development: a) the principle of compensation by a corporation (enterprise) of social and environmental costs; b) the principle of environmental responsibility; c) the principle of limiting the consumption of material goods; d) the principle of priority of human health.

The anthropocentric ethics of sustainable development is the concept of preserving one's own "home of being". The welfare of humanity (present and future generations of people) is above all. Concern for the protection of the environment is acceptable insofar as it contributes to the maintenance of the ecological well-being of humans and humankind. The bio centric ethic of sustainable development is based on the values of nature. In particular, it recognizes a) the value of diversity; b) the value of natural evolution; c) value of rarity (species, individual, object); d) the value of beauty; e) value of life - in - community; f) the value of Mother Earth, etc. Nature is the bearer and holder of objective values. The earth existed before man appeared; and it would be absurd, for example, to say that the appearance of man made a creature valuable in an evolving ecosystem: value relationships are formed at the level of the biological organization of matter long before the appearance of man.

Therefore, people in their assessment of nature must follow nature itself. In nature itself there are "pre-values" that are kind of kindled by human interest. Holmes Rolston ⁵ gives the following list of nature's

⁵ Holmes Rolston III, was been named the 2003 Templeton Prize laureate Environmental Ethics

values: life-supporting, economic, aesthetic, historical, scientific, religious, cultural-symbolic, therapeutic, etc. In the hierarchy of values of ecological ethics (as a synthesis of biocentrism and anthropocentrism), the highest position is occupied by the category of life, which encompasses both human life and the life of nature.

Defining the noosphere as the highest stage in the development of the Earth's biosphere, in the conditions of which scientific thought becomes an effective planetary force, V. I. Vernadsky put into this concept an ecological and ethical content, a high humanistic meaning. In other words, the true concept of the noosphere includes both science and ethics as two equal beginnings of a new evolutionary change in the biosphere.

Let's be frank: on the planet Earth, the technocratic-oriented noosphere has brought the whole world (both the human world and the natural world) to the brink of ecological and anthropological catastrophe. To save life on planet Earth, it is necessary to revive the ontological status of ethics in the structure of the noosphere. Like the phenomenon of scientific thought, the ethics of reverence for life (ecological ethics) is a natural phenomenon, and in this sense "it carries within itself the possibility of unlimited development in the course of time." It is important for us that the ideals and priorities of environmental ethics are consistent with a spontaneous evolutionary process, with the laws of the noosphere and sustainable development of the world. In this capacity, environmental ethics becomes an absolute, planetary force, "the supreme regulator of the life of our planet."

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