

New approaches to the formation of environmental ethics

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Abstract: By focusing on the preservation of natural and human existence as a field of science, environmental ethics offers a holistic approach to the current crisis and offers various approaches to addressing specific depths in the field of moral culture. Thus, understanding the relationship between man and nature in conflicting world trends proves the importance of completely natural processes in solving this problem.

Key words: anthropocentrism, biocentrism, the problem of coevolution and dialectics of the noosphere, criteria, components and basic principles of ecological ethics.

INTRODUCTION

The island problem, which has become one of the pressing problems in Central Asia today, determines the priority of issues related to the formation and development of ethical relations. When consistently studying the island problem, first, the establishment and development of the foundations of environmental-ethical relations requires the implementation, in a certain sense, of the positive features of this issue. The development of global problems in the general state occurs because of the philosophy of the philosophy of development of the universal and the particular. Today, the importance of forming and intensifying environmental ethics in preventing environmental crises and approaching them in a scientific, philosophical and socio-conceptual manner is being determined. The founders of environmental ethics are considered to be the German-French theologian, physician and philosopher Albert Schweitzer and the American ecologist, zoologist and philosopher Aldo Leopold. A. Schweitzer believed that “reverence for life” should become the basis of universal ethics and people’s worldview in general. Ethics is responsibility for everything that lives. Where harm is being done to any life, it is necessary to clearly understand how necessary it is: nothing can be done except what is inevitable, even the most insignificant. Accordingly, the meaning of human existence is constant self-improvement and harmonization of the microcosm and macrocosm. If A. Schweitzer focuses on morality, then in the works of O. Leopold the ecological aspect dominates in the structure of ethical knowledge: the conflict with nature is predetermined not only by the improper use of its resources, but also by the inability to see the Earth as part of the community to which all people belong O. Leopold introduces a new term “ecological conscience”.

LITERATURE REVIEW.

The basic type and structure of environmental-ethical relations is of great importance. In expressing the relationship between nature and society based on axiological and religious approaches, forms and methods, norms and principles of a person’s moral attitude towards nature and the environment are expressed. The ethical principle and priority of principles in reflecting the relations between nature and society are currently becoming necessary to determine their scientific and practical significance in explaining the historical stages of these processes.

Today, manufactured and negative environmental changes that have a negative impact on the components of the ecosystem express the role and necessity of the norms of the basic criteria and principles of environmental ethics in determining the manufactured factors that cause environmental

problems. For example, anthropocentrism (Greek: anthropo-man, center-center) considers man as the highest value, and nature as his property; to the perception of nature as an object of human activity; According to A. Guseynov, today the worldview is dominated by morality, according to which it is necessary to sharply contrast man and nature as the end of the means.[1. A. Guseynov. Vol. 19, No. 2, pp.].

Eco centrism is an orientation towards ecology and the absence of antagonism between man and nature; in which there is a balance between the pragmatic and non-pragmatic interactions of man and nature as equal objects (an example of this approach can be found in Eastern religious systems and theory, and in philosophy in the middle Ages. Biocentrism - it is recognized that all living beings, regardless of the level of their organization, are ecological systems, i.e. (reflecting the life goals of bottom-dwelling animals and plants deprived of consciousness, which are the subjects of goals through the disclosure of interests, they include personal interests).In the conditions of the modern environmental crisis, the attitude humanity to all living things, based on biocentrism, can ensure the further extinction of living beings in the eco system. We deny that morality is absolute, unchangeable and the same for all times and places. We see it as a product of existing conditions and needs, in turn as a set of norms that influence these conditions. It does not matter whether the rules are rational, divine, or simply coercive. [2.Mishatkina. T. V. Barkovskaya A. V. Bogdanchik. N.P. 2008. -43. p.] The main thing is to prove that morality is a set of norms that regulate the interaction of people in a particular society and serve to ensure unity and stability in society. Based on our research, we believe that morality is a dynamic phenomenon that changes over time. It is natural to wonder what environmental ethics itself is based on. Environmental ethics was formed as a norm, a norm that arose in the process of forming ethical relations. Environmental ethics is a theoretical and practical activity aimed at protecting humanity and nature, in which forms of social consciousness, embracing natural aspirations based on the human psyche, emotions and worldview, express embodiment within the framework of environmental goals and interests. The main factors shaping environmental ethics are upbringing and education. Today, the introduction and justification of the concept of “environmental ethics” in the life of society is of great importance in determining prospects for the future. A measure of ecological culture is environmental ethics, the priority of which is concern for the natural conditions of existence of the future person, harmonization of the interaction of Man and Nature as a biosphere unity. Unity in which a reasonable and moral Man cares about Nature not only as a condition for increasing the comfort of his personal living space, but also as a condition for his own survival on Earth. One of the anti-ecological manifestations of the life of global society is the problem of permanent consumption. The process of permanent updating of things and the so-called planned obsolescence of goods is irrational from the point of view of environmental management, since the existing market model, based on a rapid change of products, requires significant natural resources. Reducing the burden on nature is possible through eco-cultural norms cultivated in the human mind, revealing the meaninglessness of wastefulness. [3. Ilyin, A. N. - 2016. - No. 3. - P. 38-53.] The sociological, philosophical, sociocultural and natural science prerequisites of social ecology are traced and its categorical apparatus is clarified. Sets new objectives for the subject - determining the conditions for sustainable development of society as a guarantee of maintaining ecological balance on Earth. The goals and principles of environmental policy and environmental education are revealed. [4. Markovich, D.1997. - 433 p.]

METHODOLOGY.

The relevance of environmental ethics is also due to the classification of all global environmental problems, different views and different interpretations of these problems serve to reveal the content of ethical approaches.

Coevolution (co. in other languages means together, integrity; Latin evaluation - to develop, develop) - mutual assessment. In modern science, this concept defines a mutually adapted mechanism for changing the elements that make up the whole system. This concept originated in biology and gradually acquired the status of a national category. In philosophy, this concept is used in two senses. In a broad sense, it refers to the development and change of all bio systems in the process of adaptation of aspects to the level of an integral biosphere. In a narrow sense, the biosphere is used in the “society and nature” system to understand the process of joint development of human society. The concept of co-evolution of society and nature is an important factor in determining the importance of defining a

harmonious relationship between human needs and the biosphere as a whole. However, there are two aspects to this - man's desire to dominate nature and the problem of evading obedience to nature. During the philosophical consideration of the concept of theocentric, the idea is put forward that the causes and consequences of the environmental crisis are realized based on God's perfection. In Theocentrism, Allah is explained as the only, absolute, perfect, Supreme Being, the source of life.

One of the main criteria of environmental ethics is humanistic ideas. It can be recognized that a person's approach to nature based on humanistic ideas has the ability to form standards that distinguish between good and evil in the natural environment. One of the main tasks in the human heart is life and universal moral standards. Most of us understand morality as an abstract, thousand-year-old, unchanging "force" that should govern all our human relationships, even our purely personal actions. This "power" is conscience, and is represented by the law of God or some mythological figure. Since it is absolute, unchangeable, does not recognize time and space, it acts as the primary criterion for assessing human behavior in any situation. Based on this widespread point of view, any change in social relations and values is assessed as either vicious or immoral. However, morality is a spiritual phenomenon that determines the level of maturity of a person.

RESULTS.

Ecological ideology views the development of society as having passed through two stages: the unity and harmony of man with nature and the gap between them. Nowadays, humanity faces an urgent need to return to a new level of harmony between man and nature - the creation of an ecological society. The ideal to which environmental ideology calls—an ecological society formed on its principles—cannot be realized automatically. In any case, the future cannot but include an ecological dimension, since the scientific and technological power of man has made man so "big" that he resembles a bull in a china shop and is forced to adapt his movement to the "house" in which he lives.

CONCLUSION.

Bioethics could be defined as the analysis of ethical issues and decision-making related to the use of living organisms and drugs. It includes both medical ethics and environmental ethics. An even better definition is the decision-making process that balances all possible benefits, risks and responsibilities. Society faces many important decisions about the use of science and technology. These decisions affect the environment, human health, society and international politics. To address these questions, and develop principles to help us make decisions, we need to include anthropology, sociology, biology, pharmaceuticals, religion, psychology, philosophy, and economics; we must combine the scientific rigor of biological data with the dimensions of religion and philosophy to develop a coherent world vision. Bioethics, therefore, is intended to be a comprehensive and rigorous method for making such decisions, which can be relevant in all aspects of human life.

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