



# ANTHROPOCENTRISM, BIOCENTRISM, CO-EVOLUTION AND NOOSPHERE DIALECTICS IN THE FORMATION AND DEVELOPMENT OF ECOLOGICAL ETHICS

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## ANNOTATION

*Ecological ethics, as a scientific field, focuses on the preservation of natural and human beings, offers a holistic approach to the current crisis and offers a variety of approaches to addressing the deeper pitfalls of moral culture, integrating nature and society and human interactions.*

**KEYWORDS:** *globalization, environmental ethics, anthropocentrism, coequalization, biocentrism, attitudes, processes, nature, society*

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Before commenting on the dialectical and dynamic nature of the direction of anthropocentrism in the formation and development of ecological ethics in the process of globalization, it is necessary to dwell on the emergence and formation of the direction of globalization in ecological ethics. Globalization is a sign of the growing interaction and interdependence between the economies, cultures, spiritualities, people of different countries. Of course, there are many definitions of the concept of globalization. For example, the French researcher B. Bandi gives three signs of the process of globalization:

- 1) globalization is a continuous historical process;
- 2) globalization is the process of homogenization and universalization of the world;
- 3) Globalization is the process of "washing away" national borders.

In the middle of the twentieth century, when the institutionalization of globalization, that is, the organization, intensified, this process itself became more intense. In today's globalization process, the main focus is on the economy. However, the moral and spiritual impact of this process on culture has not been sufficiently studied in the social sciences. In revealing the essence of the content of the process of globalization, we must first understand its balanced connection between environmental ethical norms and principles.

The general development trend of global problems is formed in the general and specific specificity and

development strategy of philosophy. The Aral Sea problem, which has become one of the most pressing issues in Central Asia today, determines the priority of issues related to the formation and development and growth of moral relations. In order to gradually change the problem of the Aral Sea, first of all, the establishment and development of the basis of ecological and ethical relations requires the application of the positive features of this issue in a sense.

The predominance of moral principles and principles in the study of the relationship between nature and society today, along with the interpretation of the historically formed stages of these processes, there is a need to determine their scientific and practical significance. It is determined by the need to take into account the following theories in substantiating the basic principles and principles of environmental ethics.

Therefore, understanding the relationship between man and nature in conflicting global trends in solving this problem creates completely natural processes.

1. Anthropocentrism (Greek anthropo-man, center-center) is the study of man (as the highest value and nature (as his property); perception of nature as an object of human action; in the pragmatic world of the relationship between nature and man (in philosophy it is studied as a worldview). According to the Russian scientist A.



Guseynov,<sup>1</sup> morality today dominates the worldview, according to which man and nature as the goal of the means, according to him, is the supreme goal of the creation of the universe, which gives man the right to study in terms of all interests. According to most scholars, anthropocentrism is seen more in the Christian religious ethic. (American theologian L. White) seeks to make the issue clearer and at the same time to reform the foundations of anthropocentrism. In Western philosophy, and as in Aristotle's teleology a process has taken its rightful place, as paradigms have begun to emerge that acceptable life is a guarantee of nature's existence, and that unjustified equality exists only as a means to support the ideas conveyed by human relations.

2. Ecocentrism is the focus on ecology and the absence of contradictions between man and nature, in which there is a balance between pragmatic and non-pragmatic interactions between man and nature as an equal object (an example of this approach can be found in Eastern religious systems and theories. The ideas of Francisco Assisi, the "founder of ecologists," emphasize that man of greatness paid attention to all living things in nature and their intrinsic value); of course, it can be seen that this theory is also in a sense formed on the basis of a theological approach.
3. In biocentrism, it is recognized that absolutely all living beings, regardless of their level of organization, have the status of moral systems, ie (through self-disclosure of interests, inferior animals and unconscious plants that are subject subjects through self-interest).

In the current ecological crisis, the active attitude of mankind towards all living things on the basis of biocentrism can ensure that living things do not become extinct in the ecosystem when assessing the state of the planet's ecosystem. The realization of the values of bioethics and ethical relations leads to the emergence of ecological contradictions between the proponents of the ideas of biocentrism and utilitarians. Anthropocentric values dominate in their minds, hence the need to institutionalize the norms and values of bioethics, to create a normative-legal document, as well as to activate the instructions of

animals, plants and other living organisms on the basis of regulating their relations.<sup>2</sup>

The relevance of environmental ethics is manifested in the fact that in the process of classifying all of the global problems, different views and different interpretations of a number of problems are reflected. The formation of ethical relations today as a solution to the problems established on the basis of the United Nations is determined by the fact that it is important to target their normative and regulatory functions. Today's solutions to environmental problems are inherent in all social relations of the globalization process, in this regard, the globalization of moral relations is also determined by the interpretation and study of the dynamics and dialectics of moral relations in the development trends of morality. It can be observed that the globalizing features of environmental ethics serve to create mechanisms for regulating and managing ethical relations.

Coevaluation - (ko in other languages, together, means integrity: lot evalitio-development). This interdependence constitutes a joint evolution. This concept defines the mutually adaptive variable mechanism of the elements that make up a whole system in modern science. This concept originated in biology and gradually gained the status of a nationwide category. In philosophy, this concept is used in two senses. In the "broad" sense, this concept refers to the evolution and variability of all biosystems, including the adaptation of the frontiers to the level of a single integrated biosphere. In the narrow sense, the concept of coevolution is applied to the system of "society and nature" in understanding the process of joint development of the biosphere and human society. The concept of coevaluation of society and nature is an important factor in determining the importance of determining human needs and the harmonious relationship of the whole biosphere. However, there are two aspects to this: the desire of man to dominate nature and the need to avoid obedience to nature, which is reflected in the expression of the relationship between society and nature.

In theoretical and practical unity, there is a growing need to address the growing relevance and strategy of evolutionary development, artificial (technical) means, animate and inanimate nature, the dynamic disproportion of the coordination process in the development of society, and the growth of natural resource use. the need to understand the place and

<sup>1</sup> A.Guseynov. Moral philosophy and ethics: the line of demarcation. Ethical thought. 2019. T. 19. No. 2. S. 5-16 UDK 17.01 17.02 Ethical Thought. 2019, Vol. 19, no. 2, pp. 5-16 DOI: 10.21146 / 2074-4870-2019-19-2-5-16

<sup>2</sup> A. L. Kraynov. Biocentrism as a model of ecological development of society. June 2020 DOI: 10.18500 / 1819-7671-2020-20-2-129-133 Project: Ecological order and transhumanism



position of the biosphere in responding to reality due to the destruction of ecosystem mechanisms is leading to the emergence of a global ecological crisis that threatens the stability of society and the future of mankind. The practical nature of environmental ethical principles in itself is an important tool in clarifying this very issue.<sup>3</sup>

The philosophical understanding of nature is reflected in the origin of things, the existence of processes, the state of nature, man-made objects, and artificial ecosystems today. Naturalistic philosophy plays an important role in the study of the existence of nature. From the smallest particles in space and time to its whole integrity, it includes processes that exist in nature through the existence of infrastructure and man-made activity. All living organisms that exist in the existence of primary nature and the eternal, that is, the existing existence, the connection of the secondary nature arises on the basis of the activity of the human mind. The search for new acceptable ways of the relationship (coevaluation) of man and nature and the development of ecological consciousness on the basis of moral activity seeks to absorb new ideas through creative ideas. The existing attitude towards nature has a mythological religious and philosophical analysis. Knowledge of nature seeks to be studied on the basis of gnostic and axiological approaches. It was necessary for each time to determine and improve man's attitude to nature through methods specific to different periods. In this context, theoretical and empirical methods or experimental and dimensional methods of hypotheses in determining and justifying truth tend to be analyzed and synthesized. The fact that by analogy and classification it is possible to create and define idealized ways of relating nature to society and man shows exactly the holistic state of moral relations.

The notion of the unity and harmony of mankind with nature serves to form an ecological relationship between man and nature based on moral norms, culture. Of particular importance are the humanitarian ideas of this doctrine, which reflect the political, legal, moral, religious culture, which is in line with the specific way of life in the East. At the same time, these universal values, which are part of the philosophical heritage of Central Asia, are an important tool for embodying the ability to be dialectically renewed in the face of social needs and to resist unethical tendencies. The essence of man is manifested as the level of development of ecological ethical relations that can be the basis for ensuring his social existence. This does not negate the socio-ontological content of man, but rather emphasizes it.

<sup>3</sup> P. M. Burak. coevolution and noosphere noosphere v panorama actually short review. Trudy BGTU series 6 №2. 2018

It follows that, from the point of view of any alternative philosophical doctrine, man is not against nature, but against his own existence. Therefore, a one-sided interpretation of human-nature relations is inappropriate. In a consistent study of the relationship between man and nature, we can see that the conceptual approaches of a number of scientists are reflected in society.

A number of coherence in the research of Western scholars can be explained on the basis of the views formed during the periods between Eastern scholars. M. Starting with the philosophical anthropology of Scheler (1874-1928), this trend is also reflected in the modern concepts of social biology in the works of R. Ardi, E. White, Z. Freud, E. Fromm and others. For example, according to M. Scheler, man has all the features that are manifested in the hierarchy of forms of existence of this life: emotion, development specific to a living being, natural selection, reproduction; intellectual, positive activity; It is a "sick animal" that combines associative memory, theoretical and practical technical perception, perception of innovation, and the achievement of changing proportions.

According to M. Scheler, <sup>4</sup>the difference between man and animal is that "the animal that strives for innovation" - man is not satisfied with the being around him, but seeks to transcend the boundaries of the natural environment in which he lives. If an animal is dependent on the natural environment in which it lives, then man is a conscious being "free" from the natural environment, capable of changing and assimilating an existing being. M. Scheler connects this ability with the spirit and believes that man himself is not the sole ruler of nature, because his existence and activities are required by vital needs and rely on internal driving forces, mechanisms.

The existence of the peculiarities of each period tends to explain the interrelationship of the relationship between society and nature. This, in turn, seeks to define the forms and means of relations in the development of concepts such as man and nature, society and the environment. The naturalistic conception of the relationship between society and nature may have originated in antiquity. In it, the beliefs of nature take precedence over nature and are deified in their essence. Later, with the passage of narcissism, it appears in the form of social Darwinism. At the same time, the laws of nature are reflected in the life of society, while society retains

<sup>4</sup> Manakov DA, Nevzorov TB The problem of the foundations of ecological ethics // Bulletin of the Kemerovo State University. Series: Humanities and Social Sciences. 2017. No. 1. P. 71 - 76.



the right to natural choice. At present, the assumption that the naturalistic concept corrects the errors that exist in nature itself promotes the law of non-interference in nature. It can be seen that the concept of consumption was formed as a result of the revolution and development of technological and technocratic and globalized systems in the search for features that reflect the moral attitude of society to nature. The concept of consumption, or alternative development of needs, promotes its idea by putting the laws of society above the laws of nature. The concept of consumption also comes in handy in revealing the philosophical essence of anthropocentrism and pragmatism. It seeks to reveal the essence of capitalist views in the very essence of the idea. The concept of consumption seeks only to create a sequence of interests in the assimilation of nature. In doing so, man, by his very nature, becomes more active as he prioritizes his own needs. On this basis, one of the key issues at the moment is the need to maintain the balance of the biosphere, which has been going on for millions of years, to create a more efficient and rational approach to it, the balance. Which aspects we will focus on for this purpose will be appropriate. It is expedient to find new acceptable ways of the relationship between man and nature, to raise the ecological moral culture of the masses, to direct them to axiological thinking, to determine that the decision of the axiological attitude to nature will restore the balance between nature and man. In this regard, it is expedient to form an ecological ethical environment.

In an ecological ethical environment, a special respect for nature is expressed. It recognizes that man, along with the development of natural resources, strives to save and preserve them, to replace the used ones in a timely manner. Ecological ethics reflects the social-universal attitude of mankind towards nature. As a result of ethical environmental development, there is a need to identify sustainable areas that require the prior formulation of a prudent policy on environmental disasters. In particular, we strive to produce more products every year, this phenomenon significantly increases our impact on nature and the environment, creating the basis for its pollution. Production certainly affects the environment, its negative impact cannot be completely eliminated, but can be reduced. This conclusion does not mean that production growth should be stopped, but rather that it should be achieved through the use of harmless new technology. The formation and activation of a "national model" of environmental protection plays an important role in the application of new technologies. It is necessary to pay attention to the aspects that cause environmental damage:

1) to determine the number of enterprises producing pollutants in the area;

2) study of the level of waste above the REC, their amount, duration of pollution, the level of environmental safety;

3) Consistent elimination of the causes of untreated and decontaminated effluents, wastes and wastes in water bodies and the atmosphere;

4) follyization and optimization of the ethical environment among those responsible for air and water pollution, especially those who have caused disastrous consequences due to incorrect instructions;

5) legal resolution of the actions that led to the criminal consequences, the time of their occurrence and duration, the factors that create the possibility of mitigating the harmful consequences.

In conclusion, the importance of man and his essence, human evolution and progress in the philosophical worldview of anthropocentrism, biocentrism, coevolution and noosphere dialectics in the formation and development of ecological morality in the process of globalization. The limit of the influence of the human mind and perception on the universe is that the entry into a new progressive world leads to the formation of a noosphere environment. Unless man determines his level of consciousness, it is inevitable that he will face the brink of his own destruction, according to scientific predictions. One of the environmental problems in the globalization of the damage caused to the environment by human activity is determined only by the penetration of man and his activities into the noosphere, in a sense, by the desire to prevent destruction based on the actions of moral activity in it.

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