

Theoretical and Practical Aspects of Environmental Ethics of their Manifestation in Society

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Annotation: The article analyzes the features, values, the need for environmental ethics and the moral content of natural rights in the global environment of the modern era. Environmental ethics reflects the essence and concepts of environmental and moral perception, describes the features of the era of environmental ethics and globalization. The norms and practical significance of the main criteria of environmental ethics are widely covered. The emphasis is on the theoretical and practical aspects of biodiversity and seeks to combine these aspects with concepts of responsibility. Today it is important to pay attention to ethical issues in solving environmental problems. It is important to explain the common interests and requirements of social responsibility as an object of study of environmental ethics.

Keywords: ecology, ethics, responsibility, social object, globalization, ethical criteria, society, environmental values, environmental ethics.

Introduction. Environmental ethics is an innovation discipline, the basis of the study of which are moral principles and values that govern the relationship between man and nature. In contrast to the classical ethical teachings, it includes in the terms of human responsibility nature and future generations. Concentrating on environmental issues, environmental ethics is not limited to concepts of moral philosophy and environmental data. It considers a whole range of interacting factors related to nature conservation, including economic, political, social, and cultural issues. Conducting its research on a wide interdisciplinary field, environmental ethics acts as a special way of integrating the natural and human sciences. The article describes the problem field of modern environmental ethics: issues of equitable distribution of risks, poverty, hunger, economic instability, climate justice, discrimination, environmental citizenship, globalization, bio-regionalism, the role of indigenous peoples in the protection of nature. The authors identify the main stages of the formation and development of the discipline, starting from the preparatory ideas of the end of the XIX century. Before modern times. Based on the analysis of the UNN documents, the normative bases of environmental ethics are given, according to which international consensus can be reached (principles of respect for all forms of life, biodiversity, sustainability, precaution, environmental justice, and environmental responsibility). The authors substantiate the proposition that the introduction of special courses for core areas and ethical-ecological modules in social, natural science and technical disciplines is an important condition for the integration of various types of knowledge, as well as an important way of spreading the principles of moral attitude to nature.

Literature review. The nature of applied ethics in general and environmental ethics in particular, as well as the formation of the problematic field of Eco ethics. It seems productive to consider applied ethics as a form of ethical knowledge aimed at directly introducing it into the practical plane, as well as ethical, scientifically verified activity and understanding, criticizing and justifying the ways of introducing ethics into the practice of public life. The idea of ecological ethics as a

branch of ethical knowledge and practice with a strong civil component receives justification, since the formation of eco-ethics in its modern status was actually initiated by civil society. It also reveals the practical potential of ethics to be a catalyst for solving current environmental problems. Practical steps of an individual leading to the solution of environmental problems may be changes in individual practices. If, in the name of nature conservation, a person seeks to minimize vital needs, to take the path of strict self-restraint in the consumption of goods and services for the production of which non-renewable natural resources were used, then his willpower can form an eco-ethical life strategy, which is the path of ethical improvement towards environmental asceticism. An example of collective action is green consumerism. The members of the eco-communities (eco-communes) direct their efforts towards the establishment of harmonious relations with nature. The practice of individual small businesses, environmental asceticism, green consumerism, the activities of eco-communes and environmental public organizations are viewed through the prism of the ability of civil society to solve environmental problems and influence the formation of the state's environmental policy. The actions of an individual and an organized group in civil society can be a catalyst for change in the prevention of environmental catastrophe.

Ecological ethics as an independent science took shape in the 70s of the XX century and is still at the stage of formation. It is currently being developed mainly in the West by a number of specialists called eco philosophers. These are Y. Hargrove, B. Callicott, H. Rolston III, P. Taylor, T. Reagan, R. Nash (USA), R. Atfield (Great Britain), A. Neisse (Norway), P. Singer (Australia) and etc. The main provisions of environmental ethics are formulated by them in the last decades of the 20th century. At the present stage, most specialists are inclined to believe that one should not strive to create one universal ecological ethics, there should be a whole group of environmental ethics, including common elements, but confined to the context of local nature and culture, taking into account the national and cultural differentiation between East and West . Since 1998, there is the International Union of Eco ethics, uniting public organizations and activists from 23 countries of the world, setting the task of promoting the ideas of environmental ethics. The President of the Union is Professor O. Kinne (Germany), the Vice-President is Professor G. G. Polikarpov (Ukraine, Sevastopol). The Union publishes the journal Ethics in Science and Environmental Politics.

The West, before the Soviet Union and the East affected by the environmental crisis, earlier began to deeply explore the problems of the “society-nature” relationship, first came to the need to form a new, eco-centrist world outlook, to the idea of environmental ethics. Due to socio-political reasons, domestic environmentalists were able to seriously address these issues only at the turn of the 21st century. Their main task was to generalize and promote the developments of the West, to bring them to the Russian specialists and the public and to adapt to the domestic social reality. In the post-Soviet space, the environmental and cultural center under the guidance of V.Ye.Boreiko, author of several of the most profound books on this topic in Russian. The center was established in 1989. He works in many areas, provides advisory and methodological assistance to environmental non-governmental organizations, participates in legislative activities, publishes literature on humanitarian ecology and environmental ethics. Since 2008, the Center has been a member of the International Society for the Protection of Animals. Since 1999, he and the World Commission on Protected Areas of the International Union for Conservation of Nature have published the Humanitarian Environmental Journal, the main topics of which are the modern ideology of nature conservation and humanitarian aspects of ecology. The magazine introduces the readers of Russia and Ukraine with the latest developments of Western Eco philosophers and the achievements of domestic authors.

The problems of environmental ethics were discussed at the XXII World Philosophical Congress held in August 2008 in Seoul. It was said about the necessity of applying the principles of ethics to nature. The modern approach can be described as follows: “We save nature not because we are afraid of a “ strike ” on its part, but because it is alive, it also feels. And, therefore, the principles of ethics that we used to use in relations between people are applicable to it ”(To the results of the XXII World Philosophical Congress, 2009).

Modern environmental ethics have deep historical roots. In the course of man’s comprehension of nature and his place in it, views were formed that served as the basis for Eco ethical ideas. An analysis of the historical change in attitudes towards the relationship between society and nature makes it possible to understand the causes and trends of environmental ethics.

The focus should be on the following points:

1. A look at the relationship between society and nature, the role of man in the biosphere;
2. Recognition of the value of nature and life (not only human);
3. Attitude to other living beings, in particular, to animals;
4. Recognition of the rights of living beings and nature;
5. The limits of ethics, the limit of the spread of moral norms.

The starting point in human society was the mythological consciousness that was formed at the time when a person was completely dependent on the environment. Syncretizes was characteristic of this type of consciousness; man recognized himself as part of a single natural organism, considered himself one of the many living components of the world. Its unity with nature was natural. Animation of nature, respect and reverence for its components gave it its own value. Man saw in himself only the continuation of the life of nature; he intuitively sensed the value of the surrounding natural world. Based on the interpretation of education, according to which it is a process of acquiring knowledge and skills, and forming a worldview [1], environmental education can be defined as the process of acquiring knowledge about environmental problems, the reasons for their occurrence, the need and the possibilities of their solution. Understood in this way, it should contribute to the formation of environmental awareness and the development of ecological culture as integral components of the concept of environmental policy aimed at preserving the environment. Ecological education is a complex process, which is considered in special literature in various aspects [2]: sociological [3], economic [4], educational (type and level [5] of education) or as an integral part of the humanistic worldview, first of all, its ethical side [6]. I believe that in understanding the full range of environmental problems, including environmental education, it is necessary, in order to avoid one-sidedness, to include them in the context of the problems of globalization and, above all, the problems associated with the formation of a single economic, political and cultural space on planet Earth, which gives talk about the emergence of the global community. This article attempts to overcome this one-sidedness by considering the relationship between globalization and environmental education from the point of view of the latter’s place in the formation (and implementation) of the international education concept [7]. At the same time, the author proceeds from the definition of the essence of globalization as a social process that plays a significant role in establishing, on the basis of individual societies, a “world community” - a universal (planetary) civilization with its attitude to unique civilizations, cultural identity of individual nations and the sovereignty of their states [8], "Mankind imperceptibly and rapidly became a single whole, and when the constituents of this whole conflict or fraternize, it affects everyone else, becoming a source of danger or trust" [9]. In essence, “today there is a process of interpenetration and interconnection of the world, the emergence of relations of ever-increasing

interdependence, reduction, until complete disappearance, of the possibility of national or state self-isolation and autonomous survival” [10]. The processes of unification of humanity have taken such a scope that we can talk about such "patterns of our time as interconnection, close intertwining, uniting the world, despite its material, spiritual, existential many-affectedness" [11]. The ideas of universalizing the world that is happening as a result of globalization are not new [12]. First of all, we should point out the monumental work of the English scientist Arnold Toynbee, who outlined his understanding of the causes, development and disappearance of individual civilizations (he has 21 civilizations), pointing to the parallel existence of many civilizations in modern society and completing his reflections with the statement that time is near creating a harmonious civilization acceptable to the majority, which does not arise on the ruins and not due to the destruction of other civilizations and in which the privileged The minority will not subjugate and oppress the majority [13]. It can be argued that the majority of 17 humanistic ally-oriented analysts, considering the relations of existing civilizations in the context of globalization, take into account the provisions put forward by Arnold Toynbee on the pluralism of civilizations in the modern world and the formation of a universal planetary civilization with respect to unique civilizations and their cultures [14]. Conditions for the realization of the ideas of universalization of the world arose a little more than a century ago. "The creation of objective conditions for the actual inclusion of a number of historical priorities on the agenda was promoted by a little more than a hundred years ago the era which the English theorist Khozbov called (the Age of Empire,) and V.I. Lenin the age of imperialism" [15]. In modern society, the universalization of the world, that is, globalization, especially economic, is formed as a result of the development and concentration of capital. "The trend of parallel development of the development process and concentration of capital is rightly recognized as a determinant of key ideas moonshiny in modern society ". [16]

Research methodology. Environmental ethics is based on two groups of values. One group has as its center the demands and needs of a person, or is anthropocentric; the other one expresses the internal significance of nature and its individual manifestations, which is independent of these requests and needs, or non-androcentric. In ethical-ecological discussions, anthropocentrism is often presented in a distorted light. Critics of anthropocentrism see in it the source of a consumer, predatory attitude towards nature. Anthropocentrism is rejected as one of the prerequisites for the onset and deepening of the environmental crisis, as well as one of the factors actively influencing global climate change. Such conclusions are made when presenting a strong version of anthropocentrism as the position according to which man is the center of the Universe and its goal, and as the “master of nature” he opposes all known forms of life. But these conclusions persist even with a “calm” or weak interpretation of anthropocentrism as a position according to which man’s needs and interests are a reference point in relation to nature both in general and in its particular manifestations. They are considered to be dominantly valuable, since man is the only being endowed with reason and morality. Anthropocentrism does not necessarily oppose ecological ethics, ethics of environmental protection, ethics of animal protection, etc. However, concern for the environment and the preservation of wildlife and the protection of animals appear as certain means in relation to a higher goal, which is recognized only man, humanity. We find the classic example in the person of I. Kant, who in his characteristic manner brought anthropocentrism to its logical fullness. Kant resolutely spoke in defense of animals, against causing them unjustified, and even more cruel suffering. He firmly considered the torment of animals immoral, but he did not think so because animals suffer, but because the torment of animals leads to the moral coarsening of man.

Anthropocentrism and but anthropocentrism reveal the differences of ecological ethics in understanding the relationship between man and nature. Here the person’s concern for his own interests is established in the conditions of his needs When, but anthropocentrism is an installation

of moral and ethical values that expand the horizon of moral responsibility. No anthropocentrism stems from the specifics of anthropocentrism, namely, human needs, which characterizes the values and principles of environmental ethics based on the value of moral responsibility.

The lack of anthropocentric value assumptions is well underlined by the current situation with the assessment of biological diversity on the planet. The leading normative criterion in an anthropocentric perspective is the economic method of analyzing benefits and costs. The economic value of nature is determined on the basis of the wide application of various mathematical methods. But at the same time there are problems associated with the valuation of the colossal complexity of nature, its functions, interconnections, consistency and complexity. The need for such an assessment has ripened both in the theory of economics and in practice the nature of protection. The seeming lack of price for many natural goods often leads to their degradation. But the proposed methods for such an assessment are imperfect and it is not known whether they can get rid of significant shortcomings. Biodiversity conservation activities are constantly losing competition with forestry, the mining industry, and agriculture, as the benefits from these sectors of the economy are visible, have a price. There are objective economic prerequisites for low (or no) assessment of biodiversity. Neither a centrally planned economy, nor a modern market economy could, and, unfortunately, cannot correctly determine the value of nature. It is in this connection that it becomes necessary to supplement the anthropocentric part of the values of environmental ethics with its non-anthropocentric part. This part involves the recognition of the intrinsic value of nature and its manifestations, independent of the benefits to humans. From the point of view of various theorists, intrinsic value can be enjoyed by the whole diversity of living things, individual ecosystems or individual living organisms (all or only those that may suffer from the pain caused to them). The recognition of the intrinsic value of nature changes the traditional view of the boundaries of moral responsibility as it does in the ethics of A. Usher, where the main criterion of goodness is reverence for life. The essence of the ethics of reverence for life lies in the fact that a person, harming any other life, is aware of this and constantly measures how much the harm done to someone else's life is justified. It also provides for a permanent internal conflict, which is based on reverence for one's life and any other life and, as a result, the inevitability of a choice between ethical and necessary arises. At present, as one of the principles of building human relations with nature, principles based on the understanding of the holistic unity of man with the world, above all with everything alive, the principle of "reverence for life" A. Schweitzer [17] can be recognized: "I feel prompted to express equal reverence before life, both in relation to my will and life, and in relation to any other." The ethics of A. Schweitzer are equally humane and realistic. Recognizing the fact that a person cannot avoid violence against life and its destruction, nevertheless, as a reasonable being, he will not do this on a subjective basis, arbitrarily, remembering always that "he is responsible for the life that was brought in sacrifice." This kind of ethical approach, very close to the principle of non-violence, can contribute to resolving the global problems of mankind, harmonizing the interaction between man and nature, using the mind in which the individual realizes both the value of the us However, the non-anthropocentric part of the values of environmental ethics is not limited to postulating the intrinsic value of the living. It uses a much more demanding normative concept of equality. It would seem that non-human living beings are unequal to man in very different relationships (from the ability to think to the ability to transform the world through technology). However, equality is not a simple statement of fact, but a moral ideal. There is no reason enough to say that the real difference in abilities between two people justifies any difference in how much we take into account their needs and interests. Lead and equality of human beings is not a description of the actual equality of people, but an attitude toward how we should approach people. Henry Sidzhvik [18] expressed it in other words: "From the point of view of the Universe, if I may say so, the good of any individual has no more significance than

the good of any other." The leading representatives of modern moral philosophy unanimously proclaimed as one of the fundamental premises of their moral theories a similar requirement, in accordance with which the interest of each individual should be taken into account equally. From this principle of equality, it follows that we cannot neglect others, regardless of their appearance or abilities. This prohibition extends to interspecific context. According to the modern utilitarian philosopher P. Singer, if a higher intellect does not give one person the right to use another for his own purposes, then this means that he cannot give the person the right to exploit animals. If a creature suffers, neglect of this suffering cannot have moral justifications. It doesn't matter what the nature of this creature is. The principle of equality determines that his sufferings should be considered no less than with the similar sufferings of another being - to the extent that we can, however roughly, compare them. "If a creature is not capable of suffering or of pleasure and happiness," there is simply nothing to be considered. That is why the only identifiable limit that determines where respect for the interests of others should start from is the limits of the ability to feel. Rounding world and his own interests and needs.

Analysis and results. Today, the terms "ecology", "environmental ethics" have begun to be applied very widely, for a variety of reasons. The main reason is that the transforming nature of technology invades the natural processes and alters them in accordance with human needs, replacing the natural elements of ecosystems {ecosystem - system, considered from the point of view of ecology) with artificial ones. By the end of the 20th century, the mass of all objects artificially created by man (techno mass) significantly surpasses the natural biomass. Human activities have exacerbated environmental problems — they have become global. Aggregate human activity today is able to radically change the dynamic equilibrium in Nature and pose the problem of survival to humanity. The future of our species is under threat. Humanity can face the fate of dinosaurs with the only difference that they are supposed to have disappeared for unknown reasons, and we can die from the inability to reasonably use our power. The basis of the modern concept of ecological scientific ethics is the proposed in 1927 by Academician V.I. Vernadskys concept of the no sphere is the concept of a qualitatively new stage in the evolution of the Earth's biosphere, determined by the labor and mind of humanity. This concept not only largely forms the modern scientific picture of the world, but also determines the position of society in the protection of the environment. Since the 50s of our centuries, in the conditions of the scientific and technological revolution, the ecological situation has become sharply aggravated, which is not surprising. Therefore, environmental issues with new power attracted the attention of philosophy and science.

Conclusion The modern concept of environmental ethics implies progress in ensuring the integration of scientific directions, the compilation of a harmonious evolutionary system of scientific knowledge (a system without a hierarchy of sciences), the main purpose of which will be to ensure the holistic knowledge of Nature, to ensure communication of natural science with the humanities and other cultural sectors. Such a synthesis can be the basis of ecologization of science as a whole. To implement this idea, it is necessary to change the outlook in society, increase the level of ecological culture, and reassess the existing scale of values.

Philosophical understanding of environmental problems in the conditions of scientific and technological progress has been deeply reflected in the work of the members of the "Rome Club". But now the time has come for a concrete natural-science solution of environmental problems. And what is interesting, working out a strategy for solving the issues that have arisen, Academician N.N. Moiseev, a representative of exact natural science, rose, as in his time, V.I. Vernadsky, to a deep philosophical understanding of the situation and ways out of it. "Unlike the principle "do not kill!", He writes, "environmental principles will change along with the development of technology and technology, as resources are exhausted and, possibly, as a result of a complete restructuring of the

entire technological basis of our civilization. People will have to reckon with this and learn to measure their actions, their desires and goals with environmental principles. There is a kind of "environmental imperative." Science must formulate it, and people must accept it. It is in this latter that I see the main difficulty in ensuring the co-evolution of man and the biosphere." And further: "The ability to properly use and regulate the power of modern society means "ecological culture and ecological thinking"

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