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“Ecological Humanism” As A Universal Spiritual And Moral Value

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ABSTRACT

This article reveals that ecological humanism has the status of a universal spiritual and moral value. Its content is based on the concretization of universal: social, economic, political, spiritual, ideological ecological relations. In the context of the ecological crisis, the issue of improving environmental thinking is put forward by placing the problem of humanism in the spotlight of the scientific community.

KEYWORDS

Ecological humanism, spiritual and moral value, anthropology, "Environmental humanism", humanistic nature

INTRODUCTION

The task of logical and philosophical analysis of the essence of the concept of "humanism" in the context of environmental relations by "sociology", "anthropology" and other social sciences and humanities is humane. In particular, today, in all spheres of human social

life, including environmental activities, it is necessary to look at the gradual changes from the point of view of humanistic principles, to rethink the practice of nature conservation - the phenomenon of ecological humanism. This is because in the context of globalization and

aggravation of environmental problems, the focus of the problem of humanism on the sociological scientific community is the basis and result of the evolution of the method of ecological thinking.

THE MAIN FINDINGS AND RESULTS

"Environmental humanism" has the status of universal spiritual and moral value, and is not limited to the interests of a particular person, social unit and nation. In other words, its content is concrete in the universal: social, economic, political, spiritual, ideological and ecological relations. Because it is a difficult task for any nation, which aims to build a democratic state governed by the rule of law and civil society, to implement the principles of humanism in other socio-political relations, without developing a party that promotes sustainable environmental development.

In the current literature, it is important to pay special attention to the activities of some institutions responsible for environmental safety, and to generalize the determinants of certain areas. However, if the threats to human life, the future of civilization are taken in a comprehensive and systematic way, in general, the essence of the concept of ecological humanism is relevant to human life, and its content is specific to certain social relations. That is, "the content of the concept of humanism becomes more specific and universal in human relations with nature [1].

In our view, to define the meaning of the concept of "environmental humanism" (as a social phenomenon and a spiritual-moral category): on the one hand, humanism is about improving the natural living conditions of man: a theoretical doctrine, an idea or a practical activity; on the other hand, it is necessary to define the role of the subjects (institutions) of

environmental activity in the system of mechanisms that determine the social content, essence, practical results and prospects of the concept. That is, this methodological approach is necessary to specify its authenticity or falsity. According to this principle, humanism can be divided into true humanism, which determines the fate of human civilization, and pseudo-humanism, associated with utilitarian-mercantile interests in the narrow national sphere. Examples of this can be found in the history of mankind. In particular, in order to ensure the temporary material and economic well-being of certain social units and political institutions (including the state): utilitarian-mercantile needs and interests, voluntaristic, subjective, totalitarian policies, inevitably harm the environment and harm the environment as a whole makes it visible.

Both the content and the form of any social event find their expression in its humanistic essence and play a decisive role in its development. In particular, ecological humanism has become a criterion and a basic principle that determines both the nature and the level of development of socially sustainable development. If we look at this issue in the context of the activities of the mass ecological party institutions, the issues of protection of the natural environment, health, safety of man, directly ensuring its existence and future, show the humanistic content in the full sense. Also, the humanistic mission of ecological party institutions is of special importance in preventing and eliminating the pathological changes in human organisms as a result of anthropotechnogenic impact on nature, genetic anomalies and their consequences.

The humanistic mission of ecological political institutions is manifested in the solution of the global problem of ensuring the ecological security of mankind, and in any historical

period, has acquired a specific meaning in a certain socio-ecological space. In particular, the humanistic nature of the state environmental policy is of particular importance in the institutional framework aimed at ensuring the balance and development of the ecological sustainability of the biosphere [2]:

- First of all, the methods, tools and "technology" of organizing, managing and controlling the environmental socio-political movement are perfect;
- Secondly, the problems of environmental protection in the context of globalization are related to the humanistic mission of environmental parties, the humanization of human intellectual potential;
- Thirdly, the need to develop the protection of human health in the system of socio-political strategic tasks in a particular environmental reality, the need for environmental humanism;
- Fourth, medical and educational institutions play a special role in shaping the physical and spiritual "acclimatization effect" of human adaptation to the real natural environment.

If the biophysiological adaptation potential of man lags behind the changes in the natural environment and "artificial environment" formed as a result of man-made and anthropotechnogenic impact on life: in living organisms - anomalies and pathologies; in society - strengthens the system of deviant behavior. In other words, if we look at this issue in the context of the acute ecological situation: we see a relatively high rate of "environmental diseases", "refugees", "immigrants".

From this point of view, the ecological situation requires a differentiated approach of environmental parties to the development of

medical, sanitary and hygienic services, education, protection of public health, spiritual and cultural development, special legal, material and technical, intellectual.

Therefore, the Program of the Ecological Party of Uzbekistan states: "The protection of man and his interests, first and foremost, the right to a healthy and clean environment, is a necessary and fundamental threat to modern Uzbekistan, which is the core of all ongoing reforms. The humanistic nature of the institute is emphasized.

Ecological humanism as a social phenomenon includes: on the one hand, the possibility of directly socializing and humanizing the biosocial nature of man; on the other hand, it is necessary to approach the factor of ensuring the future of human life and civilization by improving the natural and social environment in which man lives. Because in the activities of environmental political institutions, both the generality and the specificity of these aspects are obvious. That is, it is universally necessary to change the ecological nature of man, his "quality", to develop the elements of the political institutional system responsible for the protection of nature to provide the basis for the lives of future generations, and to make them active subjects of environmental policy.

The humanistic orientation, content and scope of ecological political movements depend on the activity of public opinion institutions, ie on the active participation of the masses in this movement and the formation of public opinion. In this regard, Article 26 of the Law of the Republic of Uzbekistan "On Environmental Control", adopted on December 27, 2013, entrusts the institutions of environmental control with the responsibility to "develop and protect decisions on environmental protection, protection and adoption."

participation in the development and implementation of state programs in the field of conservation, raising environmental awareness and culture of the population, development of activities in the field of environmental protection.

It should be noted that the humanistic mission of environmental political institutions (although limited to local, national, regional administrative circles) is global in nature, and as a complex social phenomenon, it can be distinguished by the following features:

the first is the intensification of the processes of integration and globalization in the world, the humanistic content and form of environmental parties, their universal character, making their national-mental, geographical-administrative boundaries conditional and relative;

the second is the aggravation of the environmental situation on a global scale, forming a system of political institutions responsible for its improvement: making the trend of internationalization in the field of technical, technological, intellectual and information exchange a priority;

third - functional changes in the national, regional and international institutional system of environmental parties, which are based on the implementation of democratic and humanistic principles of international law, are becoming universal;

and fourth, the ecological political institutions that have emerged on the basis of human understanding of the need to ensure global ecologically sustainable development, overcoming national ethno-egoistic stereotypes and shaping the way of global ecological thinking and way of life.

Considering these features in the context of ensuring the security of global sustainable development, summarizing the opinion of Academician A. Arbatov as a methodological basis, 1) the creation of the necessary natural conditions for global sustainable development and the generalization of historical experience; 2) ensuring the common humanistic goals of ecologically sustainable development at the national, regional and global levels; 3) effective use of the potential of international environmental strategic cooperation in the humanization of social, economic, political relations; 4) integration of the activities of relevant organizations, which determine the strategy of international environmental policy; 5) It is important to develop the role of "people's diplomacy" in ensuring the sustainability of global environmental security. The conceptual theoretical and methodological basis, organizational and institutional system of international environmental and political relations are being formed in our country with the direct leadership and active participation of heads of state. In particular, the work of the First President of the Republic of Uzbekistan Islam Karimov "Uzbekistan on the threshold of the twentieth century: a threat to security, conditions of stability and guarantees of development" and speeches at prestigious international conferences. became the basis. The integration of national states in the field of ecological and political activities "Found its expression in

This is because the tasks set out in the Program of the Ecological Party of Uzbekistan are in the interests of humanity and the humanization of global ecologically sustainable development: the institutional system of the National Ecological Party is based on the principle of constructive and rational organization of activities; to ensure the publicity of the

ecological party and the creation of financial, technical, technological, intellectual bases and advocacy institutions for environmental protection measures; establishing integrated cooperation of national environmental parties with international organizations: strengthening the activities of investment, information, exchange institutions; ensuring the unity of constructive methods and rational means of developing environmental awareness and culture of the population.

Because the fulfillment of these tasks will help our people to live in a healthy ecological environment, to realize their potential material and technical capabilities, to grow spiritually, to improve their economic life. Because the rational organization of the natural living conditions of the population - a comprehensive and systematic demonstration of the humanistic content, the essence of the state environmental policy, and the possibility of ensuring the ecological security of the country should be considered.

Therefore, it is no coincidence that in the current geopolitical landscape, the solution of global environmental problems: the humanization of goals, directions and methods - is becoming the basis for the integration of political relations of the world community. Because the stability and globalization of the principle of ecological humanism in international socio-political relations demonstrates the legitimacy of the integration of interstate environmental and political relations, the establishment of socio-political cooperation in all spheres of life. In addition, the universal and humanistic nature and nature of the integration of international environmental policy is reflected in its propensity for globalization.

Today, the integration of environmental policies of nation-states, aimed at ensuring global sustainable security, is one of the most important areas of humanization of international socio-political relations. This is because the ultimate goal of social, economic reform and political change at all levels is to meet human needs and protect human interests. At the solemn meeting dedicated to the 24th anniversary of the Constitution, the President of Uzbekistan Shavkat Mirziyoyev said: "In order to ensure the interests of the people, first of all, it is necessary to meet with the people, their concerns, aspirations, vital issues and concerns" [3].

Today, in a post-industrial information society: urbanization, automation, globalization of information processes are accelerating, it is necessary for humanity to live in a sustainable environmentally safe environment. Threats to global environmental security, which pollute the planet's natural environment, are even greater than the loss of a nuclear war, forcing all peoples of the world to think more deeply about the need to socialize and humanize environmental activities.

Not only economic growth and the growth of consumer potential of society are the main reasons for the global environmental decline, but also the "poverty" of humanistic attitude to nature. Because the world community has not yet defined the exact humanistic status, rational norms, scientific principles, constructive-rational mechanisms of rational use of the planet's natural resources.

That is why it is clear that the global ecological crisis, which contradicts the principles of sustainable ecological development, will have its anti-human consequences in the near future. The best way to prevent it is to move to the standards of sustainable

environmentalization of economic life, innovative technologies "Green Economy", ecological standardization of ecological life and way of thinking.

Speaking at the opening of the Rio +20 UN Conference on Sustainable Development in Rio de Janeiro in 2012, UN Secretary-General Ban Ki-moon said that humanity is entering a new era and that by 2040 the world's population is expected to reach 9 billion. He stressed that the old model of economic development has lost its relevance. The UN Secretary-General's report also calls for a 50 percent increase in the world's food needs, a 45 percent increase in electricity and a 30 percent increase in water resources by 2030, and a "green economy" to meet them as soon as possible.

Today, the United States, South Korea, Germany, Sweden, Denmark, the Netherlands, and other developed countries are gradually moving towards a green economy, and new projects are being developed. The Sustainable Development Goals (SDGs) were developed at the UN General Assembly Summit.

One of the main directions of BRM is the use of renewable energy sources. In 2010, for the first time, the capacity of wind turbines, biofuels, and solar panels reached 381 GW (gigawatts), which, by comparison, exceeded the total capacity of nuclear power plants. Today, the capacity of power plants in the world is 3.54 TWh (Terawatt). This is only 10% of the capacity of the power plants that generate the renewable energy [4].

In December 2011, the UN Committee on Europe developed an Energy Roadmap for 2050. According to him, by 2050, the amount of carbon dioxide emitted into the air will be reduced by 80% compared to 1990, and the use of renewable energy will be 75%. With the entry

into force of this document, on the one hand, in Europe: the effective use of wind, solar energy, as well as biofuels, and the reduction of production costs. On the other hand, experts believe that the effective use of existing eco-technologies can reduce the cost of electricity by 2 times, and by 2025 reduce the amount of fuel burned by cars by 50%, which will improve the environmental situation.

In general, the Millennium Development Goals (MDGs) and the Sustainable Development Goals (SDGs) have identified a set of challenges for sustainable environmental development by the world community in the above areas. The clear objectives, content and, at the same time, the possibility of monitoring of this international document is an important factor in ensuring the implementation of the above-mentioned "objectives".

These documents include efforts to eradicate poverty in the world, increase access to primary education, ensure gender equality, reduce maternal and child mortality, halt the spread of HIV and reduce malaria deaths, as well as improve sanitation. However, the level of achievement of the set goals has been uneven in different countries, even in different parts of the country.

While acknowledging the achievements of the MDGs around the world, there is a need to achieve the goals that have not been achieved, and to set new goals for the world community after 2015. On September 25, 2016, the UN Summit in New York identified 169 tasks for the implementation of the 17 MDGs adopted by 193 member states and to be achieved by 2030, and their implementation is scheduled for January 1, 2016, as of January 20, 2016 [5].

The eco-humanitarian significance of these measures should be achieved by 2015 in the

world: eradication of poverty and hunger; access to general primary education; promoting gender equality for women and men, and empowering women and girls; reducing child mortality; improving maternal health; Fight against HIV / AIDS, malaria and other diseases; ensuring environmental sustainability; It is characterized by the formation of partnerships in the pursuit of global development goals.

It is usually emphasized that the effectiveness of the humanistic activity of the subjects of environmental policy, consisting of the harmonious humanization of science and industry, depends on the results of the correlation of the three structural elements, namely: second - to strengthen the intellectual base, practical skills, skills base for the implementation of the results of the integration and differentiation of environmental theoretical knowledge in social and environmental life; the third is the perfection of the methods, means, communications, infrastructure and "technology" of transforming the results of ecological political relations for generations.

Elements of political superstructure in general, and environmental parties in particular, are important in ensuring the sustainable environmental development of society. In other words, environmental parties are a politicized form of social movement based on the protection of the population, understanding of the needs and requirements of the population for the rational use of its resources. is an organization with a charter and instructions. From this point of view, the emergence of environmental parties is an objective phenomenon, but from the point of view of the possibility of influencing the sustainable development of society, the

consciousness of the people, is a subjective factor [6].

CONCLUSION

In short, first of all, the "domination" of man over nature, based on the achievements of science, technology and engineering of social development, its alienation from nature, ecological marginalization - creates global problems and intensifies the escalation; secondly, the main methodological principle of studying the role of the human factor in the globalization of ecological parties is to reconsider the activities of its subjects in the context of ecological humanism and reorganize the "nature-society-human" system; thirdly, the status of the phenomenon of "ecological humanism" as a universal moral and ethical value: social, economic, political, spiritual, ideological in ecological relations, specifies and determines their content and nature; fourth, the mission of the ecological party institutions is to ensure ecological balance and sustainable development - the humanistic policy mission of protecting humanity from global environmental threats; Fifth, the processes of integration and globalization are conditionally and relative to the national-mental, geographical-administrative boundaries of the ecological party in its content and form, forming a universal humanistic ecological way of life and way of thinking for all mankind.

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