

Philosophical Analysis of the Ecological Worldview

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Abstract

Problems arising in connection with human life, human relationship with nature on our restless planet are the field of real searches. In modern times, the regulation of the human-nature relationship has a universal content. In general, the problem of man and his/her attitude to nature has historically been inextricably linked with solving the main problem of philosophy. A sharp struggle of ideas has been going on around this problem for centuries. Currently, this struggle has intensified. Now it is impossible to solve any other problem without solving the problem of man and nature. Not only representatives of this field, but also ecologists, geographers, cybernetics, economists, physicians, sociologists, psychologists, geneticists, lawyers, mathematicians, and other scientific fields try to study the problem of mixed effects of nature and society. That is why, in recent years, the conflict between nature and society, including the ecological crisis, has often been discussed. Now there is a lack of drinking water and clean air on earth, and the depletion of animal and plant life is obvious. They uncontrollably extract minerals from the earth's surface. Humanity has become a decisive factor in the change and development of the biosphere in the 20th century. A humanistic view of nature and the mutual analysis of social development as one of the important ecological bases in solving the modern environmental crisis allow us to come to a number of conclusions. A number of ecological schools emerging in the West have put forward their methodological concepts that diverge from each other (physical knowledge complex A. Wesley, C. Montei, economic ecological synthesis T. Daly, K. Boulding, A. Nis, etc.). Up to now, in important state documents, the preservation and increase of natural resources, their efficient use, and the formation of a high sense of responsibility have been put forward as the main issues.

Keywords: society, humanism, outlook, man, ecology, spirituality, nature

Філософський аналіз екологічного світогляду

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Анотація

Проблеми, що виникають у зв'язку з життям людини, взаєминами людини з природою на нашій неспокійній планеті, є полем справжніх пошуків. У Новий час регулювання відносин людини і природи має універсальний зміст. Взагалі проблема людини та її ставлення до природи історично нерозривно пов'язана з вирішенням головної проблеми філософії. Навколо цієї проблеми століттями точиться гостра боротьба ідей. Нині ця боротьба загострилася. Зараз неможливо вирішити жодну іншу проблему, не розв'язавши проблему людини і природи. Проблема змішаного впливу природи і суспільства намагаються досліджувати не тільки представники цього напрямку, а й екологи, географи, кібернетики, економісти, медики, соціологи, психологи, генетики, юристи, математики та інші наукові напрями. Тому в останні роки часто обговорюється конфлікт між природою і суспільством, у тому числі й екологічна криза. Зараз на землі не вистачає питної води і чистого повітря, очевидне збіднення тваринного та рослинного світу. Вони безконтрольно видобувають із земної поверхні корисні копалини. Людство стало вирішальним чинником зміни та розвитку біосфери в 20 столітті. Гуманістичний погляд на природу та взаємний аналіз суспільного розвитку як однієї з важливих екологічних основ розв'язання сучасної екологічної кризи дозволяють дійти низки висновків. Ряд екологічних шкіл, що виникають на Заході, висунули свої методологічні концепції, що розходяться одна з одною (фізичний комплекс знань А.Уеслі, Ч. Монтейр, економіко-екологічний синтез Т. Дейлі, К. Боулдінг, А. Ніс та ін.). Дотепер у важливих державних документах збереження та примноження природних ресурсів, їх ефективне використання, формування високого почуття відповідальності висуваються як головні.

Ключові слова: суспільство, гуманізм, світогляд, людина, екологія, духовність, природа

Introduction: The relationship between the humanistic structure of society and the humanistic attitude of man towards nature was noted by sociologists. Researchers consider the harmonization of the relationship between society and nature as one of the most important conditions for the development of society. The new society should act as a supporter of maintaining all the wealth of development of the previous one. Such a society is not finished naturalism, but finished humanism-naturalism.

The role of nature in social life is not only the source of material and vital benefits. All types and forms of human activity are connected with nature, and in this sense its role is universal. Nature determines a person's health, mood, and ability to work. It is a source of beauty and joy, an object of constant search and discovery of truth. It is a universal irreplaceable means of satisfying both material and spiritual needs of a person. Because whatever is hostile to nature is also hostile to man, giving up nature means giving up oneself. The spiritual world of man includes the natural environment. The need to communicate with nature is one of the most important spiritual needs of a person. Therefore, a person's attitude towards nature should be humanistic in nature. **The purpose.** Problems arising in connection with human life, human relationship with nature on our restless planet are the field of real searches.

Discussion: Almost all thinkers of antiquity saw in benevolence and humanism such a source that the most diverse ideas were included in its content and it was even terminologically expressed in the most diverse ways. All thinkers of the ancient era agreed with such an idea: "To listen to the voice of truth and not to think about violence, the priest advises his brother...". (Hesiod Trudy, 1963, p. 778). According to Plato, moral activity and ideal are not conditioned by anything, and have the character of a general law, which is necessary in cognition, in the behavior of people, and in general in any field of existence. In this way, the thinking and intelligence of people reveals the activity of humanism relations. In right thinking, there is authenticity, inner freedom, awareness of justice and kindness, etc. reveals its quality. In right thinking, there is authenticity, inner freedom, awareness of justice and goodness, etc. such qualities create spiritual wealth in people.

It is a well-known fact that natural resources are not infinite. Therefore, in order to determine the potential of the known area, three conditions must be met: 1. knowing the volume and quantity of the land, 2. how much and which part of the available resource can be exploited, 3. intervention in nature must be related to the human factor. Man acquires new meaning and content in the setting of the environmental problem that surrounds him/her and in the context of a higher level of social appropriation of the planet on a larger scale. Undoubtedly, humanity has entered a new stage of interaction with the environment. The main feature of this stage is, on the one hand, the

expansion of the limits of mastering nature, and on the other hand, man is forced to reckon with the fact that natural resources are depleted.

In general, humanism, kindness, the desire to help the weak, generosity, all these and other spiritual aspects that have a special place in personality education are not formed in a day. However, the scale of impact on nature has expanded. Instead, the spiritual and aesthetic fields of attitude towards nature are further expanded. In the current conditions, where all the resources of nature have become private property, all kinds of opportunities can arise for the formation of a humane attitude towards nature in people. The ecological basis of a humanistic attitude to nature means first of all a) the planning of the socio-economic ecological policy line in the creation of a program of harmonious development of nature and society, b) concretely scientific and technical solutions to environmental problems: c) the formation of environmental behaviors of the personality. In a word, "civilization is the interaction of ecological politics, ecological economy and ecological ethics". The basis of the formation of demand and its development is the material living conditions of people, first of all, their production activity and the system of social relations. Material needs are genetically primary and arise from the physiological characteristics of a person. This does not mean that moral demand is determined by material demand. The point is that material production is the basis of all social needs. People therefore interfere with nature and use it to improve their lifestyle. People who cut and destroy trees in forests do not understand that on the one hand, by building houses, using trees as fuel, and trying to improve living conditions, they seriously damage our ecology.

The indifferent nature of the attitude towards nature is characterized by the moral non-evaluation of the results of production activity, and the basis of the humanistic attitude towards nature is the interest of people, and the criterion of this assessment is the interest of society. Activities aimed at the protection of society show that the interests of that society correspond to the task of protecting and enriching nature. Everyone should understand that the economical and intelligent use of natural resources, care for the soil, forest, clean air, flora and fauna are their own internal and important tasks. A person with higher consciousness has a more active influence on nature by understanding many of the laws of nature, unlike other living beings. Due to his indifferent attitude towards the laws of nature, modern man reduces the mobility coefficient of the biosphere. Making harmful factors necessary for life, reaching the end of natural resources, and making changes in its genetic apparatus, humanity should be considered guilty before nature. Yes, modern man's ruthlessness towards nature is also very different from his/her "younger brothers".

Man and the environment, their history of development, historical stages of human development

should be an actual and eternal problem of cognition and spiritual evolution. Man's relationship with nature has historically been of socio-economic importance. These relations from the socio-economic point of view can be noted in the form of the following stages: In the 1st early times, worship of the forces of nature, totemism, fetishism, and witchcraft were strong in the spiritual world of people. At this stage, there was no conflict in people's worldview. Nature was seen as the source of existence and man became the obedient child of nature. In the 2nd stage, the strengthening of the production method changes the way of life of a person, in short, the balance between nature and society. Man's dominion over nature begins to emerge more and more. At this stage, the contradictions between nature and society become sharper. In this way, the imagination and feelings of relying on one's own power arose in the spirituality of people, and the system of new spiritual views on nature was strengthened, and thus human activity was directed to the exploitation of nature. In the 3rd stage, man creates the industrial revolution according to his/her self-interest and uses the natural resources greedily. It does not even hesitate to pollute and poison the environment. This stage confronts humanity as a whole with whether or not the earth can exist. On the one hand, feelings of pessimism, helplessness and hopelessness arise in people's outlook and spiritual world. Prevention of the resulting conditions requires only the transition to the stage of spiritual evolution. The concrete scientific aspect seemed relatively easy at first glance (for example, ecological legal rules for the creation of nature reserves, etc.). However, the weakness of this method was proved later. Modern environmental conditions reflect multiple and diverse foundations that are closely related to each other. Only the ecological concept of the humanistic attitude of man to nature can give the desired result. As it can be seen, the progressive changes in the worldview and culture of individuals take place in a specific economic and socio-cultural framework and also at the corresponding stage of the process of social progress. On the other hand, this change requires the implementation of ecological culture, which is the ecological basis of humanistic attitude. In such a framework, changing the style of development also formed both material and preconditions for the inclusion of ecological values in the demand of the individual. A humanistic view of nature and the mutual analysis of social development as one of the important ecological bases in solving the modern environmental crisis allow us to come to a number of conclusions.

- The moral worldview factor of the environmental problem is necessary and legitimate as much as it is necessary to create a stable civilization for mankind. Thus, the sources of this worldview start from the human life in the biosphere;

- The possibility of a solution in terms of socio-ecological culture;

- The principle of the unity of natural and scientific humanitarian knowledge should give up the principle of alienation of cultures. Service of individual sciences belonging to the system of knowledge about nature and thinking;

- The principle of establishing a humanistic attitude towards nature, the formation of the culture of the worldview based on the moral principles based on the development, restoration and protection of all the natural-aesthetic wealth acquired by human civilization, the personality type - "ecological person" who realizes his goals and actions in accordance with modern social and ecological ideas. » prerequisites must be created.

The ecological basis of the humanistic attitude towards nature also shows itself in ecological awareness. The formation of ecological awareness requires such a structure of a person's views and imaginations that the ecological norms adopted by a person at the same time become behavioral norms of his attitude towards nature. In his/her conscious activity, a person should have a humanistic attitude towards nature, understand its laws, understand and love its beauty. Nature is formed as a sum of scientific, ethnic, aesthetic, legal, etc. knowledge covering the completeness of human-nature society with the ecological basis of humanistic attitude, it plays a key role in the creation of positive moral feelings by focusing on the harmonization of human relations. It can have a guiding effect on the traditional outlook of people in their living environment and make their consciousness ecological. One of the ecological bases in the formation of humanistic attitudes towards nature is the strengthening of education. Maintaining normal conditions for the natural development of the living world on Earth places important tasks on the older and younger generations. In the process of ecological education, the new generation expands knowledge about nature. This knowledge helps them to make a habit of positive moral aspects for the protection of nature, the proper use of its resources, and the formation of human relations to nature (humanism, kindness, desire to help the weak, etc.). It is important to cultivate a sense of caring. The Russian scientist N.I. Pirogov noted that science is not only acquiring information, there is often another important element - educational nature. Most of the time it is deep, so it remains invisible to surface observation. A person who does not know how to use it does not yet know all the properties of science and misses such a lingu, by means of which even great difficulties can be easily overcome. (Pirogov, 1952, p. 229). The way people live depends on their humane approach to nature. The richer nature is, the more abundant material goods are, the more beautiful it is, the more it pleases people. Hearing the beauty of nature is the symphony of life. Here, everything should be in its place, in its norm. Its harmony, inner order should never be disturbed anywhere. The nature of humanistic attitude of a person towards nature is very dependent on his/her training, upbringing, convictions and beliefs. For this

reason, ecological education should take an important place and ecological knowledge should be mastered. Because ecological knowledge and education is one of the most important issues in the young generation to correctly perceive nature, to create skills and habits that show an effective attitude to its resources in practical activities. Therefore, the question of forming ecological thinking in the growing generation is very relevant. Because the formation of the spiritual worldview in every person depends on the acquisition of high moral qualities and its practical manifestation, his/her feeling for nature, the connection of air, water, soil and the living world. In a word, ecological knowledge, ecological education, ecological moral principles make up ecological culture. In the same way, ecological culture means the harmonization of all mutual relations with nature in the fields of real, socially designed and announced methods, traditions and forms of regulation, economic activity, etc. Harmonization of society and nature relations is considered one of the most important conditions of society development. The factors that talk about humanistic relations show that society is the preservation of all the wealth of the previous development, the return of a person to himself as a social person, that is, in the sense of humanity.

Academician E.K. Federov has repeatedly noted that people have changed and are changing the environment. According to him, the influence of people on the biosphere was mainly in the following forms.

1. Changing the structure of the earth's surface (plowing of deserts, deforestation, reclamation, artificial sea ways, etc.); 2. Changing the composition of the biosphere and the circulation and balance of the bodies that make it up, the depletion of minerals, the generation of waste, the release of various bodies and substances into the atmosphere and water; 3. Changes in the energy, especially heat, balance of individual regions of the Earth and the planet as a whole; 4. Changes in the world of plants and animals (destruction and extinction of a number of plant and animal species), creation of new plant and animal breeds, changing their locations, etc. (Federov, 1977, p. 52-53).

Indeed, lack of control and lack of confidence in the use of natural resources has led to the change of the biosphere in this way. Some scientists show that man has always destroyed and is destroying nature. For example, Swiss scientist J. Dorst writes that the process of destruction of nature begins with the creation of man. (Dorst, 1968, p. 23). Then the French scientist F. Saint-Marc wrote that the waste of natural resources is the beginning of the crisis of civilization. (Saint-Marc, 1977, p. 53). The destruction of nature is of course the destruction of society. That's why a number of researchers, economists and specialists of natural sciences have correctly assessed the current situation and have given interesting and necessary opinions on the issues of interaction between man and nature. We find especially more pessimistic views about the interaction

between nature and society. We can find such ideas in the works of scientists F. Saint-Marc, I. T. Frolov, D. Huxley and other scientists and philosophers united around the "Club of Rome". A. Pechchei rightly notes that in recent years the results of technical development have entered our life at such an astronomical speed that they have left behind all nuclear forms of cultural development. Also, the new fact here is that the reason for this is not our joy or sorrow, but man-made technology and changes in the earth. (Pechchei, 1980, p. 79).

Result

It is known that all types of human activity are related to nature. "Man's world" includes the environment. Man's attitude towards nature is related to his needs and development goals. The formation of a new type of attitude of man to nature was established on the basis of different types of ownership over the means of production, on the economic, political, social and cultural foundation of the society. Modern science considers the way of life of people not only from the point of view of meeting their material needs, but also from the point of view of moral and psychological requirements, and at this time it gives priority to the moral superiority of a person.

First, the need for a humane attitude to nature should arise from the fact that the process of increasing natural resources is getting stronger every year. The relationship to nature and its resources requires the expansion of the boundaries of moral relations. The society that determines the development of personality takes into account all the factors of human formation. All the basics of the humanistic attitude to nature are included here. In connection with the development of society, as a specific type of social relations, a person's attitude towards nature is also reflected in the daily concrete activities of all members of society. Secondly, the developing society should create favorable conditions for satisfying people's material and spiritual needs and try to improve all aspects of human life. Because the main goal here is to satisfy all the needs of people in terms of both social and spiritual world view. Thirdly, it is clear from the society's activities aimed at nature conservation that the society's interests correspond to the tasks of nature conservation and enrichment. Modern social relations create conditions for the establishment of social cooperation in every collective. This affects the relationship between nature and society. Everyone understands that the economical and intelligent use of natural resources, the care of the land, the forest, clean air and the animal kingdom become their important tasks. The understanding of nature as a universal essence creates the ecological basis of the system of intelligent, moral and humanistic relations of man to nature.

In the modern era, each of us should understand the meaning of society and nature and the relationship to nature based on the essence and purpose of the era. Because the changes occurring in nature affect the consciousness, psychology and interests of each of us. Therefore, the time we live in makes a humanistic

demand: every person should think about what nature will give us today and tomorrow. The Greek philosopher Democritus, based on his/her understanding of nature's thinking, gives us reasons to consider positive qualities as humane qualities and for the first time called goodness and fairness the controller of human behavior. Therefore,

the ecological basis of humanistic attitude requires to approach the issue from an ethical and moral perspective. The object of the humanist attitude is the attitude of the subject to the use of nature. For this reason, it should be noted that the new development path of ecological research should be based on the norms of moral values.

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