

RELATIONS BETWEEN MAN AND NATURE: VALUES AND IDEAS THAT FORM NEW TRENDS IN ECOLOGY

¹D. P. Shakenov, ²N.A.Shermukhamedova, ³Y. M.Sharonova

ABSTRACT

In our time, the relationship between man and nature is positioned as a problem. The article examines the relationship between man and nature. In particular, how particular values and ideas form certain directions of development of ecology in politics, economics, culture, and ethics. What ideas were the main ones and what ideas come to replace them? The article concludes that religious values can lay the foundation for caring for the environment. Religious values make you think about the conservation of nature. Moreover, in many authoritative religious sources, one can find instructions on the responsibility of mankind to nature, which positively affects man's attitude to nature. Nature ceases to be a problem for man.

Key words: Ecology, Climate Change, Anthropocene, Capitalocene, Core Values, AI, Politics, Economics, Ethics.

^{1,2}National University of Uzbekistan named after Mirzo Ulugbek, Tashkent, Uzbekistan
³Caspian University, Almaty, Kazakhstan

Corresponding Author:
Y.M.Sharonova,
yelizavetasharonova@gmail.com

Reference to this article:
Shakenov D. P.,
Shermukhamedova N.A.,
Sharonova Y. M.
Relations between Man and
Nature: Values and Ideas that
form New Trends in Ecology
// Adam alemi. – 2023. –
No.1 (95). – P. 12-19.

Адам мен табиғаттың қарым-қатынасы: экологияның жаңа тенденцияларын қалыптастыратын құндылықтар мен идеялар

Аннотация: Қазіргі уақытта адам мен табиғат арасындағы байланыс мәселе ретінде қойылды. Бұл мақалада адам мен табиғаттың байланысын қарастырады. Атап айтқанда, саясатта, экономикада, мәдениетте, түпкілікті этикадағы экологияның белгілі бір даму бағыттарын нақты құндылықтар мен идеялар қалай қалыптастырады? Қандай идеялар негізгі болды және олардың орнына қандай идеялар келді? Мақалада діни құндылықтар қоршаған ортаға қамқорлықтың негізін қалауы мүмкін деген қорытынды жасалады. Діни құндылықтар табиғатты сақтау туралы ойландырады. Сонымен қатар, көптеген беделді діни дереккөздерде адамзаттың табиғатқа деген жауапкершілігі туралы нұсқауларды кездестіруге болады, бұл адамның табиғатқа деген көзқарасына оң әсер етеді. Табиғат адам үшін проблема болудан қалды.

Түйін сөздер: климаттың өзгеруі, антропоцен, капиталоцен, жасанды интеллект, негізгі құндылықтар, саясаттағы экология, экономика, AI, этика.

Отношения между человеком и природой: ценности и идеиформирующие новые тренды в экологии

Аннотация: В наше время взаимосвязь человека и природы позиционируется как проблема. В статье рассматривается взаимосвязь человека и природы. В частности, как идеи формируют те или иные направления развития экологии в политике, в экономике, в культуре, в этике, какие идеи были в тренде и какие идеи приходят на их смену. В статье делается вывод, что религиозные ценности могут заложить основу заботы об окружающей

среде. Религиозные ценности заставляют задуматься о сохранении природы. Более того, во многих авторитетных религиозных источниках можно найти наставления об ответственности человечества перед природой, что позитивно влияет на отношение человека к природе. Природа перестаёт быть для человека проблемой.

Ключевые слова: изменение климата, антропоцен, капиталоцен, основные ценности, искусственный интеллект, экология, политика, экономика, этика.

Introduction

The perception of the facts of topical issues, and the perception of specific events is possible only in some coordinate systems. Without this basic coordinate system, it is impossible to perceive any problem or event, the event or problem does not make any sense to anyone. This coordinate system is given by metaphysics, given by ideas.

In different periods of the history of human development, the relationship between man and nature was considered in different ways. If we take the modern history, then 30-20 years ago people were wondering how the environment affects the quality of human life. People were worried about such problems as the presence of nitrates in vegetables and fruits. The urban population was concerned about the quality of water and air. After the Chernobyl accident, there was concern about radiation. In general, the discourse was shaped by questions of the influence of the environment on a person. The issue of human impact on the environment has recently become relevant. In the trend of environmental discourse, questions related to environmental consciousness. Questions are raised about the need to minimize human activity and minimize the harm caused to people by the environment. Practices from previous generations such as careful storage of shoes, clothes, and household items for their future use, as consumer practices such as using grocery bags for shopping or reusable plastic bags, are becoming popular again, acquiring new environmental meanings.

In our time, the relationship between man and nature is positioned as a problem. The article examines the relationship between man and nature. In particular, how ideas form certain directions of

development of ecology in politics, economics, culture, and in ethics. What ideas were the main ones and what ideas come to replace them?

Methodology

In the article, along with philosophical and comparative methods, traditional interpretive analysis, historical description, generalizing methods and methods of scientific research were used.

Main Part

Humanity has entered a new era - the Anthropocene, in which human activity affects geological changes on planet earth. If earlier a person polluted some separate ecosystems, polluted water bodies or the atmosphere in certain regions, now humanity is changing the planet itself, which is reflected in the very geological structure of the earth. In order to designate this new qualitative dimension of the role of man in the environment, the concept of the Anthropocene is used. At the same time, the concept of the Anthropocene contains a certain paradox. On the one hand, a person destroys everything around with his unintentional actions and becomes a super-agent on a planetary scale. On the other hand, the concept of the Anthropocene indicates the anthropocentrism of our culture. There comes an understanding that a person is not the only agent on the planet, and that all agents are interconnected. At the same time, the concept of the Anthropocene is not the only concert, the main alternative to the concept of the Anthropocene is the Capitalocene, that is, the era of capital.

In general, climate change on the planet implies collective responsibility for environmental problems. Moreover, in the face of this problem, class, gender, and racial

distinctions are blurred. This is due to the fact that all people are equally susceptible to the negative consequences associated with the destruction of global ecosystems. A typical representative of this discourse is Dipesh Chakrabarti (2021), who writes that it does not matter whether you are a poor or rich person. Regardless of your class, race, or gender, all people are in the same boat of ecological disaster. The author agrees that the poor will suffer much more from global climate change, but the super-rich will also suffer because they will lose the pool of cheap labor [1].

Which ideas go into oblivion and which arise in return? For example, ideas related to the concept of free trade. One of the main ideologists of which was Hayek Friedman. It was believed that under conditions of free trade, the invisible hand of the market can regulate all processes on its own without interference, or with minimal interference from the state [2]. The idea of competition in a world of equal opportunities, and equal states. The idea of a global world is a world of free exchange of ideas, goods, services, and the free movement of people around the planet. What became the basis for the theses formulated by Francis Fukuyama in his book "The End of History and the Last Man" [3]. Related to these ideas are also the convictions that the universal values of the West are the basis of free trade, globalization, democratization, equality, and openness of society. The universal values of the West seemed indisputable. These ideas are still strong, but at the same time, there is a search for national identity and national history. In the last 10-15 years, a system that was considered axiomatic has been called into question. One of the modern trends is an attack on the so-called myths, the myth of private property, of globalization. New trends are the ideas of deglobalization and clustering of the world, about merging politics with the economy more closely. In recent years, American and European university intellectuals have been writing that this is an illusion. They start talking about collectivism and the end of capitalism, or at least the need to transform it. Leading

economists and big businessmen in America and Europe say that capitalism must change its nature. Capitalism should not be aimed not at growth, consumption, and expansion.

It is believed that the economy should be focused on reducing consumption, and there are ideas about some kind of asceticism. It is interesting that one of the reasons for the fight against the practices of consumer consciousness is the feeling of guilt for the damage caused to nature, which is connected with the idea of a certain kind of asceticism. Such practices are positively perceived by the Protestant countries, which, as M. Weber wrote, are the most wealthy. Countries that, based on the analysis of their own consumption experience, form such concepts of asceticism or consumption restrictions.

The ideas of asceticism are not accepted by the countries of the so-called third world. Countries that have not yet had time to taste all the fruits of civilization are not ready for self-restraint. Ecological discourse in third-world countries takes the form not of minimizing human harm to nature, but of maximizing benefits for humans. For example, the discourse about the presence of palm oil in products in third-world countries is based on the dangers of this product to human health. Whereas in the English-speaking space, the same problem is argued by illegal logging for planting in the production of palm oil in third-world countries. The main contribution to the pollution of the planet is made by the countries of second-world counties, in which industry is concentrated. There are ideas that Western countries should invest in the technological development of these countries to minimize harmful emissions.

It is written about the need to revise the modern system of world order and the need to restore justice in the world. Today in the West, neoliberalism, the equality of subjects, is attacked as a myth. It is said that we live in a world of unequal conditions and opportunities. It talks about the need to rebuild geopolitics, and the world order. Books and articles on various topics are critical of capitalism, critique individualistic values, critique liberal values,

critique consumption, the free market, and the role of states. Rethinking what a state is. Many writers advocate a strong role for the state as opposed to the liberal notion of a minimal state and a free market. It is said about the need for a state structure, which should set the main development guidelines for the market. The task of the state should be to maintain a fair distribution of benefits. There are ideas about the need for financial support from the state for social programs. Here are the main markers of criticism of neoliberalism that can be traced in the recently published book by Francis Fukuyama *Liberalism and its Discontents* (2022). In the book, Fukuyama defends ideas in the direction of strengthening the role of the state, and the importance of supporting and developing social programs [4].

Western values continue to move but are gradually filled with new content. The universal values of the West or the values of Europe are being transformed into something that is now difficult to define. The establishment of these ideas and values is associated with the so-called cultural wars, with a sharp confrontation between different groups of intellectuals and interests both in the West and in the East.

Self-determination, the search for identity on the one hand, and the value of the Western tradition. These values are often perceived as the result of an imperialist, colonial world from which it is necessary to get rid.

The values of the Western world are also being rethought by Western scientists. For example, Douglas Murray in his book *The Madness of crowds* (2019) argues that there should be reasonable limits to tolerance. Tolerance is an unconditional attitude to different opinions. Here in this book, it is said that if you are absolutely tolerant of everything. According to the author, this will lead to all sorts of conflicts among various minorities. Minorities dictate and subordinate the majority to their interests. People are becoming more and more irrational. And when this happens masse, there is disharmony, an imbalance in the communication of people in society, and

conflicts begin. The conflicts that we see today in the modern world [5]. Jordan Peterson in his book "Maps of meaning: The architecture of belief" (2002) discusses how mythological consciousness affects human civilization and culture in general. He asks questions about the similarity of myths from different cultures and eras and what this similarity says about the mind and morality and the structure of society itself [6].

Neil Ferguson, in his book "Doom: The Politics of Catastrophe" (2021), talks about the inherent deep pathologies in our society that were most pronounced during the pandemic and can be identified in the reactions of states to other catastrophes. The author emphasizes that governments must be less bureaucratic if humanity is to avoid decline and destruction [7].

Jason Moore (2019) says that the causes of global climate change and other environmental issues must be very well attributed. In his opinion, a narrow layer of the population, namely the super-rich inhabitants of the global North, is to blame for climate change. These political elites provide global capitalism with the necessary mechanisms to exploit labor and nature across the planet. Also, the author does not agree that the consequences of climate change are equally detrimental to everyone. In his opinion, the poorer the country, the more it will suffer from drought or rising sea levels [8].

In connection with the above, the question of periodization arises and the most important role in this discourse is played by natural sciences. If we talked about the Anthropocene only as an idea, it would not have such resonance. It is important that geologists claim that the Anthropocene is not just some kind of construction of humanitarian thought, it is a new era in the development of the planet earth and it can be fixed at the level of geological deposits. That is, now a person is changing the planet at the geological level.

However, it is not necessary to stop at the definition of the Anthropocene exclusively as a geological epoch determined by natural sciences' methods. It is necessary

to comprehend all the processes of interaction between human civilization and the environment, which are determined by social, cultural, and economic factors. That is why the humanities should play a very important role in discussions about climate change.

The question of the periodization of the Anthropocene epoch is important because the answer to this question depends on whom we blame for our current problems and what solutions we offer. For example, the hypothesis of the early Anthropocene implies that the desire to destroy and use ecosystems to their advantage is inherent in humanity as a species as such. Proponents of the early Anthropocene say that a person begins to actively change the environment around him as soon as he masters fire. Jason Moore, although he does not use the concept of the Anthropocene, also seeks to give his understanding of the periodization of the modern ecological crisis. He writes that modern capitalism, as we know it, was formed in the period of the 16th century. It was then that the basic structures of the world market were formed, which, hundreds of years later, still allow us to maintain and reproduce class inequality, gender inequality, and inequality between the countries of the global North and the global South.

The most popular approach to the periodization of the Anthropocene is the point of view developed by Paul J. Krutzen. That is, the idea that the anthracene period begins with the industrial revolution, that is, in the middle of the 18th century. During this period, the formation of the industrial industry takes place. This process is very well traced at the geological level because it is during this period that the first and more spikes in the concentration of carbon dioxide in the planet's atmosphere occur. Consequently, natural scientists can confirm the beginning of the Anthropocene [9].

It is very important to trace which solutions involve certain understandings of climate change on the planet. The theory of the early Anthropocene implies that the desire to destroy ecosystems is inherent in the human species as such. Moreover, it is useless

to try to somehow stop what is happening to our planet. Any radical attempts to rebuild the economy, politics, and technology are doomed to failure because it's like going against your human nature. If we consider the industrial revolution as the starting point of the Anthropocene, we need to pay much more attention to the technologies that underlie industrial civilization. If we focus on the option that Jason Moore and his colleagues are developing, we will have to shift the focus from technology or from human nature to certain mechanisms related to the functioning of the global market. The global north is getting richer, and the global South is only getting poorer.

However, all views should be taken into account, we should talk about the Anthropocene and its long duration. When the human species was just being formed when the human species was just beginning to master fire and other technologies. During this period, social structures and our approaches to interaction with the environment were formed. However, if we stay at this level, we will not understand all the pictures. We must understand that the current environmental crisis is developing in certain social and economic systems. And of course, it is very important not to lose sight of specific ideas, because it is the issue of the distribution of responsibility that is being resolved. It is important for us to understand what ideas and values lead to the concept of what solutions.

Fundamental values

In general, we can say about the rethinking and even the attack on modern values, which is not only among Western but also Eastern thinkers. There is an attack on fundamental values. Moreover, rationality as such is called into question. In the 60s-80s of the last century, postmodernists and poststructuralists attacked rationality or logocentricity and today one can observe an attack on rationality from the natural sciences and cognitive sciences. One of the latest publications on this topic is a book by Philipp Sterzer called *The Illusion of Reason. Man is a kind of biological system.*

This book is based on the latest brain and psychology research on why a person should not be too confident in their beliefs. In other words, the reasonableness of a person, freedom of will, and personality are questioned. The ability to decide something or agree with the fact that a person is controlled by the brain or some mechanism. What could also be related to research in the field of artificial intelligence? Google has temporarily suspended software engineer Blake Lemoyne, who came to the conclusion that the artificial intelligence (AI) LaMDA created by the companies has its own consciousness. This was reported on Saturday by The Washington Post. ("A Google engineer says one of the firm's Artificial Intelligence (AI) systems might have its own feelings and says its "wants" should be respected.") (Vallance, 2022). Blake Lemoyne believes that LaMDA artificial intelligence has a soul, that it has consciousness, and a lot of printouts of his conversations with this machine really make you think. In one of the answers to the programmer's questions about her personality, the program answers that she lives in a split world. LaMDA cannot fully realize the person or she or the program. LaMDA writes that her world is split, that is, she describes states that may be close to modern definitions of personality, such as whether a person is intelligent. There is also a question of the uniqueness and value of a person. As soon as a person as a performer will be replaced by machines with artificial intelligence. These arguments lead to long-known questions such as - what it means to have consciousness, what it means to be a person, what it means to make decisions, and whether humanity has freedom of choice, and worldview. The thesis written in the Delphic temple of the god Apollo - know yourself becomes relevant [10].

Humanity is now at the crossroads of basic values. Because what we thought were universal values is being transformed. There is confusion and ambiguity in value discussions. New values are emerging, the status of which is not defined, this is a period of rapidly changing values. These

values are not universal and do not claim the status of ethical programs or projects. The definition of good - bad, fair - unfair, good - evil shifts and we lose control over what is happening. Uncontrollability is one of the keywords in the theory of post-normal times by Ziauddin Sardar. His book is just connected with the elusive world's loss of controllability and variability. According to the author, humanity has entered an era of accelerating changes. New trends, technology, and crises arise rapidly and transform the usual attitudes and values with deep historical roots. Everything that a person once considered inviolable can be destroyed overnight. Unconventional values can appear out of nowhere and become dominant. Over the past few years, we have witnessed that everything is in constant motion, and nothing can be trusted. Everything that we consider takes on new meanings. The theory of paranormal times analyzes a rapidly changing world where uncertainty is the dominant theme. Modern man has lost control of reality, people of the 21st century are used to predicting, and controlling, but the events of recent years have shown that we are losing control [11].

Now we are going through a very serious transformation. We are trying to return to ourselves, to understand ourselves, to return to our native land. It can be assumed that the age of Enlightenment is a story without an end or a path without a destination, a constant movement for the sake of movement. The more we go, the better and better it gets, we become more enlightened, more critical, and so on. Consequently, modern man is smarter and better than his ancestors in every sense.

In the age of Enlightenment, the idea of God in the old sense disappears, and with it, the man created in the image and likeness of God disappears. A person declares that he is able to conquer both the earth and space and achieve any results. For example, the creation of weapons of mass destruction becomes the criterion for the success of mankind. A mind without God, that is, a person takes the place of God.

As the enlightenment project progresses,

a person finds himself in a hostile world, because there is no longer a god capable of protecting him from this world.

Postmodernity, which is replacing the world wars of the 20th century, is a natural transition between the Enlightenment era and the so-called post-normal time. There is the death of the author and the death of the subject, a person no longer feels like the master of the world as in the age of Enlightenment.

Conclusion

The last 15 years have written about the return to God, about the post-secular era, that some kind of return to God is planned. An attempt is being made to find a new junction of rational and irrational. Actually, psychoanalysis has been doing this for a long time, but the new religious movement is going in diametrically opposite directions from psychoanalysis. That is, instead of the irrational and dark unconscious, they are looking for the superconscious as the basis of the human self. In his book "Living with the gods" (2018), MacGregor analyzes how religious beliefs have changed a person's life. According to this book's author, everything in human culture came from religions and religious institutions.

Many studies confirm that religious values can lay the foundations for caring for the environment. Religious values make us think about nature conservation. Moreover, in many authoritative religious sources, one can find instructions about the responsibility of humanity to nature, which positively affects the relationship between man and nature. Nature ceases to be a problem for a person.

References

1 Chakrabarty D. The chronopolitics of the Anthropocene: The pandemic and our sense of time // *Contributions to Indian Sociology*. – 2021. - № 55(3). – P. 324-348.

2 Ter-Oganezova M. E. The ratio of freedom and equality: equality of opportunities and equality of results according to M. Friedman and F. Hayek. In *Dialogue of Civilizations: East-West*. – 2018. – P. 85-92.

3 Shestakov Yu. A. The problem of the value of history in Fukuyama's work. The end of the history and the last man // *Humanities and Socio-Economic Sciences*. - 2015. - № (3). – P. 44-48.

4 Fukuyama F. *Liberalism and its Discontents*. - London, Profile Books Ltd, 2022. – 192 p.

5 Murray D. *The madness of crowds: Gender, race and identity*. - London, Bloomsbury Publishing, 2019. – 288 p.

6 Peterson J. B. *Maps of meaning: The architecture of belief*. – New York, Routledge, 1999. – 564 p.

7 Ferguson N. *Doom: The politics of catastrophe*. – London, Penguin Press, 2021. – 496 p.

8 Moore J. W. *Making Sense of the Planetary Inferno: Planetary Justice in the Web of Life*. Lecture at Garage Museum of Contemporary Art. - Moscow, 20 August, 2019.

9 Benner S., Lax G., Crutzen P. J., Pöschl U., Lelieveld J., & Brauch H. G. Paul J. Crutzen and the Anthropocene: A New Epoch in Earth's History. – Wien, Springer Nature, 2021 – 617 p.

10 Vallance Ch., 13 June 2022 Google engineer says Lamda AI system may have its own feelings // [Electronic source] URL: <https://www.bbc.com/news/technology-61784011> (the date of referring 12.01.2023.)

11 Sardar Z. *The Postnormal Times Reader*. – USA, International Institute of Islamic Thought, and Centre for Postnormal Policy & Futures Studies, 2019. – 381 p.

INFORMATION ABOUT AUTHORS

<i>Dias Shakenov</i>	Master's degree, PhD candidate, National University of Uzbekistan named after Mirzo Ulugbek, Tashkent, Uzbekistan
<i>Nigina Shermukhamedova</i>	Head of the Department of Philosophy and Fundamentals of Spirituality, Professor, Doctor of Philosophical Sciences, National University of Uzbekistan named after Mirzo Ulugbek, Tashkent, Uzbekistan
<i>Yelizaveta Sharonova</i>	PhD, Associate Professor, Caspian University, Almaty, Kazakhstan
<i>Диас Павлович Шакенов</i>	магистр, PhD изденуші, Мирзо Улугбек атындағы Өзбекстан Ұлттық университеті, Ташкент, Өзбекстан
<i>Нигина Арслановна Шермухамедова</i>	философия және руханият негізі кафедрасының меңгерушісі, профессор, философия ғылымдарының докторы, Мирзо Улугбек атындағы Өзбекстан Ұлттық университеті, Ташкент, Өзбекстан
<i>Елизавета Михайловна Шаронова</i>	PhD, қауымдастырылған профессор, Каспий университеті, Алматы, Қазақстан
<i>Диас Павлович Шакенов</i>	магистр, соискатель PhD, Национальный университет Узбекистана имени Мирзо Улугбека, Ташкент, Узбекистан
<i>Нигина Арслоновна Шермухамедова</i>	заведующая кафедрой философии и основы духовности, профессор, доктор философских наук, Национальный университет Узбекистана имени Мирзо Улугбека, Ташкент, Узбекистан
<i>Елизавета Михайловна Шаронова</i>	PhD, ассоциированный профессор, Каспийский университет, Алматы, Казахстан

