

10-10-2019

COEVOLUTION CHALLENGE IN SOCIETY AND NATURE OF SOCIAL- PHILOSOPHICAL ANALYSIS

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Abdullaev, Akmal Nasreddinovich (2019) "COEVOLUTION CHALLENGE IN SOCIETY AND NATURE OF SOCIAL- PHILOSOPHICAL ANALYSIS," *Scientific Bulletin of Namangan State University*. Vol. 1 : Iss. 10 , Article 28.

Available at: <https://uzjournals.edu.uz/namdu/vol1/iss10/28>

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COEVOLUTION CHALLENGE IN SOCIETY AND NATURE OF SOCIAL- PHILOSOPHICAL ANALYSIS

Cover Page Footnote

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Erratum

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COEVOLUTION CHALLENGE IN SOCIETY AND NATURE OF SOCIAL- PHILOSOPHICAL ANALYSIS

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Abstract: *in this article is given, philosophical analysis of human, nature and society's coevalism. Human nature has led to ecological degradation. It explains the essence of the article that a person should be cautious about communicating with nature and to maintain its natural essence.*

Keywords: *scientific-technical revolution, natural selection, coevolution, eco-system, epistemology*

Humanity is deepening the contradiction between society and nature as a result of the 21st-century scientific-technological revolution. There is a need to increase society's pressure on the biosphere, to increase the anthropogenic impact on nature, to revise the relationship between society and nature, and to create fundamental laws that are risky. It must also be taken into account that human beings need much of nature to satisfy their own needs and, of course, it is impossible to live without it. It is possible to note that the population of the planet today exceeds 7 billion. It also increases its natural material needs. Today, human beings need to be able to identify the causes of the problem, taking into account these needs and deep philosophical and ecological analysis of their core activities in this area. At the same time, the relevance of scientific activities, based on the search for alternative options and the implementation of more efficient ways of use. In dealing with such problems, the researcher is required to study the natural and cultural phenomena in a holistic manner. In this regard, it is important for the culture to be regarded as a natural and social phenomenon for society and nature.

In recent years, new successful concepts have been developed with ecology and culture. It is no exaggeration to say that it is an effective effort to address social and cultural problems that arise as a result of interaction between man and nature. The importance of implementing various ecological methods of social and natural co-operation stabilization is to maintain biosphere integrity as a self-sustaining system, and to identify mechanisms for coordinating nature and community coevolution. Research in this area allows us to make preliminary conclusions.

In the history of humanity, it is recognized that there are two stages, one that is different from one another, in terms of the interaction between nature and man.

First, it is based on the appearance of natural production weapons, and the second is the stage based on the production of human-made weapons. Thus, at first, human nature was trying to master "the gifts of nature." As a result, during this period, the relationships between nature and humans have been prevalent.

In the second phase, the Neolithic era was transformed into farming through livestock farming. From that point on, man's nature-related attitudes have dropped, and human and natural opposition has been stepped up. From a philosophical point of view, a

person becomes more and more aware of the nature of nature as soon as he enters social life as part of nature.

The transformation of nature to the outside through the will of man is an important aspect of human life. In addition, in the relationship with nature, man perceives himself. The human and nature's integrity is manifested in the process of "human nature" and man's "naturalization." The process of managing nature as material, object, and labor means in socio-historical processes. During the naturalization of humanity, its natural essence has been enriched by various nebulae. In the first case, the process of acquisition of nature takes place, and the second one - its storage. Thus, the solution of the conflict between human (society) and nature is manifested in the finding of an optimal combination of the processes of the nature of global civilization and of global coevolution.

Explaining the very term "coevolution", A. S Mamzin notes that for a long time it was used in a relatively narrow field of ecology, which considered the historical (phylogenetic) development of the relationship between conjugate developing species of living beings (for example, between predator species and victims, between parasites and hosts , between insects and insect-polluted plants, etc.). Coevolutionary relationships in living nature paid considerable attention to Darwin's theory of evolution in evolutionary ecology, the problems of which were intensively developed in the works of SA Severtsov, VN Sukachev, SS Shvarts, and other domestic and foreign researchers. At the present time, the concept of co-evolution has become beyond the preliminaries of not only the theory of biological evolution, but also of biology in general, has entered the various fields of modern science, in particular, in sociobiology, and through its mediation has entered epistemology (gnoseology), in the concept of the development of various spheres culture » [1,8-9].

A.S. The methodology of Gumzin is mainly derived from gnosiology, focusing on human activities, the activity of the educational process. At the same time, in his response (in most negative situations), taking into consideration the anthropogenic effects, the activity of nature remains in the shade. At the same time, modern crisis conditions require more attention to the ontological aspects of methodology. "We must first of all be interested in what the social reality and real person represents" as concrete phenomena of life, and not the abstract constructions that are created around them. [2,10-11]

Academician I. T. Florov agrees with this idea that the new strategy of man's nature communication is formed by scientific and technological advocacy. Such a theoretical solution "Russoist and Naturophobic utopias and allows to sufficiently take into account the specifics of natural in the social and the correlation of social and natural reality." Such a strategy must be built on the harmonization of the goals of human practice with the eternal laws of nature and the inevitable evil that falls on a person when these laws are transgressed. The philosopher justifies the conclusion that the process of transformation of the natural environment, if it is directed consciously, taking into account the laws of nature, complex relationships in biogeocoenoses and possible side and remote consequences, if it is based on comprehensive scientific analysis resulting from long, hard work, and not groundless projects - such a process of transformation of the natural environment can and should lead to the welfare of man on Earth. [3,188]

At the same time, a number of researchers are skeptical about the prospects for the development of modern civilizations, and the process of transformation of natural environment into artificial nature is accelerating. On this subject the position of V.A. Kutyrev, who believes that the artificial in the face of technology kills and displaces everything natural: nature, culture, man. Proceeding from the critical, alarmist evaluation of technology, this author comes to the conclusion that "two races" arise on the Earth: the old - people-individuals, called Homo sapiens, and the new Homo futures, a robot-shaped person. The first, in essence, are sacrificed to the further accelerated development of technology. The problem is that it is difficult to protect being (natural) because, in addition to its direct opponents, as well as opponents of nature, culture, man, there are many people who do not realize that they become propagandists of their own death. Agreeing with the observation that people who do not fully report on their activities (it can be confidently asserted that there are even a lot of them), it is difficult to recognize them as propagandists of their own doom. In any case, the initial basis of hope for co-evolution is, according to V.A. Kutyrev, the study of the contradictions between the natural and the artificial - the key to understanding the processes occurring both in the objective world and in society[4,330-337].

As for the contradiction between the artificial and the natural, it began with the creation of the new world creator. However, the interpretation of artificial as "antithesis" is based on the existence of a struggle between them, in conjunction with the declaration of two independent worlds. Some scholars believe that artificiality is not an absolute denial of nature, but a different expression. It is also possible to see that man's adaptation to nature or the artificiality suppresses the "deficiency" of nature. In the development of nature, human economic activity has also affected. Here, it is usually understood that the intended activity of the person concerned is to meet the material needs of a person.

In general, man's ability to master and control nature has led to an ecological crisis. In this regard, it is important to address the problems that arise as a result of the natural disasters of nature, society and people. Although many efforts have been made in this regard, new approaches to efficiency should be considered. The actions of the Roman club were one of the first attempts. Nevertheless, the problem of nature and society's coevolution, as well as actual philosophical problems, requires its systematic implementation.

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