

THE ESSENCE OF ENVIRONMENTAL PROBLEMS AND THE PHILOSOPHY OF NON-VIOLENCE

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Abstract: Currently, when nature is subjected to massive destructive impacts, human environmental consciousness has sharpened to the point where it has become distinct. Previously, the term "violence" was used concerning social groups and had social significance. Now it is applied to natural phenomena, leading to environmental catastrophes.

Keywords: nature, ecology, catastrophe, violence, environmental plasticity, malice, eikos, ahimsa, "Yashil makon".

The environment initially had vital significance for humans. Nowadays, when nature is subjected to massive destructive impacts, human environmental consciousness has become so acute that it has become distinct [2 - p. 210]. It has become explicit, i.e., openly manifest, due to the emergence of an environmental crisis. As long as the balance in nature was stable, there was no place for it in the structure of human activity. The persistent opposition of natural and sociocultural in the entire history of philosophy has an objective basis because it fixes the fundamental difference in humans between the natural (body) and the mental-intellectual beginning, whose eikos is society.

For nature, human plasticity over time has turned out to be negative. If humans were more rigidly attached to a specific ecosystem, their social and economic activities would have historically taken a different direction. The paradox is that it is human environmental plasticity that has made them less dependent on the environment and brought them closer to environmental catastrophe [2 - p. 213].

In the history of society, non-violence was expressed in non-resistance, although it was often perceived merely as a manifestation of submission, passivity, and weakness. In the twentieth century, non-violence became known as a mass social practice - as a strategy and technique of socio-political struggle, conflict resolution, and civil (non-military) resistance [3]. Alongside the legislative abolition of slavery, the formation of civil society, and the institutional consolidation of political freedoms and human rights,

the spread of non-violence as a social practice is one of humanity's most significant moral achievements.

For mass consciousness, associations of non-violence with passivity, submission, non-resistance, and indulgence are typical. However, consistent non-violence, on the contrary, is active, initiative, and purposeful, it is the opposite of violence.

In contemporary literature, we find two extreme understandings of violence. The first approach understands violence as the use of force against a person (in its radical expression, it is murder). The second - as any impact on a person, including psychological and moral, carried out against their will. The extremity of the second approach becomes evident when trying to clarify specific cases of coercion and the use of force, its motive, and subject.

In philosophy, the need for a clear conceptual distinction between actions mediated by various kinds of coercion, including physical force, and specifically violence, was pointed out by I.A. Ilyin. He considered "violence" a narrower phenomenon than "coercion" or "compulsion." Violence represents reprehensible coercion emanating from an evil soul and directed at evil. Not every coercion, even involving the use of force, is evil. If coercion causes harm to a person, forces them to do evil, unjustifiably diminishes their rights, or unjustly humiliates their dignity, it is violent.

Non-violence represents active resistance to evil and injustice. Resistance specifically in opposition, and unconditionally - in the name of good and justice. Violence is always negative in both form and content of actions. But this does not mean that any use of force, that is, coercion, pressure on a person's will, is negative. This does not mean that "good should have fists." But good should be active and effective; opposing evil not only metaphysically but also practically. In normative, value-based, and behavioral terms, the principle of good (or justice) is a priority over the principle of non-violence.

If such an understanding of violence and, accordingly, non-violence is correlated with fundamental moral principles, say, with the commandment of love, then, of course, violence opposes love. However, to love does not mean simply doing what and how the other wants, subordinating one's will to the will of another. Love is not indulgence to whims and weaknesses, and even less so to evil. After all, weakness, whim, or malice can be precisely the innermost self-expression of another. In a merciful-love relationship, the other is presumed and posited the possibility of perfection. This is love for perfection, for the perfect in a person. This is what distinguishes merciful love from sensual love. Therefore, one can say that love means non-violence. But love does not mean refusal from such forms of influence on a person as coercion and suppression.

The concern of principled non-violence advocates is not only driven by moral pathos but also by the technical aspect that non-violence can indeed be used purely pragmatically - as an effective means to achieve even unworthy goals. Pragmatically, non-violence is very attractive precisely for solving such tasks. After all, non-violence itself is considered a morally positive means of struggle.

Youth can actively promote environmental culture by educating peers and participating in environmental protection projects. The philosophy of non-violence (Ahimsa) is a principle of non-violence rooted in Indian philosophy. It implies not only physical non-violence but also respect for all living beings and nature as a whole.

Youth can practice ahimsa by avoiding harm to animals, supporting sustainable agriculture, and caring for nature. Combining environmental culture and the philosophy of non-violence will help create a more harmonious society where humans and nature coexist in balance.

This was stated by President Shavkat Mirziyoyev during his speech at a joint meeting of the Legislative Chamber and the Senate of the Oliy Majlis. "Solving the problems of ecology and environmental protection, the scarcity of water resources, will continue to be a pressing task for us. We are undoubtedly supporters of ensuring ecological balance, clean air and water, and a clean environment. This issue is extremely relevant and important to us.

After all, our people directly experience the consequences of the world's largest environmental disaster – the Aral Sea tragedy. Therefore, large-scale programs aimed at preserving and strengthening the invaluable ecosystem are being implemented in the country, including the national project "Yashil makon." We will continue this work at an accelerated pace" [1] - he said.

It is important for the youth to actively promote environmental culture by educating peers and participating in environmental protection projects. Combining environmental culture and the philosophy of non-violence will help create a more harmonious society where humans and nature coexist in balance.

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