

SUSTAINABLE DEVELOPMENT: THE INTERRELATIONSHIP BETWEEN ECOLOGY AND GREEN ECONOMY

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Abstract

This article explores the historical and philosophical dimensions of the relationship between human beings and the natural environment, focusing particularly on the ethical foundations that underpin sustainable development. Drawing on ancient sources such as the Avesta and traditional mystical worldviews, the paper investigates how ecological ethics has been expressed in spiritual and moral heritage throughout different civilizations. The study emphasizes that sustainable development requires not only technological and economic solutions but also a rethinking of humanity's moral responsibility towards nature. The article further discusses the interrelation between ecological awareness and the principles of the green economy, arguing that a value-based approach rooted in ethical norms is essential for building a more harmonious and sustainable future.

Keywords: Ecological ethics, "Avesta", moral norms, mysticism, spiritual and moral heritage.

Introduction

In the course of his life activity, every person is manifested as a socio-cultural being, as he interacts with nature [1]. Man changes and assimilates nature according to his essence and needs, that is, man adapts nature to his needs. It is in this activity that the manifestation of ecological culture, the ability to anticipate the consequences of its intervention in natural processes, and the possibility of further interaction are preserved [2]. Anticipation of the consequences of the disturbance of the ecological balance of the biosphere and its elimination can be achieved only as a result of the harmonious relationship of well-planned management institutions aimed at preserving the possibility of recovery of the natural environment [3,4]. That's why the calls that are sometimes heard about the non-interference of man in natural processes are not only imaginary, but also outside the scope of ecological culture and ethics.

The Main Part

Ecological ethics: social production, changes in household lifestyles, new techniques and technologies, information and communications are constantly developing and enriched with content, which requires rational management. In the life and activities of man, in the relationship of constant material production with nature, he constantly changes its "technology" and always feels the need to control his fate in relation to nature. Because any new technology can be destructive to nature and destroy the product of previous efforts of people to culturally appropriate nature [5,6]. A society and a person capable of managing an ecological culture are obliged to constantly take care of its development as an important and necessary element of its universal value.



Ecological culture does not exist in an abstract social space. It exists only as a culture of individuals that make up a certain society. The level of ecological culture of society is determined not by the existence of individual people who have a reserve of theoretical knowledge, practical skills, skills, rules and norms in the field of ecology, but by the extent to which each member of society has mastered the art of managing this reserve in his spiritual and practical activities. In other words, the phenomenon of ecological culture is related to the biosocial nature of a person and is manifested in the spiritual-practical management of the biosphere balance. This is also directly related to environmental ethics [7,8].

At the first stage of human life, in the use of simple labor tools, the transition of a person to interaction with the environment, like other creatures, from hunting and gathering to animal husbandry and agriculture, should be considered as the first stage of ecological culture. During this period, man began to actively interfere with the processes of nature, began to interact with nature in order to ensure not only today, but also tomorrow. Since then, the relationship between man and nature has expanded and included new natural systems: the expansion of agriculture led to the cutting of large areas of forests, plowing of pastures, and the turning of many animals into deserts. At the end of this period, the development of seafaring led to the expansion of sea hunting and the reduction of the number of marine mammals, as well as the depletion of the planet's forest cover due to the cutting of forests for the construction of ships. However, during this period, the impact of human activity on nature, although it occurred everywhere, was still, in any case, local in each case, and the ecological systems of the biosphere, due to natural self-control processes, corrected the consequences of human impact. .

As a result of the emergence of large-scale mechanized technology in the 17th century manufacturing industry, as a result of the 18th century industrial revolution, the negative impact of man on nature acquired a regional character, and the possibilities of self-recovery of ecological systems gradually ended. By the middle of the 20th century, the negative impact of production on the environment spread worldwide.

According to the teachings of Zoroastrianism, any cruelty to nature was considered a great sin. For example, in the third chapter of the Vandidod part of the "Avesta", moral views and legal issues are interpreted harmoniously and in unity in the relationship of man to nature. In particular, regarding the attitude to the land: "Unfortunate is the land that has not been cultivated for a long time and the plow has not touched it." He dreams of a plow. Such a land is a woman who has entered puberty. It is a longing for a girl child and a good pillow-mate." [9] It is said that whoever works on the dead land lying idle will receive a reward in the next life. It was considered a great sin not to cultivate the fertile land, to destroy the irrigation system and to turn the land into a desert.

"Avesta" is expressed in the process of human's attitude to nature, that is, its protection in work. For example, about the person who made the earth more happy than anyone else: "He is the one who planted the most wheat, hemp and fruit trees! It is said that he is the one who sent water to the dry lands and plowed the watery lands" [10,11]. In these opinions, it is expressed that the satisfaction of economic needs of man in relation to nature should be in accordance with ecological and ethical norms. The sixth part of this part, the second part, describes the punishments against violating the moral norms of polluting the Earth with corpses: What is the punishment? Such a breed is beaten thirty times with aspahih-ashatra and saravushu-tarana



whips. If these cases are repeated, the punishment will be increased. It is indicated that it is necessary to whip up to 400, 600, 1000 times" [12,13]. These punitive measures are aimed at legal and legal provision of ecological and ethical norms.

The spiritual and moral teachings advanced in the books "Yasna", "Visparad", "Yasht", "Videvdot" of "Avesta" were later developed in Western and Eastern philosophy. In particular, in the ancient Greek philosophy, we see that there is harmony with the "Avesta" in placing a certain element of existence on the basis of materiality, Heraclitus showing fire as the primary materiality [14,15].

In the history of moral views of the Eastern Renaissance, it was brilliantly recognized that the culture of nature protection is the basis of the destiny of mankind and the security of the future of civilization. Especially in the works of Beruni and Ibn Sina, the spiritual and moral foundations of environmental management are expressed. It is known that with the introduction of Islam to our territory and the strengthening of its position, its moral teachings on managing the relations of the "nature-society-human" system have been formed and developed. In Islamic teachings based on the Qur'an and hadiths, the spiritual and moral aspects of man's relationship with nature are illuminated from the perspective of faith in theology.

In fact, in Sufism philosophy, a person's attitude towards nature is accepted as a sign of perfection. In particular, in Sufism, it is noticeable that the attitude towards nature and man is connected with faith in God. Although fatalism and pessimism predominate in the teachings of Sufism, it should be recognized as one direction of alternative views in the theory of ecological ethics.

Conclusions

In any historical period, the conformity of national ecological and moral norms with universal interests shows its humanistic criteria. The way to achieve a true global consciousness and universal culture is not through the destruction of another culture by one culture and the creation of new rational systems, but by basing itself on universal moral norms of all people and nations. Marfenin. Now it is not only a matter of mutual respect between contemporaries, but at the same time it is about caring for the welfare of future generations, preserving the biosphere, which is a "common home" for all living creatures living with us. Today, the time has come to learn to live on the basis of new requirements in accordance with the humanistic evolution of the world, its development processes in the noosphere stage.

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