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## A NEW ENVIRONMENTAL (ECOLOGICAL) PARADIGM AN IMPORTANT FACTOR IN ENSURING OF SUSTAINABLE DEVELOPMENT

**Abstract:** In this article author demonstrates the fact that the main idea of socio-natural transition to the sustainable development process lies not only in the stable continuation of the world humanity existence, but in its further evolution. A new environmental (ecological) paradigm, being formed on the co-evolution principles is to become an important factor in ensuring the process of transition towards sustainable development.

**Key words:** environmental (ecological) paradigm, coevolution, anthropocentrism, eco-centrism, environmental (ecological) consciousness, environmental (ecological) culture.

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### Introduction

#### UDC 101

In the mid-60s of the twentieth century, the most developed countries showed the first signs of an impending environmental crisis-excessive pollution of agricultural land with pesticides, atmospheric air-greenhouse gases, soil-heavy metals, petroleum products, radiation waste. At the heart of environmental degradation is human industrial activity – this conclusion has led scientists to reconsider the paradigm of human exceptionalism, ignoring the interaction of the environment and the human community. The paradigm of human omnipotence originated during the enlightenment, the essence of which is the widespread use of the human mind to realize social progress and proclaimed "man is the measure of all things." At the heart of this paradigm is the worldview of anthropocentrism, which puts man at the center of the universe. Proponents of the paradigm of human exceptionalism believed that humanity had the capacity for endless social and technological progress; that science and new technologies are able to solve the problems of pollution and depletion of natural resources arising in

the course of economic activity; that nature is infinite, and mankind is able to master the micro -, macro - and mega-worlds.

In 1978, R.Dunlap and W.Ketton published an article in the American sociological journal, in which they justified the need to change the view of nature only as a storehouse of resources, given to the undivided use of mankind. This concept has been called the "new ecological paradigm". Its main provisions: although people have exceptional characteristics (consciousness, will, the ability to change the world around them), but they are one of the species of living beings included in the global ecosystem; human activity is caused not only by cultural factors, but also by complex connections with nature, which man cannot always control, so the long-term consequences of his activities are not always predictable; humanity lives in a finite natural environment, all natural resources are exhausted, and they impose restrictions on the scale of economic activity; the technical power of mankind increases the carrying capacity of the environment, but cannot abolish natural laws.

W.Ketton and R.Dunlap wrote that the anthropocentric worldview and outdated opposition of

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nature and society can hinder the further development of mankind, since nature has exhausted its resource and regenerative abilities.

One of the first in Russian science who tried to explain the necessity of coevolutionary development of nature and society was academician N.N.Moiseev, whose works made an invaluable contribution to the development of this problem. Back in the early 90 - ies of the last century, he wrote that from now on a new goal is set before humanity: not a war with nature in the name of unrestrained overconsumption, fatal to people, and ensuring the co-evolution of society and nature, which leads to the salvation of civilization. Adoption of the term "coevolution", according to N. N. It is the principle of the subjugation of nature, so clearly formulated by Bacon and so quickly leading us to ecological catastrophe, that has been rejected as absolute by one of the basic principles underlying classical rationalism. N. N. Moiseev stressed that it is not only possible to use the forces of nature for the benefit of man, but also necessary, but at the same time it is necessary to replace the term "conquest" with the term "coevolution". Without diminishing the importance and merits of classical rationalism, Moiseyev tried to explain the need to expand its interpretation, the need to see man as a participant in the events of world evolution, a participant in the process of self-organization, which he called the "world evolutionary process". He stressed that in this context, the term "coevolution" seems to most accurately reflect the essence of our main scientific tasks, and one of the most important worldview paradigms”

The new rationalism (rational humanism) assumes the awareness of the fact that a person is the same carrier of the universal laws of self-development (self-realization) as nature itself. This understanding of man and his relationship with nature radically changes the ecological paradigm. In this case, man and nature are no longer opposed to each other as separate entities. On the contrary, man is regarded as such an active, self-developing part of nature, which realizes in its self-realization the General universal laws underlying the self-development of nature as a whole. Man as a subject no longer opposes nature as an object, he becomes the subject of the development of nature and himself as one of its forms-natural forms of being [1].

A new ecological paradigm involving human coevolution and it rejects the anthropocentric ecological paradigm established in the Western cultural tradition, the core of which is the anthropocentric ecological consciousness, which is characterized by a pronounced opposition of man and nature, where the highest value is the person himself, who uses nature to meet his needs and does not extend ethical norms and rules to interaction with it.

The establishment of a new ecological paradigm, a new rationality, the basis of which is rational

humanism, and ensuring the continued existence of man on Earth is possible only in the perspective of the formation of a new ecocentric ecological consciousness.

The new ecocentric ecological consciousness assumes: absence of the opposability of man and nature, the awareness of their unity; recognition of the self-worth of nature; subjective perception of the natural world, the endowment of natural objects with subjective properties and functions; the spread of ethical norms and rules on the interaction between people and interaction with nature; the dominance of non-pragmatic attitude to nature; awareness of the need for co-evolutionary development of nature and man [2].

Now, this is connected with the ecological situation, which makes it necessary to form a system of objects, including specific worldview and values. This is due to the fact that first of all, in the ecology of the present time, the processes of differentiation are going at an accelerated pace with respect to integration. Secondly, the Bank of knowledge, which is directly linked to the evolution of the ecological paradigm, with the formation of a future environmentally sustainable society, is not sufficiently justified. Therefore, the environmental situation in different regions of the world, along with the principles of dialectics in solving the problems associated with it, suggests that the principles of logic, which plays an important role in the formation of new ecological thinking, are bekijos.

Thus, the environmental situation found in the universe is directly related to the basic principles of the environmental paradigm, and the constructive ecology object has come into being. Our opinion is that mizcha, constructive ecology, relying on constructive logic, is successful in its functioning maxad. Because of the constructive Mantia, the scientific landscape of the Olam is accompanied by the prism of thought and a paradigm of integrity to practical activities. In its activity, the degree of anyclicity has a significant difference in the load compared to the degree of anyclicity[3].

Constructive ecology can become a priority when dealing with a new environmental paradigm. At the same time, constructive ecology accelerates the processes of integration between the spheres of knowledge of different ecological character and forms the synthesis of scientific knowledge specific.

At the same time, the principles of mathematical and constructive logic and dialectics are divided into Unity, transcendence and connection, development, causation, extrapolation to the present-day ecology. At the same time, constructive ecology in the Society of the future acquires a positive sense of the direct impact of En on the environmental forecasting, which is a specific venue for Uzi, in this way there are specific qualitative changes in the activities associated with environmental design, planning and

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management. In this way, constructive ecology is formed in our youth with the concentration of specific ecological consciousness, which gives Uzi specific zinc to the system of environmental personnel directly connected with it. The basic principles of the science of thought accelerate the relations between human-nature-science and technology, and the unified language - generalized relationship between science and dialogue between them leads to a decision-making, and the intensity of methodological synthesis between scientific knowledge in different disciplines. This will give a new impetus to the nationwide awareness-raising ecology.

It can be said that the science of constructive ecology, which is being formed, can now bring the science dialogue between modern mathematics, synergetics, information technologies to a new level. In this way, the synthesis of Science and scientific knowledge formed on the basis of integration.

The path to sustainable human development can only be paved in line with the new ecocentric ecological paradigm, which is based on the principle of joint harmonious development of man and Nature is laid down. In the framework of a new ecological paradigm in the world begins to form a new ecological culture, the core of which is a new ecocentric

ecological consciousness, which implies: awareness of the unity of nature and man; recognition of the self-worth of nature; the spread of ethical norms and rules and the interaction between people and interaction with nature; awareness of the need for co-evolutionary development of nature and man[4].

Despite the problems and difficulties teaching Ecopsychology is in line with the emerging ecocentric new environmental paradigm and aimed at achieving the main goal of environmental education – formation of ecological culture of contemporary students, the core of which is ecocentric ecological awareness. Thus, it can be concluded: in the modern world, under the influence of globalization and aggravated global problems, the processes of forming a new ecological paradigm, a new ecological culture, a new ecological consciousness, and the creation of a new system of global environmental education have begun[5]. These are the processes of formation of factors that, as they develop, will contribute to the movement of mankind on the path of transition to sustainable development. And among these important factors, a new ecocentric ecological paradigm, formed on the principles of coevolution, will, in our opinion, be a determining factor in ensuring sustainable development.

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