

# The Concept of Ecological Security in The System of Noospheric Development and Global Security

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**Annotation.** In recent million years, the scale of the negative impact on the environment of economic activity had a feature which was long limited. The development of agriculture in some parts of the world has been accompanied by salinization of soils, shallowing of rivers, deforestation and drying of seas. In the nineteenth century, the state of the environment and natural resources began to pose a threat to human life, as a society based on agricultural production shifted to an industry that began to dominate industrial production. The development of modern communication and information technologies in the last decades of the twentieth century has led to the globalization of the world economy.

Globalization is a modern stage characterized by the modern intensity of the internationalization of international relations, economic, political and socio-cultural processes. At the beginning of the 21st century, the problem of human and biota life has intensified in connection with globalization. The unequivocal recognition of the priority of environmental security, among other issues that humanity must address, is based on the fact that man is an integral part of nature. The negative side of the interrelation of ecological and socio-economic systems, scientific and technological progress with the quality of life has been noted by many scientists around the world.

In their view, environmental problems have become an objective brake on economic growth and the well-being of modern society.

Environmental disasters are common in natural and man-made technosphere environments. For example, the Aral Sea tragedy. Their impact is accompanied by varying degrees of degradation of both environments. Therefore, even in this field of practical knowledge, without understanding the general laws, laws, principles, and specific ecological rules of the organization of life, the next life of mankind becomes impossible. Thus, professional aspects, including a culture of safe living, serve as an ethical basis for sustainable development.

**Keywords:** biosphere; natural dynamics, ecology, environmental problems, ecological security, noosphere, global security, the concept of biosphere "technology", humanity.

## Introduction:

The term "biosphere" was first coined in 1804 by the French scientist J. Lamarck. It is used by Lamarck in his hydrogeological work to identify the collection of living organisms that make up the planet. At the end of the 19th century, the Australian geologist E.J. Suess and the German scientist I. Walter use the term in the sense used by Lamarck. The term now has several possible interpretations:

- First, a collection of all organisms;
- Secondly, the current state of life;
- Third, the unique crust of the earth, which, together with organisms, is the center of their formation;
- Fourth, the result of the historical interaction of animate and inanimate.

Current views on the biosphere and the laws of its development are based on the classical views of B. Vernadsky and his followers. They consider the biosphere as one of the main structural components of the structure of our planet and highlight the following structural degrees of its salinity: molecular, cellular, tissue, organic, populational, biogeocenotic.

Researchers of the biosphere make a joke about its natural dynamics:

- 1) Morphological changes constitute its structural salinity;

- 2) The diversity of living things is increasing;
- 3) The stability of the biosphere will increase while maintaining a progressive orientation in its development;
- 4) Toxic miniaturization of life forms is observed.

Philosophical meaning of the concept of biosphere is developed in the works of Vernadsky. It introduces the term "living thing", which encompasses a collection of existing organisms. And the biosphere is the center of all living things. In the biosphere, the film of life lives with the maximum concentration of living things. There is a constant energy exchange between inanimate objects and living things, which is manifested in the movement of atoms, which evoke living things. Living things cover the whole biosphere, create and change it. Inanimate matter dominates the structure of the biosphere. The emergence of human life in the biosphere changes its dynamics: if living organisms interact with trophic (food) chains and, as a result, change the living thing and the energy of the biosphere, then man comes into contact with it through working process.

Previously, man implemented biosphere "technology" (invented ready-made ways of life in nature), and then pre-production led to a new form of human interaction with the biosphere - it began to generate cultural biogeochemical energy (agriculture, farming). Therefore, human activity to change the natural center was considered as a regular step in the evolution of the biosphere. He, in turn, under the influence of scientific thought and collective responsibility, will have to change the way the earth's biosphere is called the noosphere.

### **Main Part:**

The concept of "noosphere" was first introduced by the French mathematician E. Lerua was used in 1927 (Greek word - mind, ball). [1] According to the point derived from Bergson's idea of the pursuit of life, Lerua considered evolution to be the emergence of creation, based on spiritual power, active business thought. With the emergence of man, nature and the evolution of life acquire a new character in terms of quality, because this man, endowed with consciousness and mind, becomes the condition and means of the whole epoch of nature and its previous development and, as a result, the biosphere.

Lerua together with P. Teyard de Chardin (later this concept also played a significant role in the concept of the Russian scientist V.I. Vernadsky) does research on the concept of the noosphere. His evolutionary ideas were *L'exigence idéaliste et le fait de l'évolution* (1927), *L'exigence idéaliste et le fait de l'évolution* (1927), and *Les origines humaines et l'évolution de l'entelligence* (1931). *Introduction à l'étude du problème religieux* (1944), *Dogmat et critique* (1906), *Essai d'une philosophie première*, 2 vol., 1956-1958).

According to P. Teyard de Chardin, the noosphere is a part of nature that means a purely spiritual phenomenon. That is, it is widespread over the flora and fauna - outside the biosphere and gives a layer of "thinking" about what is standing on it. [2, 155-158]

By V. Vernadsky, the fact that the noosphere is determined by the historical development of mankind, its role and mind, means a qualitatively new stage in the evolution of the biosphere. In this process, the noosphere is considered as a guarantee of intelligent human activity in the world. Due to this, it becomes a model of absolute reason and worldly harmony. [3, 145-150]

Later, in 1968, N. Timofeev-Resovsky with the concept that the evolution of nature and society should create an optimal relationship between society and the biosphere appears. [4] Since then, this topic has become a difficult topic in determining the fate of mankind.

The concept of coevolution is based on the principle that human beings change the biosphere in order to adapt it to their own requirements, while ensuring that they take into account the objective requirements of nature. Concentrated, this notion refers to the historical experience of mankind, which includes in its work certain regulations and imperatives of socio-natural interaction. The development of this idea requires a clear formulation of the system of ecological imperatives that reduce the natural landscapes of nature, its various living organisms, man himself and the threat of extinction of all life on the planet. That is why coevolution is a universal process and must be reflected at all levels of the world. The term "coevolution" is used to describe the mechanisms by which the elements of an evolving system change each other.

In a broad sense, the term "coevolution" refers to a change in the combined interaction of individuals within a framework of biosystems (from molecular and cellular to a whole biosphere).

In a narrow sense, the term "coevolution" is used to define the process of joint development of the

biosphere and human society.

The coevolutionary impulse of the nature of socio-natural systems is manifested in the dynamic stability of the influence of various factors of the internal and external center and the interaction of organisms and the center with each other.

The evolution of man, society, and nature as a self-contained system is characterized by the following differences:

- The self-creation of the system of "man, society and nature" takes place simultaneously and in space, but the evolutionary processes of each of them have different scales and different times: the evolutionary changes of nature are measured by the mechanism of captivity. The self-salvation of man and society is short over time and acquires a mental mechanism of evolution, thus allowing for several directions of development. The self-building of social entity is a more complex process than the self-building of nature: there is an intensive exchange of matter, message and energy with the center, the rate of change is rapid;

- The evolution of biota is carried out through the process of species formation through the transmission of hereditary messages from parents to offspring. Entropy in nature leads to new stages in the evolution of natural systems, and the evolution of human society is carried out in the preservation of genetic constants of human species and continues in the form of its social development. Social matter includes population growth, new social and biological requirements, etc. The processes of disintegration and destruction of local systems are characterized by the processes of increasing entropy in the mode of sharpening, which is characterized by the formation of. Thus, social entropy leads society to an evolutionary crisis;

- Any social system is a whole organism in which political, economic, cultural and social spheres interact. Their fate plays a role, depending on the degree of influence on the self-building of the social organism. The socio-cultural center plays an important role in the formation of the human consciousness, which is capable of coevolution, to influence the individual "without effort." Here we understand the socio-cultural center as the reality surrounding human development, the realization of the formation of the individual;

- "Man, society and nature" is considered an important link in the whole system, which is characterized by the ability to think and actively educate, which not only guides its own evolution, but also guides the coevolution of socio-natural systems. Man's connection with nature and society is determined by the existence of a mental mechanism of evolution, which determines his ability to control methods and feedback, as a result of which he has enough restraint to be considered as an attractor.

In the early twentieth century, A.D. Schweizer embodies the basic principle of culture - the principle of submission to life, which requires the moral development of both the individual and society. [5] Then a strategy for sustainable development of nature and society is developed. Its goal is to ensure the survival of mankind by achieving a balanced development of socio-natural development by combining social and environmental instability and conflict.

Its implementation is reflected in the agreement on the issues of socio-economic development, the environment and natural resources to meet the needs of present and future generations. To this end, national concepts of sustainable development are being developed. For example, in Uzbekistan, the transition from the principle of "response and correction" to the principle of "active prevention" is claimed to have an environmental imperative advantage. This, in turn, affects the positive dynamics of changes in the significantly interrelated indicators in the triad "human-social-nature".

A new stage in the doctrine of the spread of the mind begins with the integration of the ideas of noospherogenesis and the transition to sustainable development. This new non-classical stage of the noosphere is characterized by a number of differences from its predecessors. In their work, two distinctive features can be distinguished: the views on the formation of the noosphere through sustainable development and the objective need to preserve the biosphere in the process of noosphere change, as this is a new model of the natural process of civilization.

Noospherogenesis is the process of formation of the mind through the constant development, in which the goal of further progressive development and survival of civilization is realized. We must study the prospects of social evolution from the point of view of socio-technological and socio-natural methodological approaches. [6] From this methodological point of view, noospherogenesis is explained as a succession of stages of formation of the mental branch. There are three stages in their work - broadcast, ecological (planetary stage) and space stage.

Characteristic features of the noosphere are the maximum realization of rational and humanistic ideals, ensuring global security and evolutionary interaction with nature. The achievement of these and other features of the future socio-natural chapter is considered as a step-by-step discovery of human resilience and as a factor in the universal evolution of mankind.

Thus, we have analyzed the concept of environmental security in conjunction with the philosophical category of development and tried to connect it with the process of formation of the mind. In this regard, the problem of provision with global environmental security is now a priority. This new type of security is considered as the security of the planetary socio-natural system (not just the world community). Attention to it is connected with the problem of survival of all mankind, which is becoming more and more important due to the growing and increasing global threats that are characteristic of our time.

The ecological imperative has always played an important role in history. The fate of all cultures was prejudicial to the solution of the problem of human interaction with their natural center. At the present stage, humanity has become a global force on the planet. The transition of mankind to noosphere civilization means, first of all, the change of consciousness of each person, group and the whole individual, that is, the exchange of values, moral and ethical and other directions of creation.

Scientists who have developed the theory of noosphere development recognize the strategy of sustainable development (especially necessary for the application of developing countries and countries with economies in transition) as a condition for the transition to the noosphere. It should be noted that such a strategy includes economic, environmental and sociological approaches.

The economic approach is to support population growth (especially in fast-growing countries), to support scientific and technological progress, to maximize the use of factors of production and good productivity, to assess resources in accordance with their relative scarcity, to increase resource scarcity and changes in consumption patterns.

The ecological approach takes into account the role of natural and man-made capital, the unique capabilities of natural resources, the irreplaceability of the functions of natural capital, the irreversibility of changes in nature, the unpredictability of the current and future nature of natural processes.

The sociological approach is related, on the one hand, to the analysis and accounting of the impact of sociogenic global changes on the human environment, and, on the other hand, to the impact of social, spiritual, cultural and historical factors on the environment.

Despite this, G. Prades considers sociogenic global changes in the environment as a social fact. According to him, the human response to modern sociogenic global changes in the environment can be considered as a biochemical process in which changes on the planet have a great impact on our society. This process accelerates the constant questioning of how the world's socio-economic system can maintain its development without jeopardizing the geobiospherical balance necessary for the survival of the human race. [7]

G. Prades views the social situation as a pathological condition that is dangerous for humanity. [8]

The noosphere model of human development focuses on the qualitative development of human capital. There will be a need for qualitatively new technical and technological production solutions that will take humanity to a new level and lead to a new method of production.

The scientific and technological revolution of the twentieth century, 1970-1980, which connected our hopes as a possibility of resolving the conflict between nature and society, did not lead to the expected results, because the world was technocentric and anthropocentric.

The scientific and technological revolution would have played a positive role if we had changed the goal of development. As a result, it can be assumed that all resource constraints would not be realistic given today's level of production, as other development goals and objectives, as well as other technical capabilities, would require a different resource base.

Researchers working within the framework of the theory of noospheric development also turn to the consideration of man as a careful educator. A man himself or herself becomes the horizon of scientific knowledge, which is also considered as the initial stage of scientific knowledge. The direct nature of man, that is, his life in the unity of society and nature, allows us to imagine his actions and his view of the world. [9] An important problem of the humanities is the preservation of man on Earth, because it is a question of models



of human behavior, his upbringing within certain standards and the harmonious introduction of his abilities into the life of the biosphere. [10, 26-32]

The concretization of the concept of humanism requires the existence of a clear ideal person, whose image should be aspired to by all people. Such an ideal person is characterized by a high degree of flexibility, adequacy of self-esteem, high professionalism, high professionalism, etc. [11]

The planetary situation has created all the prerequisites for the emergence of eco-humans. [12] Such a person will have the characteristics of a cosmopolitan, and the emergence of this type of person means the arrival of a new civilization with a planetary character.

In this connection, the importance of various cultural phenomena and social institutions increases.

### **Conclusion:**

Thus, noosphere development means a step-by-step transition to noosphere civilization, the necessary elements of which are the greening of production, the preservation of the biosphere, the development of economic development and production, the preservation of nature and the new nature of humanity. The focus is on the values of central conservation.

In terms of the above content, we found that the aspects of the concept of environmental safety are as follows. [13]

Administrative and legal aspects of environmental security include a review of the level of government in the concept of environmental security, analysis of the state of security regulations of the Republic of Uzbekistan. There are three levels of government in the security system:

- 1) Presented in the strictest sense in the concept of realism by Henry Kissinger, [14] opposed to the classical views on the balance of power in the XIX century;
- 2) Soft public administration, which is characteristic of neoconservatism and liberal democracy;
- 3) Methods of self-building, which allow creating a state mechanism as a spiritual form.

The government must address issues related to the complexity of consideration of special cases of man-made, social, natural and space-planetary nature in the context of environmental security within the limits of administrative-legal aspects. Administrative and legal aspects should be focused on the compensatory mechanisms that underlie the concept of environmental safety.

The scientific framework of the Strategy of Sustainable Development of the Republic of Uzbekistan should be considered in relation to security, and the stages of achieving sustainable development should be identified.

In the first stage, the pillars of our new economy will be created, which will have a long-term dynamic growth and ensure efficient production.

The second stage is guided by ensuring the dynamic socio-economic development of the country.

The goal of the third stage is to ensure a harmonious relationship between society and nature on a global and national scale.

Improving the legal framework in the field of man-made will also play an important role in ensuring sustainable development. The mechanisms of man-made safety management systems are not sufficiently developed. It should focus primarily on social protection, environmental and economic sustainability of society.

At present, scientists are developing normative-legal normative documents of noospheric development. For example, the "Noosphere Spiritual and Ecological Constitution of Mankind" [15] considers humanity as a spiritual and ecological category with a legal status and social role. However, this Noo-Constitution is a formal document that has no legal force. This fact indicates that at present the views of scientists on the noosphere legal system are not able to attract the attention of legislators.

To do this, first of all, we must adopt documents that will implement the strategy of sustainable development of our country. Secondly, we must bring the regulatory system of the republic in line with noosphere development. Then, we must create a unified noosphere legal system that joins the laws of all states.

At the beginning of the XXI century, the planning of emergencies in one system is likely to lead to the emergence of emergencies in other systems. This is due to the fact that a comprehensive and systematic security model has not yet been developed. The model of environmental safety ensures that events related to the balance within one system change in other systems.

In the Republic of Uzbekistan, we can feel the efforts to create an effective system of comprehensive security. During the years of Independence, the issues of implementation of a new state system of environmental security, management of the environment and nature protection were taken seriously. In other words, a number of measures have been taken to make sure the consistent implementation of public policy related to the protection of the environment and the rational use of the natural environment. For example, in the Republic of Karakalpakstan there are also regulations "On the Earth" (1990), "On Nature Protection" (1992), "On Subsoil" (1994), "On the Protection of Atmospheric Air" (1997), etc. in common use.

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## Концепция Экологической Безопасности В Системе Глобальной Безопасности И Ноосферном Развитии

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#### Аннотация:

В течение прошлых тысячелетий масштабы негативного воздействия на окружающую среду хозяйственной деятельности долгое время носили ограниченный характер. Развитие земледелия сопровождалось засолением почв, обмелением рек, уничтожением лесов, усыханием морей в отдельных регионах мира. В XIX в. состояние окружающей среды и природных ресурсов стало представлять угрозу жизнедеятельности людей, так как произошел переход общества, основанного на сельскохозяйственном производстве, к индустриальному, в котором стало преобладать промышленное производство.

В последние десятилетия XX века развитие современных коммуникаций и информационных

технологий привели к глобализации мировой экономики. Глобализация – это современный этап интернационализации международных отношений, экономических, политических и социокультурных процессов, отличающийся особой интенсивностью. В начале XXI века в связи с глобализацией проблема выживания людей и биоты обострилась. Безоговорочное признание приоритета экологической безопасности среди других проблем, которые должно решать человечество, основано на том, что человек является неотъемлемой частью природы. Негативная сторона взаимосвязи экологической и социально-экономической систем, научно-технического прогресса с качеством жизни была отмечена многими учеными мира. По их мнению, экологические проблемы стали объективным тормозом экономического роста и благосостояния современного общества.

В природной и созданной человеком техносферной среде повсеместно имеют место экологические катастрофы. Например, Аральская катастрофа. Их воздействие сопровождается разной степенью деградации обеих сред. Поэтому даже в этой прикладной области знаний без понимания общих закономерностей организации жизни, законов, принципов и частных экологических правил дальнейшее существование человечества будет невозможно. Таким образом, культура безопасной жизнедеятельности, включая профессиональные аспекты, служит нравственным базисом устойчивого развития.

**Ключевые слова:** биосфера; природная динамика, экология, экологические проблемы, экологическая безопасность, ноосфера, глобальная безопасность, биосферная «технология», концепция, человечество.

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