

The Problem of Coevolution in Modern Science

Marvarid Mamojanova,

Senior teacher Tashkent State Pedagogical University named after Nizami,
Tashkent, Uzbekistan



Abstract - This article analyzes the ongoing changes in the biosphere and noosphere, philosophical issues of human life in the context of globalization and the modern coevolutionary picture of the world. Special attention is paid to the discussion of determinism on the basis of synergetic ideas.

Keywords - Biosphere, Noosphere, Evolution, Coevolution, Globalization, Man, Society, Synergetics, Chaos.

From ancient times to the present day, the awareness of history as the material and spiritual processes of mankind, taking into account the development of scientific and philosophical thought, is one of the philosophical problems. Undoubtedly, today we live in the conditions of globalization, crisis in various spheres of life of the society caused by global problems. Carrying out the forecast of mankind G. S. Smirnov determined that in the XXI century, the century of the information revolution, the process of forming an integral noospheric consciousness of mankind is completed. "Consciousness develops rapidly only in critical conditions associated with the loss of stability, including material conditions of existence"[5, p. 13]. And this, in turn, requires a deeper and responsible understanding of the state of modern society, understanding the complex nature of the world and man on the basis of a synergistic concept.

Humanity has faced the need to find new ways and solutions to global problems, in particular, environmental, demographic, threats of thermonuclear war and international terrorism, which are fundamentally different from the previous ways of overcoming them, namely, humanistically oriented. And therefore, it is necessary to conduct a scientific and philosophical analysis of modern problems and the future of mankind, as well as scientific concepts and ideas aimed at finding solutions to them.

The modern processes of globalization, the process of coevolution as a result of the passion phenomenon were studied by such scientists as L. N. Gumilev, N. I. Moiseev, V. V. Vernadsky, P. Leroy, T. de Chardin, I. Prigogine and others. They made an attempt to understand the universe as a whole, with its past and future and problems, as well as the specific role of man in this process. In the XX century, one of the important scientific ideological directions was the principle of universal evolutionism on the basis of which the important role of the problem of the relationship between the universe and man is realized.

In the 20-ies of XX century V. I. Vernadsky studied natural and social being as a whole, the process of transition from the biosphere to the noosphere and the disclosure of the essence of the universal principles of evolutionism, which demonstrated their harmony with synergistic ideas. Vernadsky revealed the evolution of matter as a result of the laws of a high degree of self-organization of the biosphere and evolution as a whole. According to this view, the world is a geological body, its structure and specific functions are determined by the characteristics of the Earth and the Cosmos. The internal structural component of the biosphere is the constant and fast-growing impact of the anthropogenic factor of the dynamically developing system. As a result of constant human activity, its impact increases and entails

structural changes in the biosphere. Knowledge and human activity leads to the transition to a new state, namely the transformation of the biosphere into the noosphere. "The biosphere cannot be understood in the phenomena occurring on it if this sharply protruding connection with the structure of the entire cosmic mechanism is missed"[1, p. 42]. In Vernadsky's concept, life is equated with cosmic evolution and presented as a single process of evolution.

N. N. Moiseev writes about the noosphere: "the Term noosphere has now become quite widespread, but is interpreted by different authors very ambiguously. Therefore, in the late 60s. I began to use the term "era of the noosphere." That's what I called that phase of human history. When his collective mind and collective will will be able to ensure the joint development (coevolution) of nature and society. Humanity is a part of the biosphere and the implementation of the principle of coevolution is a necessary condition for ensuring its future"[3, p. 26]. But, N. N. Moiseev denied the stage of the noosphere as the inevitability of human development as a biological species, human society and civilization on earth. "The noosphere as a state of the biosphere is desirable, it guarantees the further development of the human race, but it can not be argued that its onset is as inevitable as the ecological crisis." [4, p. 130].

By the middle of the XIX century, human impact on the biosphere has reached the border, which still remain stable laws of the biosphere, the structure of life, at a certain level, the disappearance of biological diversity was very low. A century earlier, humanity had jumped the possible threshold of human impact on the biosphere, which led to the disruption of the structural bonds of life and began the threat of reducing diversity. And for this reason, today the problem of coevolution and the desire for harmony of the noosphere is of urgent importance. But, the problem is that the Creator of modern material development is man, he becomes powerless before the discoveries created by him.

In the history of mankind, just in the last century, the era of the nucleus began-the achievement of scientific thought led to an arms race between States and huge stocks of fighter nuclear weapons led humanity to the threat of thermonuclear war. On this occasion, A. Einstein wrote with regret: "I do not know the third world war, but in the fourth world war, arrows and spears will be needed"[7, p.114]. The discovery of this man can turn to ashes the entire civilization. Surprisingly, despite the fact that since the beginning of the last century, humanity has participated in two world wars, now the desire to possess nuclear weapons is growing at a conscious level. Focusing on the peculiarities of the problems of our planet, the transition of man directly from the biosphere to the noosphere or the transformation of the noosphere into a humanistic human society, utopianism of these views seems obvious. But a pessimistic approach to the problem is also not appropriate, because in the modern scientific picture of life, the most

acceptable, meeting the requirements of reason and thinking, is a person who is realized in all spheres of society.

The problem of coevolution of nature and society is relevant and in accordance with this remains at the center of scientific philosophical research. Thus, seeing the need for a reasonable solution to the problem, the idea of noospherogenesis is developed "... as a process of formation of the sphere of mind, the sphere of intelligent transformative activity of man in nature, (Greek. noos-reason, thought, prudence, sphaira-ball, geneo-birth), located on one of the Central places, are a kind of ethical and rationalistic ideal of further progressive development of civilization."[6, p. 8]. Thus, V. N. Mangasaryan believes that despite the rapid development of Sciences, the situation is steadily deteriorating, often irreversibly. "That is why such approaches to the solution of the accumulated problems, which suggest that the transformation from the priorities of moral and legal norms and institutions that form the spiritual and intellectual basis for making proactive decisions in the field of interaction between nature and society, allowing to implement a co-evolutionary strategy of socio-natural development, are justified." [2, p. 151] to Speak of reason as the ability of thinking to operate with ideal objects means the ability of intelligent knowledge of the world. The search for a person's place in the world, the idealization of his activities and being, are expressed in the special principles of turning ideal objects into real events. That is, for scientific development, the principle of rationality as the main criterion is necessary, only then will material development possibly acquire a humanistic character.

Conclusion. Thus, philosophical thinking explores the problems of humanity of different periods and brings to the fore ideas and views about the well-being of mankind. As we have seen above, both in modern times and in the future, the existence of man and the universe are inseparable. So, we live in a harmonious state of peace, and we must, leaving all conflicts, unite on the path of building a prosperous society. And then philosophical humanistic ideas will not be utopian, but will find practical significance.

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