



MORAL INSTINCT AND THE EVOLUTION OF ALTRUISM IN THE CONTEXT OF "NATURE-MAN-SOCIETY"

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Abstract. The current state of science requires deep philosophical understanding of life phenomena in the system "nature-man-society". This article explores the role of philosophy as a science of survival, focusing on the importance of bioethical trends and the integration of new views on life. We analyse the evolutionary change of the genome and the adaptation of living beings, emphasizing how instincts, including the moral instinct, shape human behaviour. Based on historical, philosophical and biological theories, the provisions on altruism as an evolutionarily sustainable strategy necessary for the survival of species are considered. We emphasize that altruism not only influences behaviour, but also forms the moral foundations of modern humanistic ideas, ensuring the creation of a social society of positive interactions and mutual assistance.

Keywords: philosophy, evolution, altruism, moral instinct, bioethics, nature-man-society, natural selection, behavioural biology, humanism, instincts.

I. INTRODUCTION

The current state of science is characterized by an active philosophical search and integration of new views on the fundamental principles and laws of human existence, which are aimed at preserving and developing vital phenomena of the integral system "nature-man-society". Philosophy, whose mission is to find answers to the eternal questioning concerning the meanings of human existence, must certainly become the science of human survival and the preservation of life as a unique phenomenon. In this regard, the role of numerous areas of bioethics, concepts and theories of philosophy is significantly enhanced. In modern science, the concept of "life" is formed as a combination of an irrational interpretation of vital phenomena and a rational picture of the world of living beings. The evolutionary process is characterized by the irreversible development of living matter and was accompanied by a change in the genome of living organisms, as well as the formation of properties and traits that are necessary for adaptation to the environment and its conditions, as well as a gradual transformation of the entire biosphere. The course of life, which was expansionary in nature, as well as the constant increase in the density of the mass of living matter, required new living spaces and resource niches. Existing life forms and the environment in which they were located did not simply change, but were transformed; their state began to be characterized by much greater diversity, compared to previous stages of development. Natural selection favoured, first of all, those life forms that, due to the peculiarities of their morphology, physiology and behaviour, had a comparatively large margin of safety [1, p. 21].



II. LITERATURE REVIEW

This was primarily ensured by instincts - biologically conditioned and genetically inherited urges of a living being to a certain behaviour or course of action. Among the many instincts (behavioural patterns) – nutrition, sleep, sexual activity, the instinct of struggle (aggression) – we will single out the moral instinct (Ch. Darwin, P.A. Kropotkin, G. Spencer, J. Huxley, N. Tinbergen, K. Lorenz, M. Ruse, E. Wilson, V.P. Efroimson). According to K.G. Jung, morality is “an instinctive regulating principle of action, a principle that allows the cooperative life of an animal herd to be put in order” [2, p. 56]. The regulation of the behaviour of the biological species *Homo Sapiens* is largely hereditary, and “it has not fewer, but more truly instinctive stimuli than any other animal” [3, p. 8]. In his work “*The Descent of Man and Sexual Selection*”, Ch. Darwin gave a natural scientific explanation of sympathy, care, altruism, joint assistance and warning of danger. “This is the noblest of all human attributes, which prompts him, without a moment’s hesitation, to risk his life for the sake of saving his neighbour” [4, p. 86].

Modern scientific discoveries in genetics and behavioural biology have expanded the teachings of Charles Darwin. The scientific provisions of the evolutionary theory of behaviour have been formulated and proven, explaining that genes determine both the external characteristics of the human body and some types of behaviour that are inscribed in the integral human genotype [5]. In the process of evolution, both humans and animals have developed and genetically fixed altruism as a form of active behaviour. The biological significance of altruism is that it is aimed at increasing the chances of survival of representatives of the species. According to scientists, it is altruism that is the basis of the “complex of ideas of humanism”, morality (ethics) in human social society [6]. Man “is born weak and helpless and therefore must be connected with a creature that feeds and protects him” [7, p. 265].

Therefore, parental and kinship altruism is characteristic of both animals and humans. In the reaction of sympathy, compassion, the desire to help, to sacrifice oneself, mutual and selfless altruism is manifested. “If the self-sacrifice of an individual being is useful for the preservation of the species, then a corresponding instinct can be developed and will be passed on by inheritance, forcing a living being to sacrifice itself for others” [8, p. 13]. Giving a definition of altruism, we note that it is a way of realizing life, which suppresses the opposite state - egoism, as well as human malice, hatred. Altruism is both a material and an ideal phenomenon at the same time. We note that these bipolar properties find an organic combination in altruism.

III. METHODOLOGY & EMPIRICAL ANALYSIS

Their dialectical unity is expressed in the form of the original source and the natural way to achieve the immortality of the human race. We also note that human altruism manifests itself as the most powerful material-ideal ethics of life, the most mysterious of all human moral qualities. V.P. Efroimson believes that “the sense of duty that dominates the behaviour of the unwieldy majority is not generated by Kant’s “stars in the sky” and “divine law in the heart,” but by a complex of mental and behavioural reactions that have been developed over tens of thousands of generations of evolution, which are as necessary for humanity as speech and the ability to use tools” [9, p. 54]. In the process of life, a person develops his or her value attitudes. The defining characteristic of a person’s existence in the world is the value orientation of his or her consciousness. We can agree with Hegel’s thesis concerning the value in human



existence. We note that at the same time, the life value rooted in consciousness will have the potential to motivate, orient, and transform a person who forms and implements the trajectories of his or her life path.

Man is endowed with the ability to reflect and close the earthly world on himself and through himself as a natural-social integrity with the biospheric construction of human life and the spiritualized program of human development. "I am life that wants to live among life that wants to live" [10] - this is how A. Schweitzer defined the biophilosophical and bioethical meaning of human existence. Such reverence for life is ecocentric, since it erases the ontological boundaries between human nature and all living organisms of the biosphere. "The bioethical imperative is integrative, since it understands the world of biology and the world of man as a single large organism and requires respect for life and its manifestations for both" [11, B. 4]. The bioethical imperative "reverence for life" (A. Schweitzer) is a special principle that unites all levels of life organization in the "nature-man-society" system. The bioethical imperative carries the meaning of biocentrism - the recognition of the moral status of all living beings: "Respect every living being based on the fact that it is an end in itself, and, if possible, treat it accordingly!" [12, B. 6-7].

Reverence for life in the bioethical dimension is produced by human love of life, as well as the immortal truth of being and wisdom. Human love of life generates a universal feeling of belonging to the entire earthly world. It is not enough for us to exist in an ordinary way - we need a life-loving purposefulness, which appears in the form of a special form of movement of living and intelligent matter.

Love of life is a subjective, individual psychological act that causes profound changes in the body at the mental and physical levels. These changes are not a simple typical reflex reaction, manifested due to an inherited instinct. They express the internal dependence and connection between many moral attitudes, life experiences, events. Changes in general have a humanized biosocial form and are aimed at preserving the life of humanity and the manifestation of the ethical attitude of all people to the rest of the living population of the planet.

IV. RESULTS

Thus, a life-loving person acts as a true passionary of life, since the highest life-preserving purposefulness is manifested in love for it. Civilizational interaction of man with man, with nature within the framework of a single global system of life ensures the safety and sustainable development of the biosphere.

However, "the highest being of this world, possessing moral freedom and reason, man, we see, is in many respects weaker than the lower creature. And the first feeling of the tragedy of life is in this knowledge of man's weakness... in the fact that he is both the highest creation in this world, and at the same time the most fragile" [13, p. 471].

The weakness of man and the fragility of his life are fully manifested when states, behaviour or activities that devalue life can arise in a person's life. Artificial termination of life of an unborn person (abortion) and killing for the sake of the dying (euthanasia). Manifestation of the highest form of aggression against oneself - suicide or aggression against another person - murder. In all the above phenomena, life ceases to be a blessing for a person, it loses its humanly reasonable form.



But not only the actions of man against man, but also the activity of man that destroys the environment are problematic. The life world as a result of scientific and technological progress becomes more transformed, it begins with the genetic micro level and extends to the biosphere macro level. In connection with the development of molecular biology and genetic engineering, a wide range of bioethical problems has arisen in the construction of man. These are problems of the beginning of life (genetic engineering, the issue of the status of the embryo, IVF, surrogacy, etc.), problems of the end of life (criteria of death, euthanasia), the problem of interference in human life (cloning, genetic testing, etc.), problems of conflict of private and public interests (vaccination, isolation during quarantine, etc.). In solving the problems of human construction, problematic and sometimes soulless methods of bioengineering invasion into the field of heredity and the continuation of the human race are cultivated. However, the main goals of many biotechnologies are the "purification" of the human population, manipulation of hereditary material, and selection of useful genes of producers in the human population.

Many biotechnologies for the construction of life seem to be imbued with the spirit of love of life, but a number of questions arise. By what criteria is the "best" quality of genetic material determined from the standpoint of the high value of human life? What are the criteria for assessing the value of the genome for a specific person and for humanity as a whole? The answers to these questions are especially important, since the selected hereditary material of a living organism is intended to become the "starting point" of life on a biosphere scale.

The relationship between the natural beginning of life, on the one hand, and biotechnological manipulation of hereditary material, on the other, places a person in a situation of choice between evil and good, and this is an ethical problem, the solution of which requires the resource of philosophical knowledge.

Many wastes contain toxic substances that change the biological balance of the living environment, harm living organisms, are carcinogens, reduce human immunity, and create conditions for mutations of microorganisms. As a result, plant diseases (for example, necrosis, mosaicism, cytosporosis, etc.), epidemics among animals (for example, an outbreak of African swine fever), and pandemics among people (for example, coronavirus SOUS-19) occur.

Anthropogenic factors of human activity go beyond the range of the norm of life, violating the boundaries of its phylo- and ontogenetic stability. This leads to the emergence of chain reactions of a regular nature, which are a source of risk in the conditions of the environment of the spatio-temporal organization of life. This phenomenon can be defined as a dissonance of life. The biologically conditioned and regular course of life is transformed, and the reactions of living organisms of a protective and adaptive nature also change. In such an environment, the risks for reactions that have formed in an evolutionary way over a long historical period increase. Against the background of an intensive growth of environmental problems, man's faith in the fact that technical progress is capable of ensuring the achievement of life's benefits is destroyed.

Gradually, there is an understanding of the value of life, the need for an ethical attitude to nature. It is realized how great the risk of a real environmental disaster is, carrying with it a destructive potential for all life on Earth. We must take a new look at ourselves, evaluate and rethink our position and role in the system of the natural universe. This inevitably implies the necessity of using the laws of nature to achieve harmony in life.

V. CONCLUSIONS

Thus, in order to ensure the future of life as a unique planetary phenomenon, man will have to take responsibility for the development of the biosphere in the future. The strategy that the planetary community of people will form and implement must, firstly, be based on the bioethical principles of life activity, and secondly, be able to embody the co-evolutionary principle of man and nature in the conditions of the biosphere. Environmental problems arising at different levels of life organization actualize the advancement of philosophy to a fundamentally new, higher level. These are the positions of ethical reflection and interpretation of the gaining momentum dilemma of technocracy and humanism. The appeal to the humane, ethical science - bioethics contributes to the development of the methodology of scientific analysis of the problems of genetics, medicine, biotechnology, selection and other sciences.

In the considered aspect, reverence for life and love of life act as bioethical principles of human existence, which presuppose human cognition of the deep meanings of the surrounding living environment as a mastered world. The nearest prospect of substantiating the biotic fundamental foundations of human life cannot be imagined without the use of the principles of ecological and ethical cultures both at the individual level and on the scale of all mankind.

VI. REFERENCES

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