
Value Regulators of Co-Evolution Paradigm: Context of Environmental Ethics Rethinking

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Abstract

Strategies for designing new contours of environmental ethics in the current conditions are differ by their focus on the key ideas of the co-evolutionary paradigm: nature is not a passive object of human activity, and a full subject of joint, mutually agreed, harmonious co-development with man and society; nature has the prospects of equal dialogue with humanity, with reality as a whole; society should understand and take for granted the expanding needs for the restoration of diverse forms and types of ecological reality which is destroyed by human economic activity. The study defines value-based regulators of the co-evolutionary paradigm, which determine the transition from the strategies of unlimited progress, unlimited economic growth to the concepts of growth limits; from the economic expansion of nature to the harmonization of environmental deterrence and prohibition principles; from the orientation of technological progress and innovation to the change to stability, equilibrium, sustainable development, taking into account the limits of growth; from the technologies of concurrence and competition to the expansion of cooperation models, humanitarian coexistence in the global space. The article reveals the modern understanding of ecological ethics essence. Substantive discourse of values and rules of the co-evolution paradigm is established. Based on the results of the study, the priorities of value regulators of the co-evolutionary paradigm in the rethinking of ontological, methodological and axiological attitudes of environmental ethics are substantiated and their effectiveness is proved. The article has theoretical and practical value in preparing in addition, publishing various human-preserving, environmental, nature exploitation codes of practice, codes of inventories based on the established value-based regulators of the co-evolution paradigm, with the management decisions in environmental activities and in the teaching of environmental ethics in secondary school and at University.

Keywords: anthropocentrism, global ecology, ecological ethics, ecological culture, coevolution, co-evolutionary paradigm, code of ecological ethics

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INTRODUCTION

The Study Relevance

The study finds that the patterns of deepening of the global environmental crisis as a whole are conditioned by the contradictions of man-made civilization, covering the full range of human interactions with each other, with society and nature. Traditionally in environmental ethics norms and attitudes, research programs, educational models, value orientations and activity regulations become unrealistic and do not meet the time requirements (Boreyko 2013, Girusov 2010, Gorelov 1998, Karpinskaya et al. 1995, Taylor 1987). These processes do not actualize the tasks of

development only, but first the value-normative relations' organization, allowing to overcome the alienation of man from nature and to rethink the structure and content of the environmental ethics, which are based on the transformation of really existing ontological, methodological and axiological attitudes (Bertalanffy 1967, Markov 2011, Moiseev 1987, Tchaikovsky 1992).

Two main intersecting points of a new attitude to the environment, which are dictated by the situations of modern social and environmental changes, have been established.

The first point is determined by the interrelations with the globalization of humanity, the increasing integrity and interdependence of individual countries and regions that make up the human community. In the face of global dangers, humanity is looking for new strategies for human socialization and education in the spirit of respect for nature and its resources, as well as for the achievements of different cultures.

The second point is defined by the affirmation of the ideals of nonviolence and the priority of universal values as the main strategy for the preservation of life on earth. The strategy of nonviolence is seen as a paradigm of human survival. Its statement affects the whole system of values of the man-made civilization, means the revision of the ideals of power and authority, domination over facilities, circumstances of the social and natural environment, critical attitude to the new European multicultural tradition (Karpinskaya et al. 1995, Stepin 1999).

Realizing these complex and contradictory trends in the formation of environmental ethics, it is very important to consider its moral values not in themselves, not in isolation, but in their correlation, conjugation, coordination with other value regulators of modern environmental culture. Barry Commoner's aphorism "Everything is connected with everything" has now become a virtually universally recognized law of ecology, offering an ontological, understanding vision of the world. In the ontological aspect, the special attention of modern researchers is drawn to the methodological schemes presented both in different Sciences and in different directions of one science. The result of the activity is a new understanding of nature, free from the natural philosophy of it as existing - outside and independently of man. The fundamental abstractions that consolidates a new concept of philosophy of nature are the ideas of global evolutionism, coevolution, and human dimension of science concepts (Commoner 1974, Gorelov 1998, Oldo 1983, Regan 1983, Resovsky 1968, Rodin 1991). The transformation of scientific knowledge contributes to the understanding of how new ethical constructs lead to an innovative way out of the existing standards, asserting coevolution as a mechanism for coupling the organization and evolution of material systems. It is proven that, the idea of co-evolution becomes the new paradigm attitude of the overall culture of the XXI century, gives a very particular perspective to the synthesis of natural and social Sciences, overcomes the limitations of naturalism and sociology, brings together alternative strategies of simplicity and consistency,

evolutionism and structuralism (Girusov 2010, Karpinskaya et al. 1995). New strategies of environmental ethics are the orientation on co-evolutionary interaction between man and nature. Their feature is the recognition of not only the integrity of natural ecosystems and their intrinsic value, but also understanding entering of human into nature, the definition of dynamic equilibrium between human activities and possibilities of self-reproduction of the natural ecosystems (Boreyko 2013, Commoner 1974, Girusov 2010, Gorelov 1998, Markov 2011). In the course of the research based on new ethical ideas of interaction between man and nature, the features of theoretical and methodical approach to the use of value regulators of the co-evolutionary paradigm in the rethinking of key attitudes of environmental ethics are determined and revealed. In this regard, the article reveals the modern understanding of environmental ethics' essence as a theoretical and methodical problem. The content discourse of value-based regulators of the co-evolution paradigm is established. Based on the results of the study, the priorities of value regulators of the co-evolutionary paradigm in the rethinking of ontological, methodological and axiological attitudes of environmental ethics are substantiated and their effectiveness is proven.

The article has theoretical and practical value in preparing and publishing various human-preserving, environmental, nature exploitation codes of practice, codes of inventories based on the established value-based regulators of the co-evolution paradigm, with the management decisions in environmental activities and in the teaching of environmental ethics in secondary school and at University.

LITERATURE REVIEW

The study reveals that, in the majority of studies (Bertalanffy 1967, Boreyko 2013, Commoner 1974, Girusov 2010, Gorelov 1998, Karpinskaya et al., 1995, Mangasaryan 2011, Mantatov and Mantatova 2016, Markov 2011, Moiseev 1987, Reimers 1994, Rodin 1991, Stepin 1999, Taylor 1984, Thiel 1995) environmental ethics is defined as the totality of ideas, values, traditions, representations, beliefs, stereotypes and other spiritual entities that reflect and regulate the human environment. Sometimes under the environmental ethics the moral manifestations in nature protection activity of the person are understood focused on his living space, preservation of this space by improving the environment (Maturana and Varela 1988, Oldo 1983, Regan 1983, Smetanina 2017, Thiel 1995, Tchaikovsky 1992). It is found that in relation to

the current norms, ideals, values and rules, mutually agreed ethical, legal and economic regulations that reflect the patterns of organic interaction, the co-evolution (coupling, co-development) of the system *man-society-nature* is understood as a universal paradigm applicable to the whole reality (Girusov 2010, Moiseev 1987, Resovsky 1968, Rodin 1991, Stepin 1999, Smetanina 2017, Thiel 1995). The co-evolutionary paradigm in modern conditions becomes a regulatory methodological principle of biological Sciences, which determines the ways of introducing their ideal objects, explanatory schemes and methods of research, and at the same time a new paradigm of environmental ethics, which allows to comprehend the relationship between humanity and nature, and the unity of natural science and humanitarian knowledge (Karpinskaya et al. 1995, Resovsky 1968, Rodin 1991, Stepin 1999). It is proven that co-evolutionary paradigm in the cognition and activity of humanity, joined in the XXI century, is becoming one of the major paradigms (Boreyko 2013, Mangasaryan 2011, Mantatov and Mantatova 2016, Markov 2011, Smetanina 2017). It contributes to the concretization and content of global strategies of human activity. Among them-the development of a new General strategy of environmental management and agricultural activity strategy, the development of a modern General theory of human life, the creation of environmentally oriented moral, legal and economic standards of interaction. The widely known work of Tchaikovsky (1992) presents the results of research of modern strategies for environmental management: rational environmental management; environmental management taking into account the *limits to growth*; focused on the *Golden billion*; the division of land in urbanized, agricultural and reserve; the creation of NTW (nature-free technical world); equilibrium land use. At the same time, as rightly noted by Tchaikovsky, none of them contains the main thing – the unification of the means of ecology, economy and culture into a single strategy. All six strategies ignore the possibility of natural evolution of society in the new condition, combined with the nature: the first just offers to wait for the end and the rest of them design abstract utopia. It is established that the effectiveness of the conjugated natural development of society and nature is justified by the co-evolutionary strategy of nature management, in which agriculture acts as a form of relationship between nature and culture. In a number of other works of modern researchers (Oleynikov et al. 1993, Skolimowski 1991) it is noted that the co-evolution is a universal process inherent in all the levels of modern ecological ethics. The criteria of its effectiveness are not

only the conjugation of the development processes, but also the orientation of the value regulators of the co-evolutionary paradigm on the stability of the autonomy of the interacting components, the cooperative nature, the polyphonic nature of the interacting processes, during which the alternative processes and phenomena are stabilized in equilibrium. Of particular interest are the results of the research of Boreyko (2013), dedicated to the development of the content of environmental ethics as a doctrine of ethical relations of man with nature, based on the perception of nature as a member of the moral community, a moral partner (the entity), on the equality and equivalence of all life, and also on restriction of the rights and needs of the man. Co-evolutionary interaction, cooperation of all participants in environmental activities – the main idea of an effective, practice-oriented model of environmental ethics, developed by Boreyko. In the course of the study, despite the extensive bibliography in the study of the foundations of environmental ethics, many questions remain open that require urgent solutions, including the development of theoretical and methodical approach to the use of value regulators of the co-evolutionary paradigm. The study of this aspect of environmental ethics is the purpose of this study.

RESULTS

Modern Understanding of the Essence of Environmental Ethics as a Theoretical and Methodical Problem

One of the founders of environmental ethics, Oldo (1983), proves in the mid-twentieth century that ethics in the philosophical sense is a distinction between social and anti-social behavior. Ethics in the ecological sense is the restriction of freedom of action in the struggle for existence, ultimately contributing to the survival of humanity. Both are just two definitions of the same phenomenon. This semantic discourse is used in this study in determining the content of the concept of environmental ethics.

It is established that the problem in the environmental, technical, man-made, industrial spheres, the growing crisis phenomena in them, indicate the exhaustion of the principles based on which the modern ecological culture is formed. These processes determine the needs of society in new approaches and to the content of environmental ethics, focused on rethinking the ecological world, overcoming the alienation of man from nature, the establishment of harmonious interaction of man, society and nature. It is proven that the strategy of designing new contours of

environmental ethics in the current conditions are differ by their focus on the key ideas of the co-evolutionary paradigm: nature is not a passive object of human activity, but an equal entity of joint, mutually agreed, harmonious co-development with man and society, opening the prospects of civilized dialogue with the surrounding reality as a whole, expanding the ability to understand and accept the unity of diverse forms and types of environmental reality. New strategies of interaction between society and nature open the prospects of ontological, methodological and axiological dialogue with nature, with reality in General, as well as the possibility of rethinking the unity of natural science and socio-humanitarian knowledge, diverse forms and types of environmental culture. This approach sets new guidelines in the formation of value regulators of environmental ethics. They do not imply a return to the dominance of tradition and corporatism. Nevertheless, in many respects they are in tune with the traditional ecological ethics. Orientation on value regulators of the co-evolution paradigm that determine the transition from strategies into unlimited progress and unlimited economic growth to the expansion of models of collaboration, cooperation, humanitarian coexistence in the global space, qualitatively alter the attitude of environmental ethics and its methodology (Boreyko 2013, Girusov 2010, Karpinskaya et al. 1995, Skolimowski 1991, Stepin 1999, Thiel 1995). It is determined that the ideas of reciprocity, dialogue, and ethical conditionality are comprehended in the content of environmental ethics as the most important regulators of social and natural interaction. The main principle of the new relationship between man and nature is the rejection of monologue, the transition to a constant state of cooperation, partnership, the search for ways of interaction, the establishment of equality of the parties involved in the dialogue. This requires a significant change in the ontological, methodological and axiological attitudes of modern environmental ethics (Smetanina 2017).

It is proved that the tasks of transformation of the ontological direction are to identify new models underlying the various units of modern life science, reflexive work on understanding their essence, ordering and rationalization of relationships with each other. The fundamental abstractions are the ideas of global evolutionism, coevolution, and human dimension of natural science concepts. All this eventually forms a new understanding of nature, free from philosophical ideas about it, supposedly existing independently of the person (Mangasaryan 2011, Mantatov and Mantatova

2016, Maturana and Varela 1988, Moiseev 1987, Rodin 1991). The connection of the established attitudes with the transformation of human relations to nature, to another person, to himself is proved. The new emerging attitude is the focus on the unity of man and nature. Its features are the recognition of not only the integrity of natural ecosystems, but also their self-value, the call for an understanding of human entry into nature, the search for a dynamic balance between human activity and the capabilities of natural ecosystems.

Content Discourse of Value-Based Regulators of the Co-Evolution Paradigm

Based on the current state of knowledge on the phenomenon of co-evolution (co-development, paired interaction), alternative positions in the question, in the course of the study an attempt was made to classify value-based regulators (guiding factors bringing order, consistency in any process, phenomenon) of the co-evolution paradigm, focused on rethinking environmental ethics. It is proven that the origins of the global ecological crisis are rooted in the regulatory attitudes of the General culture to domination, management, control, determining the orientation of specific activity structures formed in modern civilization since the new time. Such orientations required consistent adherence to the principles of subordination and hierarchical subordination, which approved the social and administrative system of modern societies with a rigidly organized, branched bureaucratic organization (Moiseev 1987, Rodin 1991, Skolimowski 1991, Smetanina 2017, Stepin 1999). These attitudes have led the developed technical, man-made, industrial civilization to discoveries and achievements in their fields of activity and at the same time to global defeats in the environmental sphere. It is established that the opposition of man and nature, the primacy of active-transformative attitude to nature, the emphasis on human innovation as a fundamental value, characterize the current society behavioral paradigm, in the existing regulators that determine the nature of priorities in the development of human activity. In the context of such representations, the whole complex of *goal-means-result* relations is rationalized. Monologue becomes the leading principle in relations between people, which does not allow the autonomy of the individual, freedom of choice and decisions. The tendency to force methods of conflict resolution dominates. Technologies for manipulating people's behavior through various forms of propaganda and advertising are widely developed. Manifestations of this value-normative paradigm are very different – from

technocratic utopias of the twentieth century to utilitarianism in ethics, from faith in the progress of the mind – to authoritarianism in the education of younger generations. Only on this way, from the point of view of these worldview ideologists, it is possible to implement the dominant idea of industrial civilization—the idea of continuous unlimited progress (Moiseev 1987, Rodin 1991). It is proven that in modern conditions the exhaustion of these approaches for the further development of civilization does not require a detailed argument. The idea that the present is a time to seek cooperation not only between people but also to establish peaceful dialogue between cultures, peoples and nature is becoming increasingly and widely understood in various ways. At present, a new value-normative attitude is being formed, which comes from the primacy of universal values, from the fundamentality of the idea of nonviolence for humanity, from the orientation to dialogue and cooperation in relations between people, ethnic groups and societies, to reducing tension and aggression both within the individual and in interpersonal relations, and in relations with nature. It is proven that the ideals of peaceful cooperation and cohabitation of peoples in the environment in a diversity of cultures and religions can be realized only in a co-revolutionary way, that is, by the rejection of humanity from all forms of intolerance, readiness for a fruitful polylogue of cultures, the identification and implementation of universal values and norms. The connection of this orientation with the transformation of human relations to nature, to another person, to himself is obvious. According to leading experts (Karpinskaya et al. 1995, Mangasaryan 2011, Moiseev 1987, Rodin 1991, Skolimowski 1991, Taylor 1984, Thiel 1995) in the creation of a new relationship with the environment, overcoming the alienation of man from nature, a special place is occupied by the priorities of value-based regulators of the co-evolutionary paradigm:

- Transition from strategies of unlimited progress, unlimited economic growth to ideas about the limits of growth;
- Transition from the economic expansion of nature to the harmonization of the principles of environmental deterrence and prohibition;
- Transition from a focus on technological progress and innovation to a focus on stability, balance, sustainable development, taking into account the limits of growth;

- Transition from technologies of competition and competitiveness to expansion of models of cooperation, humanitarian coexistence in the global space;

The rejection of the monologue, the transition to a permanent state of dialogue, partnership, and search for ways of cooperation, approval of equal rights of involved parties (Mangasaryan 2011, Markov 2011, Rodin 1991, Stepin 1999, Smetanina 2017, Tchaikovsky 1992).

It is proved that the established value regulators determine the strategy of designing new contours of environmental ethics, which differs in the current conditions by the focus on the key ideas of the co-evolutionary paradigm: nature is not a passive object of human activity, but a full-fledged entity of co-evolutionary-joint, mutually agreed, harmonious co-development with man and society; nature has the prospects of an equal dialogue with humanity, with reality as a whole; society should understand and take for granted the expanding needs for the restoration of diverse forms and types of ecological reality destroyed by human economic activity.

In the course of the study it is determined that the value regulators of the co-evolutionary paradigm open new prospects for the organization of ecological knowledge, creating conditions for the definition of new ethical units and ways to understand the conjugation of the world of nature and the world of man, understanding the ways of joint evolution of nature and man, the biosphere and noosphere, nature, civilization and culture. These strategies make it possible to overcome the gap between the evolutionist approach to nature and the evolutionist approach to man, determine the ways of synthesis between evolutionism in biology and evolutionism in the socio-cultural Sciences (Markov 2011). It is proven that the value regulators of the co-evolutionary paradigm have the universality inherent in all levels of development of nature and society. The criterion for determining universality is not only the conjugation of development processes, but also their orientation, taking into account the autonomy of interacting subjects, cooperativeness, and polyphony.

Priorities of Value Regulators of the Co-Evolutionary Paradigm in the Rethinking Of Ontological, Methodological and Axiological Attitudes of Environmental Ethics

It is established that in rethinking the foundations of environmental ethics, there is a hidden hermeneutic

meaning, explaining the need to consider the moral and value attitudes of ethics not isolated, but in their correlation, conjugation, coordination with the value regulators of the co-evolutionary paradigm.

This approach determines the way of problem statement, means of analysis and the nature of the initial ethical units' extraction. The efficiency of ontological, methodological, axiological attitudes of ecological ethics in the implementation of value regulators of the co-evolutionary paradigm is proven.

Ontological attitudes are based on the theoretical schemes presented in different Sciences and in different areas of the same science. It is established that modern natural science deals with a variety of nature pictures, their ontological explanatory schemes, often mutually exclusive, or not related to each other. It leads to misunderstanding, discrepancy of the pictures of the world presented in other areas of scientific knowledge. In particular, in biology, for this reason, the gap between evolutionary, organizational and functional approaches to the study of the living has not been overcome. Different pictures of the world (Karpinskaya et al. 1995) guide biology and ecology. The task of realization of ontological attitudes is seen in the identification of theoretical schemes or models underlying the various sections of modern life science, reflexive work on understanding their essence, relationships with each other, their rationalization and ordering. In the end, this approach should end with a new understanding of nature, free from the natural philosophy of it as existing-outside and independently of man. The fundamental abstractions consolidating the new concept of ecological ethics are the ideas of global evolutionism, co-evolution, human dimension of natural science concepts.

Ecological ethics from a certain world schematics, characteristic for natural philosophy, becomes philosophical reflections of the person existing in the natural environment, involved in a complex network of relationships with nature. Nature can no longer be comprehended outside these relations, outside the world of culture. It is defined, that today in ecological ethics there is no philosophy of life developed from modern positions in its influence on culture. There is also no consistent study of how the ontological fact of existence of life on Earth and all the consequences of such existence affect the formation of the picture of the world, the style of thinking, the establishment of norms, ideals and principles of understanding and evaluation of life, value regulators of human activity. The established

tendencies allow considering that for traditional man-made civilization the phenomenon of life is not a priority value and methodological reference point of culture, although the search for new cultural orientations is becoming one of the main priorities in the formation of a new vision of the world. It is established that the intention to put life, life, BIOS as a whole in the center of the universe and worldview originates from the philosophy of Albert Schweitzer, who formulated his basic philosophical landmark as the principle of reverence for life. This attitude is developed in the works of the so-called *deep ecology*, defending the thesis of the equality and the need for prosperity of all forms of life on Earth, the recognition of the inner value of nature, the biosphere of all living beings (Smetanina 2017, Stepin 1999). There is also a growing number of ideas that claim that the biological organism and the principles of its functioning become the key to understanding the universal laws of the Universe organization. Ideas are developing according to which nature should be perceived in its self-consistency, in the understanding that the constituent parts of matter reveal mutual understanding with each other and with themselves. In the context of this approach, the universe is considered as a network of interrelated events, similar to the organism. It is determined that none of the properties of a particular area of the network is not fundamental. All of them are due to the properties of other parts of the network, the overall structure of which is determined by the universal consistency of all relationships (Reimers 1994). It is proven that these interesting, but not indisputable searches indicate that the non-classical norms and ideals of value regulators of life understanding, pushing the classical ideas, while not yet formed a new ontological attitude of environmental ethics.

Methodological guidelines. It is established that the rethinking of ecological ethics' bases in accordance with the imperatives of scientific knowledge is focused on the awareness of new methodological constructs, on innovative going beyond the existing standards. It is proven that the creation of new methodological principles in science, which have a generating character, as a rule, lead to the formation of a new picture of reality. This is clearly manifested in the process of approval of new cognitive attitudes - integrity, organization, evolution, consistency. It is proven that in methodological terms, the transformation of environmental ethics is oriented to the paradigm of co-evolution, acting at the end of the twentieth century as a new theoretical attitude of environmental culture,

which determined in the 21st century new prospects for the synthesis of natural and social Sciences, overcoming the limitations of naturalism, sociology and historicism, combining alternative strategies of system nature, evolutionism and structuralism (Resovsky 1968, Skolimowski 1991, Smetanina 2017, Stepin 1999). In the 21st century, the ideas of coevolution transform ecological imperatives from some important philosophical intentions and trends into visible realities of our time, meaningfully influencing both the theory and the practice of our present existence.

Axiological attitudes. It is proven that all civilizational attitudes of man-made society, focused on the idea of progress, take the factor of concurrency, competition, mutual struggle as a leading factor of progress, referring to the Darwinian *the struggle for existence*. However, in biology has long been proven alternative to this position: the most effectively adapt not those who are physically stronger and more aggressive, and those who are better United, cooperate, helps each other (Kropotkin 1991, Rodin 1991, Smetanina 2017, Stepin 1999). This has had a positive impact on the structure and content of co-evolution paradigm, in which mutual assistance acts as a leading factor in the evolution and engine of progress (Commoner 1974, Mangasaryan 2011, Markov 2011, Karpinskaya et al. 1995). Now the co-evolutionary paradigm defines new prospects for the organization of knowledge, focusing on the search for new ethical units and ways to understand the conjugation of nature world and the world of culture, understanding the ways of joint evolution of nature and man, the biosphere and the noosphere, nature, civilization and culture. This paradigm allows us to overcome the gap between the evolutionist approach to nature and the evolutionist approach to man, to identify ways of synthesis between evolutionism in biology and evolutionism in the socio-cultural Sciences. The criterion for the allocation of evolving processes in different areas of reality is not only the conjugation of the development processes, but also their orientation, autonomy of the components involved in the interaction, procedural, cooperative and polyphonic nature of interacting processes. It is established that these prevailing norms, values and activity regulators need their moral, ethical and legal consolidation. Now it is necessary to create mutually agreed ethical, legal and economic regulations that reflect the laws of co - evolutionary development of the system *man - society-nature*. It requires preparation and

publication of different man preserving, environmental, nature exploiting rulebooks, codes, inventories, and regulations to be created based on the set value-based regulators of the co-evolution paradigm in rethinking the foundations of environmental ethics.

CONCLUSION

The results of the study confirm the theoretical and practical significance of value-based regulators' development of the co-evolutionary paradigm as a necessary condition for rethinking and systematization of the theoretical foundations of environmental ethics and various forms of transformation of its experience in modern environmental practices. The study finds that the search for new strategies of modern civilization out of the global ecological crisis, led to the interest of experts to the value regulators of the co-evolutionary paradigm, based on the key ideas of environmental ethics, that nature is not a passive object of human activity, but a full-fledged entity of joint, mutually agreed, harmonious development with man and society and has the right to an equal dialogue with humanity, with reality as a whole, and human civilization must understand and take for granted the expanding needs for the restoration of diverse forms and types of environmental reality destroyed by human economic activity. The new contours of environmental ethics determine the need for theoretical and methodical substantiation of value regulators' priorities of the co-evolutionary paradigm in the rethinking of ontological, methodological and axiological attitudes of environmental ethics. In this regard, the article reveals the modern understanding of the essence of environmental ethics as a theoretical and methodical problem. A substantive discourse of values and regulators of the co-evolution paradigm is established. Based on the results of the study, the priorities of value-based regulators of the co-evolutionary paradigm in the rethinking of ontological, methodological and axiological attitudes of environmental ethics are substantiated and their effectiveness is proven. The article has theoretical and practical value in preparing and publishing various human-preserving, environmental, nature exploitation codes of practice, codes of inventories based on the established value-based regulators of the co-evolution paradigm, with the management decisions in environmental activities and in the teaching of environmental ethics in secondary school and at University.

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