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Abstract: This article presents Butler's theory of evolution, where the main subject is Man. In addition, such random "variation" could not satisfy Butler, because he wants the world to be governed by laws, not by chance; and at the same time, he wants man to be the master of his own destiny. For Butler, evolution has a purpose, and that purpose is the desire of the being to change itself in accordance with the vital impulse. Butler's theory of vitalistic evolution, based on mind and memory, is his most original contribution to biology.

Keywords: Evolution, darwinists, vitalistic evolution theory, natural selection, the concept of will, individual, apostle of reason and will, theologians, social construction, anthropocentric way of thinking, ecocriticism, investment in the future, moral standards, spontaneous reaction, determinism, court of appeal.

Evolution and Man The main subject of Butler's theory of evolution is man. G. D. G. Cole reduces Butler's theory of evolution to two main aspects: unconscious memory and cunning. "Inherited memory (unconscious memory), which is a habit and a "trick", or will, or aspiration instead of the blind randomness of "natural selection", serves as the basis of variability and, consequently, evolutionary progress." he believes that Darwinists have reduced everything to a blind case, and therefore they cannot give a reliable explanation for "variability". Besides, such a random or accidental "variation" could not satisfy Butler, because he wants the world to be governed by laws, not by chance; and at the same time he wants man to be the master of his destiny. For Butler, evolution has a goal, and this goal is the desire of a being to change itself in accordance with the life impulse. According to Grant, Butler's theory of vitalistic evolution, based on reason and memory, is his most original contribution to biology.

It should be emphasized that God and design in Butler's evolutionary view are not exactly the same as in Erasmus Darwin and Lamarck. Design for Butler is a word especially associated with male intelligence. Butler believes that the concept of cunning is his own answer to the main question left unanswered by Darwin. Why do variations arise as a result of natural selection? Butler believes that Erasmus Darwin and Lamarck actually answered this question in their concept of will. He agrees with Erasmus Darwin and Lamarck that the life, will and purpose of the individual are one of the reasons, if not the main reason, why species evolve and differentiate? It can be assumed that Butler is "an apostle of reason and will." However, Butler goes beyond the ideas of these authors, saying that this achievement is a conscious rather than an unconscious will of the organism. Butler's theory of evolution points precisely to what Butler added to Lamarck. Darwin offers no purpose or design in his theory, unlike Lamarck. According to Lamarck, every change is explained from the point of view of physiology, as an organism's reaction to a changed environment. However, for Butler, Lamarck's theory is more revealing because it allows for the intervention of reason and assigns a prominent role to purposeful design.

In short, Butler believes that organisms define their own design. "The idea that constructed organisms was inside the organisms themselves and was embodied in them." For Butler, the purpose of the design lies in the searching intelligence of the organism itself. Butler states: "Mr. Charles Darwin and his followers generally deny that design plays any significant role in the formation of the organism. Paley and the theologians insist on a design, but about a creator outside the universe and the organism." Butler presents his own ideas as a third alternative. When an organism is faced with

new situations or experiences new needs, it must react accordingly or die. As K. E. M. Joad summarizes, "environmental change has led to new desires, and new desires have led to new habits." Complex organisms are loaded with unconscious memories that have accumulated over long periods of time. As for the need to respond to needs and the inheritance of an answer, it is reasonable to assume that there is little connection between Butler's ideas and Lamarck's ideas.

The need for change forces the organism to seek change, because "with each invention, the mind expands and generates new desires, all this implies not only a change in a living organism, adaptation to the environment (acquired signs), but also the ability to transmit these symbols for posterity." However, the human sense of need does not work with effect, instead it is achieved by cunning. This is a continuation of Lamarck's "besoins". Butler hopes that his theories will gain acceptance in an open-minded discussion of the dilemmas of natural selection. For Butler, a person is a social construct, and he is influenced by both his physical environment and his social environment. Environmental criticism takes the opportunity to explore the relationship between man and nature, mercilessly dispels their anthropocentric way of thinking and forces them to withdraw from the magnificent temple into the living world. Regarding the connection between man and his environment, it is reasonable to assume that Butler anticipates some of the arguments of what is now known as ecocriticism.

Evolution and morality Morality, according to Butler, is also in constant motion. The most important aspect of Butler's moral principle is that nothing can be considered in a pure, essential state, unchanged for all time.. Butler's desire is to harmonize contradictions and compromise the opposites that make life possible at all. In the book "Return to Erewhon," Butler writes: "Our sense of moral guilt varies inversely with the square of its distance in time and space from ourselves."

According to Butler, real life is of paramount importance because it is an investment in the future. According to utilitarian standards, the actions that were performed had to be carried out in accordance with the laws of pleasure production. In a sense, Butler's concept of evolution brings him into agreement with the utilitarian ethics of Herbert Spencer. Thus, the highest standards of Butler's morality are the search for pleasure in real life. For Butler, it is morally right that he provides the means for his own pleasure. According to such sound utilitarian standards, Butler argues that virtue is meaningless except in terms of happiness. Virtue, as Butler says, "[is] the peace of sleep or death. Vice is an awakening to the knowledge of good and evil, without which there is no life worthy of this name." By the analogy of awakening and sleep, Butler argues that there is no absolute virtue, just as there is no absolute vice. In order to know virtue, people must also know vice. "There is no knowledge of good also without the knowledge of evil." For Butler, vice and virtue are relative and eventually turned into a relationship of interdependence.

An instinctive action is an action that an individual performs without conscious thought, and following the guidance of his instincts is the surest way to experience pleasure. According to Butler, instinct is rather a spontaneous reaction acting in the body as a product of species memory. Moreover, it means that the pleasure is the same as that of his ancestors. The people who get the most pleasure are those who have this instinct most deeply rooted.

Accordingly, the happiest life in the biological sense is the one that most corresponds to the predisposition established by the ancestors. However, Butler's point of view in no way excludes free will or cunning, and he was never a determinist. He writes in his Notebooks: "The beginning of life is the beginning of illusion in the sense that there is such a thing as free will, and that there is such a thing as necessity — recognition of the fact that there is "I can" and "I can't", "I can" and "I have to." Consequently, a person will make a choice, and free will is used to break or weaken the restrictions imposed by necessity. . Following instinct and common sense, a person should feel free will in his actions. Erewhonians recognize necessity as the dominant factor in the world of the Born; at the same time, the forces of necessity would impose free will in this world. Paradoxically, Butler gives advice

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to the Unborn. A person's mind is always in a state of thinking about how to find a balance, and his actions should go on a heavier scale. Because the environment and situations are constantly changing, the organism must change; it must change in response to a need or desire; it consciously uses its mind to remember the past and determine the future — all these elements add up to what Butler calls "cunning", not "luck". Butler believes that life is creative. It is cunning and free will that allow the body to choose the direction of its development. To refute determinism, which he has always disliked, Butler puts instinct first. For Butler, instinct is the highest appellate instance, a way of believing in the evidence of things that have not actually been seen. Hence, the instinctive choice of the individual must be placed on an inaccessible ledge beyond the defiling touch of reason. According to Butler, morality should be considered in physical terms, because only healthy men are happy:

The question of whether such a course of action causes physical harm or not is the most reliable test by which one can decide whether it is moral or not. If it does not harm the body, we should be very careful about calling it immoral, while if it tends to physical perfection, there should be no doubt about calling it moral.

Here I would like to refer to the chapter in *Erewhon*, in which the sick are punished and the criminals are treated. For Butler, another important test of pleasure is the physical well-being of the body. The key to the whole argument is that the biological culmination of a successful and happy life of an individual means intellectual and bodily health and friendly relations with the environment. The circumstances are different in different cases, and it is impossible to give an arbitrary definition of vice and virtue. For Butler, morality depends on whether pleasure precedes or follows pain. As for the behavior of people from the point of view of morality, Butler suggests that it should depend on instinct, not on intelligence. Butler's emphasis on instincts and the physical dimension, rather than on reason and intelligence as the basis of morality, predicts a postmodern morality that deconstructs subjectivity and rationality postulated by traditional moral reasoning.

The external structure of the Constitution describes its relationship with other sources of law, the totality of relations, its place and role in the legal system and its significance in the system of social and normative regulation in society.

The article presents the role of family, forming system of upbringing, traditional-educational system and traditions in Uzbekistan.

In an article consistently revealing the principles of the Bologna process for measuring the quality of education, the dynamics of internationalization and the logic of integration in European higher education and in Eurasia.

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