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Bölümümüz Öğretim Üyesi Prof. Dr. Berfin KART TEPE, ROMA' da 01-08 Ağustos 2024 tarihleri arasında yapılacak olan 25.Dünya Felsefe Kongresi'nde "Ecological Problems from Theoretical to Practical" konulu sözlü bildirimi sunmak üzere 31 Temmuz-09 Ağustos 2024 tarihlerinde yol dahil yolluksuz-yevmiyesiz görevlendirilme talebine ilişkin dilekçesi ekte sunulmuştur.

Bilgilerini ve gereğini arz ederim.

Prof. Dr. Berfin KART TEPE
Bölüm Başkanı

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FELSEFE BÖLÜM BAŞKANLIĞINA

01-08 Ağustos 2024 tarihleri arasında 25.Dünya Felsefe Kongresi'nde "Ecological Problems from Theoretical to Practical" konulu sözlü bildirimi sunmak üzere 31 Temmuz-09 Ağustos 2024 tarihlerinde yol dahil yolluksuz-yevmiyesiz görevli-izinli sayılmam hususunda gereğini arz ederim.



Prof.Dr.Berfin KART TEPE
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Number and name of the thematic section: 14. Environmental Philosophy and Sustainability

Abstract

Humanity has the responsibility to consider future generations and address ecological problems with confidence and wisdom. Individuals who are conscious of their actions towards others do not view themselves or others as mere objects of their own desires or interests. It is necessary for humans to intervene in nature and make decisions with a sense of ethical responsibility and awareness of their humanity. Environmental ethics is a field of research that confidently asserts humanity's ethical responsibilities towards the non-human natural environment. It confidently answers questions such as 'What are our responsibilities towards nature and natural beings?' As an integral part of the ecosystem, humans confidently acknowledge their responsibility for non-human beings. Nature has an intrinsic value beyond meeting human needs. Humans have a responsibility to protect and preserve environment for the benefit of all living beings, regardless of its importance to humans alone. This study aims to explore the ethical responsibility of human beings towards themselves and nature in relation to anthropocentric or ecocentric theories of ecology, with reference to ecological problems.

Key words: Philosophical Ecology, Ethical Responsibility, Philosophical Anthropology, Human Being, Ecological Cycle, Anthropocentrism.

Ecological Problems from Theoretical to Practical

Man puts an end living as a slave of nature and tries to have control on the nature by means of natural sciences and technology. Knowledge or science has been considered only a means of having control on nature. Man's interaction with nature by means of technology has caused also some practical problems called "ecological problems." The awareness of these problems, dangerous enough to pose a threat for life on earth day by day, has increased the interest in philosophy and especially one of its oldest branches, in ethics. It has been thought that ethics, whose only object was man and his actions, may shed light to the ecological problems caused by man. Advancements in technology today, particularly in biotechnology and even in genetics and the threatening result of industrialization have reached to a level that would directly threaten future of "*nature*" and "*human nature*". Comprehending the ecological problems which are increasing steadily and reaching the level of threatening life on earth has increased interest of philosophy and of ethics, which is one of the oldest disciplines of philosophy.

"Environmental ethics" or "Philosophical ecology" as a new discipline of philosophy is "concerned with the moral relations that hold between humans and the natural world" (Taylor 1986: 3) and with the question related to the place of human being in the ecosystem or in nature. As one of the new sub disciplines of philosophy, philosophical ecology tackles ecological

problems from ethical point of view and puts man's responsibility for ecological disasters into question.

Both the increasing number of ecological problems that threaten life on earth and the growing awareness of these problems have increased the interest of ethics in these problems. There has been more talk of "environmental philosophy" and "environmental ethics", lectures on environmental ethics have started to be given, and there has been a significant increase in the number of publications on environmental ethics. In addition to ecology journals, journals directly related to environmental ethics began to be published.

The pollution of air, water, seas and space by various wastes, nuclear pollution, increasing desertification, irreversible damage to forests and other natural resources, global climate change are the first ecological problems that come to mind. High population growth, the destruction of wildlife, the use of animals in experiments and the killing of animals for experiments, and the increasing extinction of certain species are also among these problems. Ecological problems are the problems caused by human and human activities. It has been thought that ethics might show an exit way for ecological problems created by human kind. Acting intelligently and solving the ecological problems are also in the hands of man.

Man's "responsibility" is a responsibility both for nature and for living people and people who will live in the future. Man's biological hegemony in natural world and his power charge him with some responsibilities for natural world (Fraser-Darling 1969: 122-177). Man is responsible for both human being and non-human beings. The reason lying behind charging of such a responsibility is man's being a "*valuable being*". Man is "*valuable being*" because he can provide knowledge, science, arts, philosophy, technique, morals, culture and values. "Values are only related to human" (Kucuradi 1998: 40-42). But the fact that man is a valuable being does not mean that he will not be responsible for his action related to living and non-living nature. Responsibility is a responsibility not only for human being but also for nature or ecosystem, but also for man.

I. "Responsibility": To Whom or To Which?

In the context of ecological theories classified as anthropocentric, the "ethical responsibility" of man is usually misunderstood. From the perspective of anthropocentric theories, which are accused of positioning everything in nature in relation to man and placing man at the center of the universe, and taking man as an end and nature as a complete means for man, ethical responsibility seems to be assumed only as a responsibility for man. On the other hand, ecocentric theories, which place living beings or ecosystems at the center, are accused of assuming ethical responsibility as responsibility for nature or the ecosystem and underestimating man's own value. In this context, while according to the former, ethical principles are valid just only for human beings because value is related only to human beings, according to the latter, natural world has its own value. However, there can be no ethics without man. Any ethics will necessarily have some anthropocentrism in it (Havyard 1997: 50). As a "misunderstood problem" (Havyard 1997: 49-63), anthropocentrism should be understood not as "egocentric" but as "human-centric" thinking. In fact, what is criticized in environmental ethics and ecological policies under the name of anthropocentrism is not the centrality of human beings, but the concern for human interests alone, at the expense of or to the exclusion of the interests of other species.

Due to the some characteristics, human beings may put themselves or other living creatures or ecosystem at the center of their thoughts. The only creature who can see that he is valuable and also who finds value in other beings and species is human being. Man's biological hegemony in the natural world and his power charge him with some responsibility for the natural world (Fraser-Darling 1969: 122-177). Man is responsible for both human and non-

human beings. The reason behind this responsibility is that man is a "valuable being". While man, through the progress of science and technology, has tended to change nature from positive to negative, he has caused harm not only to living and non-living nature, but also to himself and his own species. By realizing his own value and duties, man would be able to protect nature or life besides himself.

II. As an Example and A Cause of Ecological Problem: HPP

In the context of anthropocentric and ecocentric theories, HPP projects, supported by man-made technological developments, have reached a level that threaten both nature and humankind, living and non-living life.

It appears that man has forgotten his ethical responsibility towards nature and natural creatures. Not only he has forgotten the ethical dimension of his relations with non-human nature, but also he has forgotten that the physical resources of the world are scarce and consumable. HPPs are the result of an understanding that does not focus on the ecosystem or on the value of nature, but only the self interest of human being. That is another ecological and ethical problem created by the speciesist and chauvinist interests of Homo sapiens (Patridge 1996: 149), who is characterized by environmentalists as a cancerous - mutated - animal that blatantly eats the planet that feeds and supports it, thus causing the devastation of itself and the ecosystem in which it is a guest. The beginning of the consumption of water, one of the non-living resources, for economic benefit, while covering it under the name of HPP project, undertaken for the sake of economically limitless growth, is not only an "ecological" problem, but it will also be the source of future international economic problems as well as political ones. HPP is one of the practical problems that arise from man's direct contact with nature through technology. The decrease or depletion of water, the decrease of forests, the increase of carbon dioxide gas, the increase of global warming and climate change are among the notable causes of large-scale migrations and many other accompanying problems such as unemployment and the "water wars" that have recently begun to be spoken of.

HPP is in a sense a project of *metamorphosis* of nature. However, it is a project that is blamed for destroying nature and life and *metamorphosing* nature in a negative way. The HPP projects, which are legitimized with the arguments of meeting the energy needs and employment of the people of the region, are facing a rebellion not only in Turkey but also in many countries of the world. HPP is "Death warrant of Anatolia... Energy that kills the life" in Turkey. Taking away the freedom of water or preventing rivers from flowing freely is not only an ecological problem for them. HPP projects lose more than what they gain. The fact that the world famous tea production in Rize and the extremely helpful honey production in Artvin Bocka or Macahel will stop; that the freely working women in Mugla Yuvarlakcay will stay at home all the time and lose their self-confidence; that a legend will be forgotten after the loss of water in Munzur Dersim and the people of the region will be forced to migrate.

As a Conclusion:

The changes caused by human actions in nature and the effects of these changes are an important indicator showing that he is an entity that can transform nature both positively and negatively. Humans have processed and used nature thanks to the knowledge and technology they possess. Dominating nature has been accepted as if it is the main purpose of science and nature has been transformed only for human beings. Today, technological progress and industrialization have reached a level that directly threatens the future of "nature" and "human nature".

The ever-increasing ecological problems that threaten life on earth have increased the interest in philosophy and ethics. Ecological problems are seen as problems caused by human beings and human activities. Ethics, which takes human beings and their actions as objects, seems to be an important way out for the solution of these ecological problems created by human beings.

It is man's obligation to protect our natural environment, prevent environmental destruction, preserve the ecological balance, and keep the living conditions of human beings favorable in the long term. The fundamental question that needs to be answered here is why human beings are responsible for non-human beings. When it comes to protecting our natural environment, preventing environmental destruction and preserving the ecological balance, the question is: Why human beings are responsible to non-human beings and to their own species?

In this study, I will try to answer this fundamental question, related the boundaries of "ethical responsibility" in relation to the theories of anthropocentrism and egocentrism.

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XXV WORLD CONGRESS OF PHILOSOPHY ROME 2024

Prof. Dr. Berfin KART TEPE

University of Aydin Adnan
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Rome, May 22nd, 2024

Dear Professor Tepe,

It is my pleasure to write to you on behalf of the Organizing Committee of the 25th World Congress of Philosophy, to be held in Rome, Italy, on August 1-8, 2024, which you are cordially invited to attend.

This is indeed to confirm that your paper “Ecological Problems from Theoretical to Practical” has been accepted and included in the official programme of the Congress. Accordingly, you are kindly invited to deliver an oral presentation of your paper in one of the thematic sessions of the Congress.

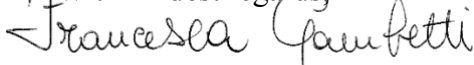
This Letter of Invitation is to facilitate your visa application only for attending this congress and does not imply any different relationship or financial assistance.

Please note that, according to the rules of the Congress, the organizing committee will be unable to cover travel and/or accommodation expenses. All participants are also expected to register for the Congress, and pay the corresponding fees. This is in accordance with the overall spirit of a World Congress, which is considered as a shared endeavor of the international scholarly community, to which each of us is committed to contribute.

Please feel free to use this letter for any relevant academic, scholarly, or grant-requesting purpose.

Looking forward to meeting you in Rome.

With kindest regards,



Dr. Francesca Gambetti
Head Secretary of the
25^o World Congress of Philosophy



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Üniversitemiz Felsefe Bölüm Başkanı Prof.Dr.Berfin KART TEPE ve öğretim üyesi Araş.Gör.Dr.Burak SAYIN, *Uluslararası Dünya Felsefe Dernekleri Federasyonu (FISP)* tarafından 1900'den beri düzenlenen 25. Dünya Felsefe Kongresi'ne katıldıkları için *TUBİTAK 2224-A Yurtdışı Bilimsel Etkinliklere Katılımı* bursunu almaya hak kazandılar.

"Ecological Problems from Theoretical to Practical" konulu sunumuyla küresel ekolojik sorunlara dikkat çeken Prof.Dr. Berfin KART TEPE ve *"Philosophy of Information and Hyperignorance"* konulu sözlü bildirisiyle bilgi teknolojilerinin günümüzde bilginin dolaşımına etkisi ve sorunlarına dikkat çeken Araş.Gör.Dr. Burak SAYIN'ı başarılarından dolayı tebrik ederiz.