

UDC 101

ECOLOGICAL CRISIS AS CIVILIZATIONAL CRISIS***T. Vergun***

*candidate of philosophy, professor assistant
North-Caucasus social institute. Stavropol, Russian Federation*

t-vergun@ya.ru

The question about consciousness ecologization appears to be currently a question about environment preservation from anthropogenic influence of a man on the Earth. Realization of this is possible under the conditions of necessary significance comprehension of ecological culture and ecological consciousness by every person. Ethical and humanistic relations of a man and nature became the historical prerequisite of ecological consciousness formation. Ecological consciousness is, first of all, comprehension of nature defense necessity, and comprehension of anthropogenic effect results. Besides, ecological consciousness is acquirement and comprehension of the fact that every separate man has responsibility for preservation of life in whole on the Earth.

Modernity forms the question about transition to the new interaction model, which is called co-evolution. The situation, which the mankind got to nowadays reflects and determines the general doctrine crisis of a person consumer view to natural and social resources. Nevertheless common sense forces the mankind to rethinking and comprehension of a sharp necessity of interconnections harmonization in the system "man-nature". Involving the varied estimations ecological crisis in itself can be interpreted as objective violation in system interaction "man-nature". The given violation is expressed in the serious anthropogenic pressure to biosphere, including the growth of planet population number, and in natural resources depletion, and equilibration disorder in natural environment. Ecological problematics, by all means, should have philosophical ground, as under the ecological crisis formed conditions it is closely connected with worldview basements alteration. The opinion that from the point of view of philosophical anthropology and culture philosophy ecological problematics arouses interest as some particular case of more general system "artificial-natural" was formed in domestic tradition. New rationality formation through the perspective of ecological values, relations alteration in the system "man-nature", consciousness ecologization is entirely the problem of philosophical character.

The necessity of revelation and grounding of knowledge sphere, connected with ecological problems and searching of the new world-view orientations from the positions of philosophical anthropology and culture philosophy, appeared in the realias of modernity. Emphasizing of anthropic values predominantly influences on culture, science and society in general. The result of this influence is an impact to a person by means of culture and science to the surrounding reality and in consequence of this the significant transformation of the last one. In the foreseeable future people have to realize the ecological problematics, and especially, the understanding process of human survival in general.

Key words: environmental crisis, ecological consciousness, civilizational crisis, environmentalism, axiological paradigm.

Question solution of interconnection in the system "man-nature" in the modern society became essential for the whole mankind survival. The whole world can simultaneously preserve and destroy only the people activity. Besides activity, performing on the basis of absolute comprehension of natural laws, considering people interaction with each other and, in spite of ideas of a man only as an element of nature, this means that the question of consciousness ecologization is presently a question of environment preservation from

man anthropogenic effect on the Earth. The realization of this is possible under the conditions of every person comprehension of ecological culture and ecological consciousness necessary significance, the foundation of which is realized from childhood and lasts the whole life.

The process of the concrete interaction of a person with nature has the old history. In the initial formation phase a man undertook serious measures for the own survival, and the scopes of anthropogenic effect to nature were rather insignificant. In the process of the Earth population growth passive subordination to nature gave place to active influence, and gradually the information about nature development laws became forming in the society. Ethical and humanitarian relations of a person and nature became the historical prerequisite of ecological consciousness formation. Ecological consciousness is, first of all, comprehension of natural protection necessity, comprehension of anthropogenic effect results. Besides, ecological consciousness is adoption and comprehension of the fact that every person has responsibility for life preservation on the Earth.

In the concept "consciousness" the integrity of all psychic states and qualities of a man, as a person is fixed. It acts as a very serious action of functioning reflection and internal study of an objective reality. Consciousness unites all forms of study, cognition of a man and his views. This is a special type of a man activity, product of man interactions with an objective reality. In the process of activity every man feels the influence of objects, events, and other people. In its turn, a man under the influence of these internal factors, somehow, influences on the environment. A man not only in a certain established manner is related to the objective reality, he, in contrast to animal is notionally belonged to his own activity, in other words, to his own personal relation, objectively converted to the outside world.

It should be noted that historical form of a man existence, approved the creation of modern civilization, induced a great number of problems, requiring instant solutions. The alteration of outmoded technological methods and outdated interaction mechanisms of a person with nature take place in the historical process development of a man activity. Adaptation interaction mechanisms mainly worked in the beginning of man history. A man subordinated to the forces of nature, adapted to transformations, taking place in it, thus, changing, his personal nature. Henceforth, according to development of productive forces the utilitarian relation of a man became the predominant as in nature in general, so to the other person, in particular. Modernity forms a question about transition to the new interaction model, which is called co-evolution. The situation where mankind got, reflects and determines the general crisis of person consumer view doctrine to natural and social resources. Common sense forces a man to rethink and realize a sharp necessity of relations harmonisation in the system "man-nature". That is why rethinking of modernity global problems, reasons, interconnection and the ways of their resolving deserve special attention [2, p. 31].

Relations aggravation in the system "society-nature" recently led human society to the edge of ecological disaster. Lately in the present-day social study the modern level of development is broadly characterized by this state, which is denoted by the concept "civilizational crisis" [3]. The special segment, which occupies ecological problems spectrum,

appears to be the key component of civilizational crisis. In social science literature as in domestic, so foreign, the given spectrum is analyzed from various points of view, and also there is a great number of approaches, from the position of which study of ecological problem is realized. Under the presence of various estimations, ecological crisis in itself can be interpreted as an objective violation in interaction system "man-nature". The given violation is expressed in serious anthropogenic pressure to biosphere, including planet population increase, and depletion of natural resources, and also equilibration violation in natural environment.

Scientific and technical activity of a man has unlimited possibilities in nature organization case. But it can successfully realize them, without doing damage to nature, only when possible boundaries are fulfilled in nature. It is important that scientific-and-technological advance will be combined with thrifty attitude to natural resources, will not lead to air and water pollution, earth attenuation. And there society, which is appealed to rationally, scientifically organize metabolic process with nature, and taking the role of ultimate arbitrator, maximally optimize mutual relations of a man with nature, providing their balance, should come to the rescue. In reality, there is a great number of testimonies, how a man, improving nature, corrected natural flow of processes. As a practice show, if a man desires, using scientific and technique achievements, he can beneficially influence to nature, actively deal with desert invasions, drain feverish swamps, create wind-belts, irrigate and vegetate arid lands. Interaction method of a man and nature depends not only on used activity tools, but on aims, which a man makes before him in his relations with natural environment. These aims should proceed from the concept of nature management, considering harmonisation necessity of a man and nature interaction, humane and careful relation to it from the side of those, who cannot live without it. Harmony achievement in mutual relations of a man with nature requires certain efforts. Harmony is a certain entity and something easily achieved. Presence of fundamental contradictions between a man and nature does not allow achieving of absolute harmony between them. However, if a man desires to live happy and worthily he should strive to establishment of more or less harmonious conformity between social and ecological aims and demands. Without including harmonization mechanisms, natural environment will be irreversibly polluted and destroyed, it will lose its ability to maintain available conditions of existence for civilizational development of society. That is why a man should come to rescue nature with his technique, correct his mistakes, which induced and induce decline of environment quality. If anthropogenic influence is connected with depressive impact of a man to nature, leads to exhaustion of its resources, deforestation at big space, salinification and desertisation of soils, number and species reduction of animals and plants, then such influence to environment, leading to its destabilization and gradual degradation, undoubtedly, should be overcome. Anthropogenic influence to environment can also be positive, when a man strives to purposefully reproduce natural resources, reconstruct phreatic water reserves, concerns with arboriculture, redamation at the place of natural resources elaboration [1, p. 228]

The question of philosophical research scientific part of ecological crisis is implicit, especially in the aspect of productive approach to treatment of civilizational crisis founda-

tions. Denoting the given approach as original unit, one can stop at the consideration of ecological problems philosophical aspect, at questions, connected with study of key ecological consciousness aspects formation. In this case we deal with using of concept “environmentalism”, which is interpreted as an extensive and manifold philosophical, cultural and political direction, relying on English word “environment”, denoting surrounding media.

Environmentalism generally represents a general-theoretical and worldview orientation, at the bottom of which is interaction of social foundations with life environment, and manifests in various spheres of in philosophic studies. Environmentalism is also interpreted as movement for life environment quality. In social science literature the concept environmentalism is traditionally divided into two conventional components. One speaks about emphasizing of such elements as theoretical and worldview orientations and, various movements of ecological character, practical sphere of environmentalism is meant.

It is necessary to note the fact that the problem, connected with alterations, taking place in social, political and spiritual spheres of society has an important theoretical significance, in other words alterations, which occur under the influence of tendency of ecological problems emphasizing, taking the primary place in the given spheres. Philosophical study of phenomenon, denoted by the term “environmentalism”, and obtained significant spread in various spheres, in this context acquires topicality. Research of ecological problematic from the positions of philosophical anthropology and culture philosophy is conditioned by the fact that environmental processes lead to transformation in the consciousness sphere.

The modern stage of civilization is marked with formation of interdisciplinary dialogue formatting tendency between domestic and foreign social science tradition of environmentalism research. Ecological problematics, by all means, should have philosophical grounding, as under the conditions of formed ecological crisis it is closely connected with alteration of worldview groundings. Thus, for instance, N.N.Moiseev introduced the term “ecological imperative” into scientific circulation. [7] N.N. Moiseev significantly contributed to the formation process of biosphere stability scientific models. He comes to the point that necessity of ecological problematics philosophical grounding is mature. Also he denoted a question about motivations, inducing all mankind to live according to laws, elaborated by the modern science [4, p. 15]. Ecological problem has a great significance for tradition of philosophical anthropology and culture philosophy, first of all it considers the systems of worldview idea.

The opinion about the fact that from the point of view of philosophical anthropology and culture philosophy ecological problematics attracts interest as some particular case of more general system “artificial- natural” was formed in domestic tradition. The formation of new rationality through perspective of ecological values, relations alteration in the system “man-nature”, consciousness ecologization are purely the problems of philosophical character. Thus A.N. Pavlenko in his article “Ecological crisis as pseudoproblem” notes that “the subject of philosophical ecology is not the ecological situation itself, but those ontological reasons, which can be detected under its analysis, as transformation revelation of man being and being of the outside world points to morality transformation” [5, p. 71].

From positions of environmentalism the survival question is placed in the new aspect of results comprehension of ecological problems “understanding”. In other words, the world in general, is understood, as possessed with predetermined aim. Ecological environment is understood through the perspective of technogenic civilization as some victim, as an object of utilitarian consciousness orientations use. Criticism of utilitarian approach to the ecological environment is considered to be interesting. In the given case the comparison of utilitarian and environmental approaches, attracts attention especially in the attempt of determination and specification of various movements, connected with the problems of ecological environment.

From the point of view of environmentalism the connections in such systems as power and environmental groups, social reality and “I” conception, technique and culture are studied. Beyond environmentalism the integral understanding of the above mentioned systems would be rather difficult. The topical issue is concluded in the fact that ecological values were transformed in the values of the dominating worldview and the new culture. In the given case the question is about overestimation of technogenic civilization values, and about rejection from consumer attitude to the outside world.

Among political, social, economic, demographic and scientific, and also technical global problems of modernity, relation ecological problems of a man, society and nature stand apart, as they are considered to be intersocial. Prevention of scientific-and-technological advance negative consequences, leading to biological degeneration of a person, requires efforts of the whole world society. The global ecological crisis, generated by the course of the previous social development, achieved an extraordinary acuity to the beginning of XXI also by reason of extremely increased at the modern stage irregularity of socioeconomic, political, scientific and technical, demographic, ecological and cultural development of various states. United forces of all countries are required for the danger determination of ecological disaster and solution of the current ecological problems. The given problems globality is determined by the fact that they somehow concern the whole humanity and cannot be resolved independently from each other. The consistent ecological crisis resolution presupposes establishment of harmonious relations between society and nature, and also liquidation of social antagonisms. In Russia barbarous nature destruction is connected with imperfection of social, legislative and economic base. However, they do not commit the basic harm to nature. A man uses nature irrationally in virtue of excessive consumption norms. The next motto should become the most universal principle of relation to nature, man, to all live and inanimate: “One should not take, without returning”. The modern consumer society is selfish and inhumane according to its essence, and towards nature, and a man, as it deprives him of genuine, intellectual values. Thereby activation of international activity, pointed to elaboration of general approaches to environment protection, to creation and the promptest implementation of its quality tests into practice, to development of nature management juridical norms should be accompanied with revision of traditional ecological theoretical positions and representations. Under the society transition to co-evolution way of development, which is inevitable in the future, anthropocentric paradigm of relations between man and nature should be gradually changed with ecocentric system of beliefs [6, p. 149]

Thus, the necessity of revelation and grounding of knowledge sphere, connected with ecological problems and searching for the new worldview orientations from the positions of philosophical anthropology and culture philosophy appeared in modern realias. The emphasizing of the new anthropic values predominantly influences on culture, science and society in whole. The result of this influence is the impact of a man by means of culture and science to surrounding reality and consequently the significant transformation of the last one. Foreseeable future is fated to comprehension of ecological problematics, and especially, to the understanding process of human survival, in general. And this process in the future will predominantly influence on the status of society and science in general that in its turn will lead to designation of the new existence meaning and formatting of the new axiological paradigm.

References

1. Гусейнов О.М., Гусейнова Ж.О. Глобальный экологический кризис как философская проблема: теоретический дискурс // Вестник Дагестанского государственного университета. Серия 2: Общественные науки. 2015. № 5.
2. Kolosova O.Y., Goncharov V.N. Economic and ecological safety of the region: strategy choice // Научный альманах стран Причерноморья. 2015. № 3 (3).
3. Назаретян А.П. Цивилизационные кризисы в контексте Универсальной истории (Синергетика – психология – прогнозирование): Пособие для вузов. М., 2004. Электронный ресурс: Проблемы эволюции. // <http://www.evolbiol.ru/nazaretyan03.htm> (дата обращения 29.11.2016).
4. Несын И.Г. Экологизация сознания как философский аспект энвайронментализма. Автореферат диссертации на соискание ученой степени кандидата философских наук. Томск, 2003.
5. Павленко А.Н. Экологический кризис как псевдопроблема // Вопросы философии. 2002. № 7.
6. Хапай Н.А. Экологический кризис как следствие антропоцентрического миропонимания / Н.А. Хапай // Вестник Адыгейского государственного университета. Серия 1: Регионоведение: философия, история, социология, юриспруденция, политология, культурология. 2009. № 1.
7. Экологический Императив. Словари и энциклопедии на Академике. <http://dic.academic.ru/dic.nsf/emergency/3334/%D0%AD%D0%BA%D0%BE%D0%BB%D0%BE%D0%B3%D0%B8%D1%87%D0%B5%D1%81%D0%BA%D0%B8%D0%B9> (Дата обращения 29.11.2016).

November, 28, 2016.