

Svetlana Evgenyevna Turkulets – Doctor of Philosophy, professor of the chair of criminal and legal disciplines of the Far-Eastern state transport university (Khabarovsk). *E-mail of tursvet@mail.ru*

Aleksey Vladimirovich Turkulets – Doctor of Philosophy, professor of the chair of philosophy, theory and history of the state and law of the Khabarovsk state university of economy and right (Khabarovsk). *E-mail of tursvet@mail.ru*

Nina Semyonovna Anikeeva – Candidate of Sociology, docent of the philosophy, sociology and right chair of the Far-Eastern state transport university (Khabarovsk). *Ph.: (4212) 40 77 89*

Formation of ecological consciousness in the context of development of the national consciousness of Russians

On the basis of analysis of the features of the Russian mentality the need of formation of the uniting ideology, development of national consciousness of Russians for the spiritual, welfare revival and creation of the legal society is proved in this article. It is emphasized that without ideology environmental problems will never become clear and important for the bulk of the population of the country. Ecological consciousness can't be formed without the ideological base. As the integrating spiritual beginning it is offered to consider the national idea which represents reflection of the national consciousness. It is highlighted that ecological consciousness can't be presented out of connection with the moral and legal. Only in integration of these elements by the means of their inclusion in the uniform ideology the sprout of new Russian spirituality which will be deprived of a market color can arise.

Формирование экологического сознания в контексте развития национального самосознания россиян

В статье на основе анализа особенностей российского менталитета обосновывается необходимость формирования объединяющей идеологии развития национального самосознания россиян в целях духовного, социально-культурного возрождения и построения правового общества. Подчеркивается, что без идеологии экологические проблемы никогда не станут понятными и важными для основной массы населения страны. Экологическое сознание не может быть сформировано без идеологического фундамента. В качестве интегрирующего духовного начала предлагается рассмотреть национальную идею, которая представляет собой отражение национального самосознания. Особо подчеркивается, что экологическое сознание невозможно представить вне связи с нравственным и правовым. Только в интеграции этих элементов посредством включения их в единую

идеологию может зародиться росток новой российской духовности, которая будет лишена рыночного окраса.

Keywords: *national consciousness, ecological consciousness, ideology, national idea, legal nihilism.*

Ключевые слова: *национальное самосознание, экологическое сознание, идеология, национальная идея, правовой нигилизм.*

Quite recently, when there was a reunion of the Crimea with Russia, researchers of the public opinion with enthusiasm stated the rise of patriotism and ideological activity of the population of our country. The fact of territorial integration became the factor which has spiritually united the people. It is obvious that this situation shows the potential of ideological methods of impact on masses. How many we wouldn't try to proclaim relevance of the environmental problems which are today vital and fatal until they aren't interwoven into the outline of uniform ideology, we won't be able to approach their solution.

The French scientist A. Tokvil, studying democracy in America, the American customs and their socio-political value, have noticed important feature of mentality and tenor of life of the citizens of the USA: in the majority it is law-abiding persons. Public order in America is based on the right, the spirit of legality is characteristic for the citizens.

As if there was a law, citizens of the United States execute it without coercion and treat it not only as a result of works of the majority, but also as the own business. They look at it as on the transaction in which they participate. In America there is no numerous and uneasy group of people which would look at the law with fear and suspicion, as on the natural enemy. On the contrary, it is necessary to notice that all classes completely trust the laws under which the country lives, and feel to them something like fatherly love [1, p. 209, 190].

A. Tokvil has made an attempt of careful analysis of the reasons of formation of the American spirit of legality and has carried to the main of them – a starting point of history of the USA (resettlement of Europeans on the American earth), democracy, communal spirit and religiousness, spirit of enterprise, jury, character of the American laws and activity of the lawyers. According to A. Tokvil: ... spirit of legality is not equal to the knowledge by the citizens of standards of the legislation or idea of the right: it finds the embodiment in the rights, mentality, habits of the people determining their daily way of life [Cit. on 2, p. 28].

Addressing the specifics of the Russian mentality, it is obviously necessary to determine the socio-historical conditions of its formation and the reason of its paradoxicality.

First of all, it is necessary to fix the contradiction characteristic of the Russian mentality: on the one hand, psycho-mentality of the Russian type leans on the strongly implanted leaderism, cultishness, a worship for the power, honoring of its agents [3, p. 11], with another, is characterized by negligence to the law,

disrespect for the law-enforcement structures, legal nihilism, indifference for the state of environment.

It is thought that this circumstance is a consequence of operation of the dialectic law according to which the contradiction is preceded by the developed contrasts in the spiritual and ideological world of the Russian people. On the one hand, universal distribution of the ideology denying the value of identity, the personal freedom propagandizing a belief in infallibility of "the father of the people", etc. took place, on the other hand, the relation to the law and the power was affected by the voluntarism which was really taking place in decision-making as in the state scale, and on the places, by the heads of various levels, corruption of the government that has led to "criminalization of the all country" in the 90th years of the XX century.

As a result in Russia the nihilistic legal consciousness of citizens which has two forms of manifestation was formed: ordinary and departmental legal nihilism [4, p. 135]. The first form proves in the mass consciousness, the second – in a subsoil of the command administrative system, continuing in the modern Russia.

In ordinary legal nihilism legal lack of information, skeptical stereotypes and prejudices, disbelief in the right and the law are closely bound. The ordinary legal nihilism not only among the poorly educated citizens of Russia is shown. Often the representatives of educated intellectuals, people having the high common cultural level, besides the heads, employees of the government, law-enforcement and the other institutions in the past, don't want to deal with the power and the law, reasoning the relation with bureaucratic delays, a government union with the crime. One of the factors influencing strengthening of legal nihilism is the widespread traditional paternalistic moods in the Russian society, confidence that the state has to solve all problems. The same treats also the problems of ecological character. At the ordinary level the person can long and even sensible to argue on the critical condition of the Amur river basin, about impurity of atmospheric air – and at the same time to carry out grass burnings at the own dacha, not to consider necessary to save the water, etc.

According to the sociological survey conducted by the staff of Levada Center, the Russians are sure that the state has to sponsor them and care for their wellbeing. So, on a question: "What principle of relations between the state and its citizens you personally would support?" 5% of respondents have answered that "people have to go to some victims for the sake of the benefit of the state"; 82% – "the state have to care more for people"; 12% – "people have to show an initiative and to take care of themselves"; 1% were at a loss with the answer [5].

The departmental legal nihilism is a reflection of ordinary. The person who has absorbed in himself the nihilistic installations in the course of education, training, ordinary social practices not only doesn't get rid of them, being allocated with the power, and on the contrary, has an opportunity actively them to show and to develop. In hierarchy of values of the management system almost always everything is more important than the right: power, plan, privileges. The right is perceived as obligatory only through a prism of performance of the order, the order of subordinate in relation to the higher officials made this act. One of characteristic

features of the departmental legal nihilism is disrespect for the law as to the highest source of the right which is considered as the act mainly the general character existing not "directly" and after "explanations", "specification" in the departmental order. Subordinate links of the management system have got used to follow not the law, but the instructions going from above, often the law contradicting. The similar nihilism leads to universal distribution of corruption. Departmental dissociation since the USSR creates the obstacles not only to the solution of problems of ecological character – it doesn't allow even carry out monitoring of the environment properly. At the same time at all levels of the power there is a discussion about a first priority of the solution of environmental problems.

We are convinced that until in the country which is in the conditions of ideological vacuum there is no uniting spiritual idea awakening the national consciousness of all segments of the population to speak about civilization development and the solution of problems in Russia is unpromising. The same treats also the problems of ecological plan: their solution is directly connected with the formation of ecological consciousness of the population. The last is an integral part of national consciousness.

Practically nobody doubts a need of formation and distribution of the uniting national idea of Russia, however in what it has to consist very few people imagine rather accurately. Russians, undoubtedly, have a feeling of relationship of soul and Homeland, and here a fair idea of in what this relationship consists, at the majority isn't present. In the past the Russian idea was differently represented and even the most acute thinkers including those from them who has been forced to be outside Russia where this feeling of the Russian people even more becomes aggravated explained. Quite often the image of Russia in consciousness of the emigrants contacts the Russian reserved nature, the sincere relation of people to each other, special morality. However these markers of the Russian beginning are lost long ago. Generations are required to revive them.

Prominent Russian philosophers: N.A. Berdyaev, I.A. Ilyin, L.P. Karsavin, A.F. Losev, V.S. Solovyov – left us the researches on this problem. The representations stated by them are extremely interesting and instructive for us, especially today – in the days of the next Russian distemper when the idea uniting the people became vital. The country is presented with a choice: whether to cross out all past, having apprehended the idea and a way of the western social development or to find nevertheless, historically successive to the Russian past the way which is based on the collectivist values, traditional for Russia.

In the regular polls conducted by the leading sociological centers the subject of attitude of Russians to the traditions, the past of Russia, to its nature, the most significant events of its history, national heroes becomes an indicator of level of the national consciousness of Russians. So, the staff of Levada-Center, in 2008 [5], summing up the results of a poll of Russians about the attitude towards Russia and democracy, have established that the most of respondents (45% of a number of respondents, No. 1600) are sure that Russia needs the absolutely special democracy corresponding to the national traditions and specifics of Russia. And answers to a question: "You would like to live in the country which actively protects the culture

and traditions, or in the country open for the whole world and all modern trends?" were distributed as follows: "definitely the first" – 41% of respondents; "it is rather, the first" – 36%; "it is rather, the second" – 14%; «is certain the second" – 4%; 5% of respondents were at a loss with the answer.

In 2016 results of a survey conducted by the Levada-Center show those barriers which the Russians determine as interfering with the normal development of the country [6]. So, answering the question, "What, in your opinion, is the main obstacle in the way of development of Russia?", 49% of respondents called corruption, 27% – the power thinking only of itself, ignoring interests of the society, 26% have noted sabotage of officials and non-execution of the laws on places, 14% have answered that an obstacle is the contradiction between the center and the regions, territorial subjects of the federation. Discussing the question of dangers threatening today to Russia, 76% of respondents said about the specified climate changes. The awareness of Russians in the last question shows the fact that the efforts of media and professional community on creation of ecological concern of the population have a result. Therefore further ecological education of the population of Russia should be developed actively. And ecological education is one of the ways of formation of ecological consciousness.

Interesting results of the answer to a question are also presented to us: "What inspires to you the pride for Russia?". 44% of respondents called the Russian history, 38% – natural wealth of Russia, 34% – culture of Russia. Such answers encourage.

Various attempts to express the national idea of Russia take place today. However often their realization comes down or to "exaggeration" of the so-called Russian originality (such films as "Features of national fishing", "Features of national hunting" and so forth), or to the comprehensive "planting" of religious orthodox outlook. In practice deep study of the concept of national idea is required.

"The national idea is a steady representation of the individual about the last, real and future the country, mobilizing him for vital efforts, and also the state of public consciousness" [7, p. 11].

The national idea represents the reflection of national consciousness.

The Russian scientists have actively joined in the process of development of the national idea of Russia, noting that:

"... the country was successful, significant and attractive to the people and the other people and countries of the world when it understood in what sense of its "life" when it had an idea and the project when its life, as well as a life of certain people, was ideological and spiritualized. And vice versa – the times of decline, distemper, on the verge of disintegration and disintegration of the country (the USSR), hostility and the fear felt in the world to Russia are characteristic of those periods when the idea of Russia disappeared when the managerial staff doesn't knew how to live, where to go, what will be in the future, what values and meanings, respectively, the people" [7, p. 9].

The national idea has to give "essence of life" to the country, sense of accession to this country – for different people and different states and regions. For this reason at hundreds of the countries of the world the national idea exists. So,

the motto "Freedom, Equality, Brotherhood" acts as a formula of the national idea of France; Poland – "God, Honor, the Fatherland"; Switzerland – "One for all – all for one"; South Korea – "All for the people benefit!", Spain – "Above all – Spain, above Spain – God", Armenia – "We remember the past, are strong in the future", etc. Even in the Russian Empire there was the national motto: "Orthodoxy. Autocracy. Nationality. With us is the God. For the Trust, the Tsar and the Fatherland" [7, p. 32-33]. Modern Russia also needs the national idea.

In the conditions of crisis of spirituality, ideological exinanition, opposition of the civil society and the government the national idea can act as the integrating social factor which will allow direct a vector of development of the Russian society to its optimum condition, preservation of resources and richness of the Russian nature and culture.

The constitution of the Russian Federation, having forbidden in the article 13 the state ideology in Russia, thereby, in fact, has deprived the country of an opportunity to have and the national idea (see etymology of the words "idea" and "ideology"). The national idea has the character of the state goal-setting, valuable purpose. The refusal of the Constitution of Russia of ideology can be regarded as refusal of goal-setting in the development of the Russian society. And it means that about any revival of spirituality, morality, careful attitude to the nature, culture, history, etc. the speech can't go.

It is necessary to highlight that ecological consciousness can't be presented out of connection with the moral and legal. Only in integration of these elements by the means of their inclusion in the uniform ideology the sprout of new Russian spirituality which will be deprived of a market color can arise.

Real achievement of the goals of formation of the national idea of Russia requires the large-scale work in all spheres of activity, with the all age categories of citizens, its inclusion in the educational programs, scoring of its basic backbone provisions at the international level, legal fixing in the program documents of the Russian state. Special attention, certainly, should be paid to the youth, having strengthened a patriotic component in its education as it should realize the national idea of Russia.

Список литературы:

1. Токвиль А. *Демократия в Америке*. М., 1992. 264 с.
2. Глазырин В.А. *Социология права в Западной Европе: от А. Токвиля до М. Вебера*. Екатеринбург: Изд-во УрГЮА, 2003. 160 с.
3. Ильин В.В. *Сценарии будущего для России // Глобализм и цивилизационная идентичность России. Материалы научного семинара. Вып.2 (11)*. М.: Научный эксперт, 2008. С. 8–33.
4. Филимонов А.Г. *Правовой нигилизм российского общества // Онтология и аксиология права : Тезисы докладов и сообщений второй международной научной конференции*. Омск: Омская академия МВД России, 2005. С. 135–137.
5. *Общественное мнение*. 2008. М.: Левада-Центр, 2008. 264 с.

6. *Общественное мнение*. 2016. М.: Левада-Центр, 2016. 272 с.
7. *Национальная идея и жизнеспособность государства. Постановка задачи : материалы научного семинара. Вып. 2*. М.: Научный эксперт, 2009. 370 с.

References:

1. Tokvil' A. *Demokratiya v Amerike*. M., 1992. 264 s.
2. Glazyrin V.A. *Sociologiya prava v Zapadnoj Evrope: ot A. Tokvilya do M. Vebera*. Ekaterinburg: Izd-vo UrGYUA, 2003. 160 s.
3. Il'in V.V. *Scenarii budushchego dlya Rossii // Globalizm i civilizacionnaya identichnost' Rossii. Materialy nauchnogo seminara. Vyp.2 (11)*. M.: Nauchnyj ehkspert, 2008. S. 8–33.
4. Filimonov A.G. *Pravovoj nihilizm rossijskogo obshchestva // Ontologiya i aksiologiya prava : Tezisy dokladov i soobshchenij vtoroj mezhdunarodnoj nauchnoj konferencii*. Omsk: Omskaya akademiya MVD Rossii, 2005. S. 135–137.
5. *Obshchestvennoe mnenie*. 2008. М.: Levada-Centr, 2008. 264 s.
6. *Obshchestvennoe mnenie*. 2016. М.: Levada-Centr, 2016. 272 s.
7. *Nacional'naya ideya i zhiznesposobnost' gosudarstva. Posta-novka zadachi : materialy nauchnogo seminara. Vyp. 2*. М.: Nauchnyj ehks-pert, 2009. 370 s.