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Wood as a benefit and source of wealth: philosophical and economic sketch

The sketch of historical formation in public consciousness, first of all in its scientific segment, the ideas of economic, ecological, axiological value of the wood is presented in this article. As originally scientific research is presented by a philosophical discourse, the authors pay attention to the antique sources of legislative and naturalists' thought, addressing the Platon's "Laws". Development of the idea of economic value of natural resources in the middle ages and the Modern times is traced. References to the works of the great European and Russian scientists articulating axiological value of the wood in the history of mankind are given. The main milestones of development of the forest legislation in Russia and abroad, the main approaches to understanding of the wood as the benefits are considered.

Лес как благо и источник богатства: философско-экономический очерк

В статье представлен очерк исторического становления в общественном сознании, прежде всего в научном его сегменте, идеи экономической, экологической, аксиологической ценности леса. Поскольку первоначально научные исследования представлены философским дискурсом, авторы обращают внимание на античные истоки законодательной и природоведческой мысли, обращаясь к «Законам» Платона. Прослеживается развитие идеи экономической ценности природных ресурсов в Средние века и Новое время. Даны ссылки на труды великих европейских и российских ученых, артикулировавших аксиологическое значение леса в истории человечества. Рассмотрены основные вехи развития лесного законодательства в России и за рубежом, основные подходы к пониманию леса как блага.

Keywords: *wood, benefit, public richness, forest legislation, economic value of the wood, ecological value of the wood.*

Ключевые слова: лес, благо, общественное богатство, лесное законодательство, экономическая ценность леса, экологическая ценность леса.

Life of the planet can't be presented without the wood. Along with wetlands, the woods perform one of the main functions in the biosphere. Occupying about a third of the space of the earth (38 million km²), the woods influence the composition of atmospheric air, hydro-mode of the territories, the dynamics of climatic changes and many other natural phenomena. By the estimates of FAO of the UN, the area of the wood in Russia is 8,5 million km²– more than 20% of total area of the woods of the world [8].

The wood can be investigated in different aspects: economic, geographical, ecological, esthetic and others. In this small research which our article is, we would like to reflect formation of an ontological component of the multidimensional relation of the society to the wood as to an indispensable condition of existence of the person and society.

The person is connected with the wood historically and ecologically. The wood is one of natural conditions of activity of the people. The terrifying speed with which there are data of woods on the planet sets thinking: whether the person has the right on such scale intervention in the nature? The economic activity having the terrifying ecological consequences, compromising intelligence of Homo sapiens what it is based on? Whether there is a connection of economic, ecological, axiological installations of activity? If isn't present, then how to build it? [10]

To answer these questions, it is necessary to realize, first, clearly that they concern the mankind throughout the all history; secondly, to imagine their economic, ecological, political, axiological explications.

We meet the statement of a problem of environmental protection in the theoretic-legal and philosophical aspects already in the states of the Ancient world and antique policies. Platon's "Laws" are remarkable in this regard [5]. In this composition the concept of the lands suitable for agricultural use is in the history introduced for the first time. The value of the woods in "The Laws" is obviously not designated. The person who has destroyed forest vegetation is considered as the offender only in that case when this action has caused damage to other people. If other people and their interests of property haven't suffered, the actual wrecker wasn't considered as that. This fact says not only that the wood didn't hold a specific place in economic and other life of Athenians, but the socio-natural connections and the nature in general in the life of the person and the world demonstrates to domination of the anthropocentric point of view when approaching to a problem of understanding of a role and importance.

During the middle ages era the territorial form of conservation and legislative activity in this area are closely connected with distribution of the relations of property on different natural objects. Because during feudalism era hunting becomes one of the most important forms of economic activity again, everything that is connected with hunting grounds gets to the field of close attention of the owners: woods, waters, habitat of valuable animals. Introduction in different countries of the state monopoly for production of these animals,

distribution of the relations of property on the woods actually were as a recognition of value (unfortunately, in value terms) separate objects of the nature, so at the same time and understanding that the quantity of these objects is limited. The limitation of the objects of property in general is the ontological basis of property.

Due to the huge economic value in the middle ages the wood in general is allocated as a special natural object. In addition in the closed hunting grounds (reserves) in general it was forbidden to cut the wood.

In Europe in general since the 13th century in the royal woods acting of the organized economy begins. In this sense it is widely known signed by Louis XIV in 1669 the order about the wood which some provisions still are the cornerstone of the forest legislation of France. According to the experts in the field of forestry, this order is the highest achievement of a medieval legislative thought in the field of environmental management. It is based on the ecological knowledge and concerns not only the woods, but also has the general nature protection meaning. In particular, in the Louis XIV order activities for the use of woods, rivers, plants, animals, fish resources are regulated; the system of protection and restoration of natural resources is developed [10].

During the modern times the wood gradually draws more and more close attention of scientists, becomes an object of economic and philosophical reflections. To Descartes most of scientists agreed with the statement of churchmen that the wood is created by God for the third day of the universe, and at once in the finished perfective aspect. Descartes said that the wood is a result of self-development of the nature and has a long history of formation. His point of view was shared by Feuerbach and Helvetius. As Vernadskiy wrote later, life of the wood has arisen immeasurably earlier, than the human life. [2]

A number of philosophers have suggested that primitive people have appeared and lived in the wood, most likely on the trees where they found all necessary for existence. The wood served not only a roof, defender from the large wild animals, but also promoted transformation of forward extremities of ancestors of the person into hands. Otherwise, according to Helvetius, "... people still would wander in the wood timid herds". [3]

Kant wrote that the wood providence is designed to strengthen material bases of life. Under the assumptions of L. Cara, L. Feuerbach, F. Engels and F. Nietzsche the person and the wood had a uniform fate and a uniform rhythm of life. The wood, as well as the other natural wealth, served not only as the habitat, but at the same time means and an object of labor. In the course of the last corporal organization, specific public relations, human culture was formed. G. Hegel proved that the world isn't hostile to the person, and is on the contrary proportional, convenient to him and it is learned.

The economic thought of modern times especially doesn't allocate the wood as a research object, but that is conducted applicable in general to the environment within studying of the nature of wealth and the theory of benefit. Within this research, paying tribute to such authors as Platon, Aristotle, Boetsy, P. Buagilber, it would be desirable to pay special attention to G. Bokl's ideas which have found

further development in the works of F. Rattsel' and L. Mechnikov. We mean the following provisions "Civilization stories in England":

1. The wealth is a result of interaction of the nature and the society. Bokl has taken a step forward finding mechanisms of indirect influence of geographical environment on the social life of the society. According to Bokl, "the fertility of soils" determines a possibility of accumulation of wealth in the society (under wealth he actually means the volume of the made product). Accumulation of wealth – in many respects the most important consequence of natural influence as it determines possibilities of growth of the population, exchange, forms of ownership and distribution in the society, separating of labor, growth of knowledge that eventually leads to the development of civilization.

2. Extent of influence of the geographical environment isn't constant, and depends on the level of development of the society. In particular, Bokl notes that at less civilized people the increment of "wealth" goes mainly from the external natural powers ("fertility of the soil"), and at the more civilized – from the rational activity leading to accumulation of knowledge. The first increment has a limit, at the second such limit is absent that lifts the limits for the further accelerated development. Bokl draws a conclusion: if earlier the richest countries were those which nature was most plentiful, the countries in which the person is most active became the richest now.

3. Unevenness of development of the societies. Difference in wealth, the density of population and culture resulting from the fertility of soils and geographical features, Bokl quite logically explains some reasons of unevenness of the development of civilizations. [1]

In the theory of benefit discussions on wealth have big persuasiveness.

Emergence of the benefits is the cornerstone social factors (production development, activity of people), and the main source of the benefits is work. To exist, people should enter interaction with objects of the outside world, to seize them. If before the benefit people called the things useful to maintenance and development of their physical existence, then these concepts have extended also to spiritual life, to life in general.

However the things which aren't created by work of the person which usefulness, according to K. Marx, isn't mediated by work can be carriers of the benefits. Air, virgin lands, natural meadows, the wild-growing wood are that.... But the thing can also be and useful and to be a product of human work. According to him the benefits natural and social are separated. And natural become those not without participation of people, natural wealth should be got, transformed, adapted for the needs of people. It completely belongs to the wood participating in production. Moreover, even without being included in the production process, the wood has enduring worthiness as a biosphere component on which the quality of human life depends. This idea in the 18th century has received reflection in the works of great thinkers. The concern about fast reduction of forest spaces was stated by D. Diderot, Ch. Montesquieu, M. Lomonosov, N. Chernyshevskiy and others. Russo directly said that the wood degenerates in the hands of the person. It

breaks harmony of the wood and the nature in general, and impoverishment of the nature leads to moral impoverishment of the person.

The accruing judgment of the importance of forest grounds in human lives and societies is reflected also in the legislative and scientific thought of Russia.

From the Russian sovereigns Peter I being busy with the problems of economic development of the country has paid attention to importance of such natural resource as the wood. At Peter I the decrees forbidding cutting of the wood along the floatable rivers have been adopted. Concepts of reserved species of trees were put, penalties for their damage were established. Punishments for the illegal cutting of the wood were rigid: 30 rub for each cut-down tree for the first time; at the second violation – confiscation of a half of property of the violator; at the third – confiscation of all property and 20 years of work by galleys. [6, p. 130]

At the initiative of Peter I the gardens and parks of rest in the neighborhood of Moscow and St. Petersburg have been created.

For the first time at Pyotr Alekseevich target landings of wood in Russia begin: larches near St. Petersburg, oak groves in the Voronezh province and near Taganrog. At the Admiralty the special forest service which had an extensive network of employees has been founded: from the head – an obershtalmeyster, to supervisors on the places performing monthly inspection of the woods.

Decrees on protection of the wood were accepted by Peter II, Anna Ioannovna. The huge damage to forestry of Russia, notes A. Semenova-Tyan-Shanskaya, has been put with Catherine II. Having repealed Peter I's decree on prohibition of cutting of the landowner woods in 1782, she has allowed use them somehow. "In only eight years were almost totally cut down the reserved ship woods in the Volga region and other places ... Accident was so obvious that Paul I's government at once after Catherine death in 1796 has begun to introduce new restrictions and bans on operation of the woods and has approved special forest department. But it was already impossible to restore former woodiness. It was necessary to undertake measures for afforestation on huge squares. Forest plantations have begun not only on the state, but also on the landowners' lands, especially in the forest-steppe provinces. But among the landowners were few people, understanding the value of the wood. And it continued to be cut, sold and taken out abroad". [6, p. 132]

The first forest researcher of Russia is M.V. Lomonosov (1711 – 1765). He is a founder of domestic science about the wood. The wood interested Lomonosov as the scientist. The talented researcher has been engaged with a problem of saving of the woods by their rational use and, in particular, use of peat in Russia. His special concern was caused by wildfires. He drew on a need of development of the wood-processing industry in Russia ("transition from the cutting to sawing the trees"), has constructed sawmill in the manor, stood at the origins of forest education in our country.

It is necessary to remember I.T. Pososhkov (1652 – 1726) arising the problems of careful use of the wood in his composition of 1724 "About scarcity and wealth". In it the author advised: how to appoint trees to the cutting, to sort wood depending on defects, emphasizing the need of rational use of wood and its

protection from the fires. He has made recommendations about afforestation around naked villages, having underlain the main principle of domestic forestry – cultivation of the many-tier mixed steady plantings. I.T. Pososhkov possesses the idea of conducting forest-cultural notes. [8]

Stepan Petrovich Krasheninnikov (1713 – 1755) was one of the first Russian academicians, who for the first time has described vegetation and the woods of the Kamchatka peninsula in the book "The description of the earth Kamchatka". In 1802 in Russia the new forest Charter has been approved, in 1805 – forest inspection is organized, in 1832 – the estate – forest guards is founded new, free from taxes. The following edition of the forest Charter has been adopted in 1888. In it the Petrovsk idea of the reserved woods has been revived.

If during the era of early capitalism the relation of society to the nature was a little differed from those in the middle ages era, then with the development of capitalist economy by the beginning of the 19th century the main problems which the society had to face during the extending and intensified development of the nature were already clearly designated.

Industrial and agricultural needs dictated a need of scientific approach to the use of plant and animal life.

The ecological value of woods of the first, in comparison with the other natural objects and grounds, has been realized by the mankind. It is realized, so to speak, forcedly, on the basis of their special economic importance. First of all the legislation on protection and use of woods is adopted in the countries of Central and Northern Europe – where the woods more and before everything have suffered from the economic activity of the person: in the Czech Republic, Finland, Norway, the Netherlands, Sweden. In Finland since 1881 there was the Administration of the woods at the Ministry of Agriculture. In the 19th century the first specialized educational institutions of ecological profile appear: elementary country boarding school, forest institute of Evoys in Finland, national school of forestry in Nancy in France. In France, England, Russia – the countries having long traditions of forest management at the beginning of the 20th century the state programs of afforestation have been adopted. At the end of XIX – the beginning of the 20th centuries have been taken under the protection the woods of the countries of Asia, Africa, Oceania fixed by the law. At the very beginning of the 20th century one of the founders of conservation in the USA Zhiffor Pinket has stated the fruitful idea about giving of the management of all forest fund to the hands of the state.

After the woods, the attention of scientists and business executives was attracted by swamps as one of the most important component of nature. Reduction of a number of migrating animals, mainly migratory birds, traditionally being an object of seasonal trade was an incitement to awakening of similar attention. In this regard the need of studying of ecological connections of the migrating types during the whole year has arisen reduction: tracking of migrations, places of locating, etc. Gradually wetlands, as well as the woods, appear reserved, undertake under protection.

The further development is gained by a territorial form of conservation. In the first half of the 19th century in the USA the first so-called national parks

appear. The idea of creation of national parks has reflected real natural connection of history of the nature with the people history, the unity of ethnos and natural environment. The task of national parks which from the middle of the 19th century begin to be created in many countries was not only preservation, but also the restoration of certain species of plants and animals.

Gradually the whole system of protected natural territories develops: absolute reserves, reserves wildlife areas, national parks, sea national parks, security zones, wildlife reserves, forest parks.

So, we have shown that a long time people used the wood as a resource giving food, protection; as fuel; as a material for construction of dwelling. During the modern times the wood (trees) become a subject to the most impetuous operation because of their ability to form a basis for production of the most various things.

The person in the activity can satisfy the requirements only by the means of nature, including the woods. He lives in the nature, and the wood acts as a source of receiving the benefits here. Great A. Smith, analyzing the nature and the reasons of wealth of the people, claimed that if there was no trade with the neighboring states, the most part of received benefits would be thrown out as something, not having any cost. When they are available much in the country making them they is frequent, even at the modern level of trade development, don't represent any cost for the land owner. Referring to the examples as a proof of reasoning, the British economist has paid attention to the wood. [7] He has convincingly proved that the wood in economic life of the society steadily acts as the benefit having the price. The wood, along with the other natural wealth, gives to the people means of livelihood, acts as the universal raw materials, the subject and means of labor, the natural factor of development of production of goods.

The wood as the benefit can be considered versatile: as the benefit which is self-organized – in this sense it is presented by a set of biological (ecological) characteristics; as the benefit organized – here it acts as the object of work. The second aspect, undoubtedly, results us in the idea of enhancement of the benefit as to a consequence of organized activities for development and restoration of economic and ecological potential of the wood. "Forest exploitation-afforestation-reforestation" – this triad has to become the standard of activities for the use of forest benefits.

The versatile research of the wood turns us and to reflections about the nature as the benefit and universal value. When we speak about value of the wood for the biosphere, we point to its creational functions. Speaking on the wood in an axiological key, we seek to see harmony of the person and the nature, spiritual and material. "The nature will use the force on us with all the only when we bring in feeling its human beginning when our state of mind, our love, our joy or grief come to full compliance with the nature and it will already be impossible to separate freshness of morning from the light of loving eyes and measured murmur of the forest from the reflections about past life" [4].

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