

Viktoriya Viktorovna Valkovskaya – Doctor of Philosophy, professor of the chair of philosophy, history, the state and right, the Far-Eastern institute of management – branch of RANEPA (Khabarovsk) *E-mail: walkovskaya@gmail.com*

Dialectics of social ideals and ecological values

In this article one of the most important problems of development of a civilization is considered: dynamics of public ideals at the present stage of development noted by aggravation of environmental problems, deterioration in a condition of natural environment. The author conducts a research with a support on such basic developments of scientific cross-disciplinary knowledge as a dialectic solution of the problem of a ratio biological and social in the person, dialectics natural and artificial in the environment, dialectics class and universal in the public consciousness, influence of corporality of the person on transformation of moral consciousness, dynamic of public ideal, genesis and evolution of ecological consciousness as a consciousness of civilization. The research is conducted from the positions of rational materialistic philosophy. The role of ethical disciplines of "a new wave" is emphasized: ecological, environmental ethics, deep ecology, ethic of awe of life in the course of the world outlook reorientation of public consciousness necessary for transition with the anthropo-centrist to the eco-centrist positions. The called transition is positioned as a necessary condition of survival of a planetary civilization.

Keywords: sustainable development, public ideal, ecological crisis, humanity, ecological consciousness, consciousness of a civilization.

Диалектика социальных идеалов и экологических ценностей

В статье рассматривается одна из важнейших проблем развития цивилизации: динамика общественных идеалов на современном этапе развития, отмеченном обострением экологических проблем, ухудшением состояния природного окружения. Автор ведёт исследование с опорой на такие базовые разработки научного междисциплинарного знания, как диалектическое решение проблемы соотношения биологического и социального в человеке, диалектика естественного и искусственного в окружающей среде, диалектика классового и общечеловеческого в общественном сознании, влияние телесности человека на трансформацию морального сознания, динамика общественного идеала, генезис и эволюция экологического сознания как самосознания цивилизации. Исследование проведено с позиций рациональной материалистической философии. Подчеркивается роль этических дисциплин «новой волны»: экологической,

энвайронментальной этики, глубинной экологии, этики благоговения перед жизнью в процессе мировоззренческой переориентации общественного сознания, необходимой для переход с антропоцентристских на экоцентристские позиции. Названный переход позиционирован как необходимое условие выживания планетарной цивилизации.

Ключевые слова: устойчивое развитие, общественный идеал, экологический кризис, гуманизм, экологическое сознание, самосознание цивилизации.

The authors of articles published in the heading "Environmental policy" devoted to the year of ecology and especially protected territories, repeatedly addressed the concept "sustainable development". This term has the long scientific, political, economic life, its content was repeatedly transformed. But the concept of sustainable development (that in line with which the movement guarantees stability) since 1992 till present is the conventional model of forming of minimum conflict relations of the society and the nature. In this article I give my, author's, vision of the given concept from the positions of such important problem as formation of consciousness of the collective subject of environmental management – a terrestrial civilization.

"Supporters of the model of sustainable development consider that 40 – 50 years on smoothing social and economic differences between the countries will be required. But, generally, hopes that the global economy which isn't destroying, and supporting biosphere in the planet scales is possible is very small [1, p.651]. On the average calculations, for realization of the model of sustainable development expenses at the level of 30 – 35% of GNP of mankind are necessary. Taking into account that these expenses have to lay down, first of all, on the developed countries, in the near future their such volume isn't represented real [see 1].

The existing hopes: on a mankind autotrophy, on restriction of consumption in the developed countries, on a new "green revolution", restriction of growth of the population, replacement of traditional power sources by new, – remain the hopes.

What is the model of sustainable development? For us the answer is submitted clear: it is the new public ideal developed by the collective subject understanding itself – a civilization.

Any public ideal is utopian in the sense that isn't completely realized. "Golden Age", "City of God", "the kingdom of reason", "freedom-equality-brotherhood", "free development of everyone as a condition of free development of all", "general prosperity", "noo-sphere" and remained ideals, that is theoretical designs. However, everyone in due time, they played, and often and continue to play a progressive role, setting the direction to development of practical efforts and informative researches of people.

The public ideal, as a rule, assumes a support on certain class priorities, on moral and esthetic values. The feature of an ideal of harmonious joint development of the society and the nature – the main thesis of sustainable development – consists that it has no class character. Therefore we carry this ideal to developed by

the civilization consciousness. Any ideal under certain conditions can grow to a form of public consciousness and consciousness, including criteria for evaluation of the past, present and future in the structure.

Why the ecological ideals developed within the concepts of noo-sphere, activity of the territory, sustainable development are presented to us by a form of expression of consciousness of civilization? Lack of unity is not the only sign. The main basis on which we refer these ideals to the civilization consciousness is that all of them assume the infinite development of civilization, immortality of its subject body.

As the scientific data show, as the usual knowledge of life of any of people testifies, immortality shouldn't be at all and hardly neither human lives, nor mankind can be a predicate in spite of the fact that it managed to break such natural barrier as action of natural selection. And overcoming it, most likely, is imaginary. Natural selection for the sake of appearances of homo sapiens ceased to act on individual level, but the global ecological situation which showed that the person who created the civilization having this subject body and these, technological and spiritual ways of implementation of interaction natural and social didn't fit into the biosphere harmoniously. Natural selection of communities of living beings at the level of biosphere, actually, forces out a techno-genic civilization. And, on the contrary, civilization with its techno-genic pressure upon the biosphere threatens existence of life on the planet. The question of what will occurs earlier – death of civilization or death of the biosphere – can be carried by mankind to the category of children's sophisms about chicken and egg. For existence of biosphere this or that possible answer on the question posed, but that's criticality of current situation matters that the nature doesn't raise the questions at all – it delivers to the person the actual material.

If to analyze this material in the spirit of the developed ecological situation, then we will come to a conclusion that, first, ecological crisis isn't for biosphere the phenomenon abnormal (during the existence it transferred not one large-scale crisis); secondly, any science dealing with the facts won't set to itself a task of ensuring immortality of mankind. Moreover, any social ideal doesn't include the idea of immortality of the person in its organic integrity. The religion, theology give the concepts of immortality of soul. Natural sciences, medicine, gerontology investigate problems of extension of human life, improvement of the state of health, – but don't look for recipes of immortality. Even if in the conditions of terrestrial biosphere the techno-genic civilization is doomed – in it, from the point of view of objective laws of the nature, there is no tragedy. In itself in general moral and esthetic definitions are unusual for the nature.

A peculiar paradoxicality to the aspiration of techno-genic civilization to find immortality is given that the technical equivalent of this aspiration – search of opportunities of creation of the perpetual motion machine – is buried long ago in oblivion not only at the level of scientific, but also unspecialized consciousness. But the modern techno-genic civilization which material interaction with the nature already several centuries are the cornerstone of the mechanic tries to build the projects of ensuring the own immortality.

The idea of immortality (infinite development) in the consciousness of civilization has the certain material reasons in the sphere of artificial. Artificial it is possible to give the nature of illusory infinity (the movement on the closed curve). It is possible to replace some components of the native habitat artificial. Modern technologies, at the level of genetic engineering which is able to transform adaptive functions of the person or will be able to carry out it in the near future, directly following from the present.

But if to proceed from that person who reflects and acts now, in its present existential and corporal definiteness then in the depicted hypothetical future of this person it is hardly possible to imagine. Especially it is difficult to present if to remember that our morality, eventually, is connected with our corporality. And existing the system of moral values and criteria is a guarantee that the reality of model of sustainable development increases, human morality doesn't allow the science experiment with a human body as it can be carried out for a long time, proceeding from the cash level of knowledge in the field of genetics, genetic engineering, psychology, etc. The ideal of harmonious interaction of the society and the nature – the moral, esthetic, sensual, human ideal is attractive to the person.

The valuable distortion in relationship of the person with the nature (its result the modern global ecological situation is) arose when the person made attempt to bring morals out of opposition of the world of the nature to the world of people. The fact that now the science about morality came to the level of such disciplines as bioethics, ecological, environmental ethics, ethics of awe of life, is direct confirmation that removal of moral standards from opposition of natural and social was a wrong step.

The world outlook pathos of humanity as ideological current in the history of culture consists, according to us, in recognition of an infinite potentiality of reason human as the bases and conditions of free development of the personality. Humanity in this sense is rational, analytically verified and ideologically aimed at the prospects following from the present the development of the person and society – in it the main difference of humanity from the spontaneous sentimental rushes.

As the complete phenomenon in human culture, humanity doesn't assume dependence on the class ideology – in it, still unsolved, creative potential. In the center of new approach to a concept of humanity in connection with the ecological reference points of activity there is a problem of meaning of life and the death of the person, a problem of natural and corporal basis of spiritual development. To prove scientific means that degradation of natural and corporal basis of the person inevitably leads to degradation of the culture, - matter of culturologists, esthetes, art critics, psychologists, psychiatrists. At the level emotional and figurative this connection is obvious. Degradation of natural environment can't but be followed by degradation of the personality at least owing to the fact that primary material basis of development and in general existence of the personality is the human body. Deterioration in the state of health affects course of mental reactions and, finally, surely negatively is reflected in the social characteristics of personality.

Historical responsibility for the state of environment is a criterion of consciousness, "maturity" of civilization. Universal values and social ideals – healthy lifestyle, love, friendship, beauty, family, comfortableness, high quality of life – are impracticable out of natural life of the person. They are unrealizable and without those benefits which existence is traditionally attributed to the achievements of development of a civilization: development of transport, power, etc. But development of achievements of a civilization has to be directed to consolidation of the called values, development of the called ideals. Such direction of development of civilization doesn't mean the conflict with a natural environment, – doesn't mean degradation of the environment in that case if the material requirements of society are reasonable, limited.

Biosphere to which the person is tied by the corporal measures is the area exclusively planetary that is limited. In the limited sphere development can't be boundless. The mankind should stop and think. Once the animal could, having slowed down instinctive reaction, to stop and think. On the basis of this ability – to think before to work – the intelligence developed subsequently. In similar situation there is a terrestrial civilization now. If it manages to stop in accumulation of its material requirements, it, even in the modern ecological conditions, will be enough time to comprehend the ways of further development.

The modern ecological situation on the planet puts before scientists, first of all representatives of humanitarian knowledge, the most difficult problem of the allocation of some necessary and sufficient, the level of satisfaction of material needs of the person. This task doesn't contradict the idea of social progress at all. It is only about limiting the level of material requirements, without bringing it to a living wage. Spiritual growth of mankind can be both boundless, and infinite if the corporal and natural basis of this growth remains. To realize it – means to a civilization to become the self-conscious party of interaction of the society and the nature. If, for some reason, ecological consciousness isn't able to become a dominant of social development, then the last will just stop. Techno-genic civilization, pragmatic and politized, will die, having shown the insolvency in organization of interaction of the society and the nature.

Ecologization of consciousness, convergent development of ecological values and social ideals is the large-scale process, continuous and now far from the culmination.

There is the whole cycle of scientific disciplines developing the ecological perspective. The branched system of the nature protection legislation at the international and interstate levels is created, the specialized structures dealing with the problems of ecological safety are distinguished (in particular, in Russia since 1985 the nature protection prosecutor's office works). Creation of mood of ecological concern is promoted by the activity of numerous public organizations and funds directed to the environmental protection. However, the content of activity of scientific, public, human rights organizations doesn't provide yet the solution of those tasks which are set by a modern ecological situation for mankind. Actually on the dawn of the 21st century the suspense of environmental problems creates obstacles to the social and economic development of the society.

How in such conditions it is necessary to develop ecologization of consciousness?

We consider that along with the continuation of creation of ecological consciousness as a special form of public consciousness development of civilization in the self-conscious subject of the management of nature, the nature reformative, nature-restoring relations demands allocation and judgment of ecological component in all forms and fields of activity of the person. In this plan the processes of aksiologization and ecologization coincide, revealing the understanding tendency of civilization of the socio-natural essence.

The significant role in this understanding is played by existential conditions of life of the world and the person. Spatial structures, being concretized to the scales of local organization of the landscapes natural and artificial, set the certain borders of management of the nature, nature reformative, nature protection, nature-restoring activity of the person. Time, in particular the social time, is a necessary condition of realization not only the practical actions of the person, but also a possibility of judgment, awareness of their results by the subject. Existential factors of formation of ecological consciousness are shown first of all in a degree of adequacy of the valuable bases and installations of management of the nature, nature protection activity, all range of the socio-natural relations to the purposes of harmonious development of the society and the nature, in the timeliness of statement and the solution of tasks in the considered field.

The directions of development of ecological consciousness are:

Development of ecological knowledge.

Inclusion of the elements of ecological knowledge in the philosophical, historical, religious, legal, economic, moral, esthetic consciousness. One of the conditions of transformation of ecological consciousness into a dominant of the public consciousness aimed at providing the progressive development of the society is inclusion of a condition of natural environment in the criteria of social progress and the indicators of economic development.

Promotion of ecological knowledge as the activity organized at the state level, provided with the solid financial support.

Creation of the system of ecological education beginning with the work with the children of younger age relying on emotional and esthetic perception of the nature. Ecological education has to be connected with moral and esthetic.

Increase of the role of subjective factor in relation to the present stage of social development has to be up understoodly not only to the standard macro-social, but also on the more local, including the level of social individual. The condition of modern equipment, scientific knowledge, degree of the installed power per employee of the society are that notable character of consequence in the natural environment are capable to cause now not only the activity of mankind in general, but also the actions of specific people. Therefore formation of ecological consciousness is one of the pressing problems of development of civilization, dialectics natural and social. Here the broad prospects of research are offered the different fields of scientific knowledge: philosophy, psychology, sociology, right, pedagogics, medicine, ecology, biology, etc.

As the economic object or the object of property as the history showed, it is impossible to bring axiological characteristics of the relation of the person to the nature out of understanding of the nature, it is impossible to build adequate logic of the nature reformative activity. It is necessary for techno-genic civilization the civilization ecological has to succeed.

Ecological values and ideals are general for all people, irrespective of their racial, social, civil accessory. They are an essence that universal which can't be veiled by any class, national, state interests. Classes, the nations, the states exist in the real life of the society developing on the real planet. And whatever ideal designs created the human thought, it will never disprove the fact that existence of any social institutions is possible only in the presence of specific people who make "the living tissue" of these institutions, filling them with the affairs, feelings, thoughts. To remain people, that is to think, create, feel, the earth, water, air are necessary for them; beauty and variety of the Nature as only on this basis there can be the real beauty and universality of the Person.

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