ECOLOGY

of human existence:
a brief dictionary

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Ministry of Science and Higher Education
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The Department of Philosophy

ECOLOGY OF HUMAN EXISTENCE:

A BRIEF DICTIONARY

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In the dictionary, through a combination of terms, the theme of the ecology of human life is presented in the context of the combination "person – tech world", in which the ecology of subjectivity, a person's direct, living experience of his relationship with all elements of the world is a real problem. In the conditions of technicalization of all aspects of human life and his world, it is this living experience that becomes an object of environmental concern.

This is a dictionary of "input" terms, a conditional "alphabet", in which primary and necessary information is collected for the formation and development of conceptual ideas that reveal the content of the ecology of human life in its various aspects. This is an invitation to joint creativity for further research in order to comprehend the problem field of the ecology of human existence.

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Content

Preface

The circle of problems associated with the relationship of a person with his environment (nature) has brought to life a special scientific discipline that studies it, ecology. The term «ecology» was coined by the German zoologist Ernst Haeckel in 1866. The word comes from the Greek oikos, meaning «household», «home», or «place to live». In the broadest sense, ecology is understood as the science of relation of the animal both to its organic as well as its inorganic environment. It studies the nature and specific patterns of such interactions. This field of research has received its status in the system of sciences and an exact natural scientific justification.

However, at present, ecology has become one of the most important interdisciplinary fields of knowledge, designed to solve the most acute problems of human relations with the environment. Under the environment we mean not only nature (as the natural conditions of human existence), but also the human world – culture, the social world, the tech world (as artificially created human conditions of existence).

A person of the 21st century lives in the «technological era». Technique and technology are changing the world of a person who is becoming technized. Fundamental changes in the modern world are connected precisely with the capabilities of modern technologies, on the basis of which almost any relationship of a person with all the components of the world is built. Even private spheres of interpersonal communication of people are technologically mediated; their change calls into question the idea of the boundaries of the possible and the permissible, the existing and the proper.

The modern technized world (this is a general characteristic of the world in which equipment and technologies penetrate into all spheres of human existence, all spheres of his activity) encourages to rethink the entire content of human-world relations. The tech world created by human being (the world of technology) is gradually beginning to acquire the traits of subjectivity (in the long run it claims to control the world created by human being) and independence (with its own logic of development). Of course, this is only one of the possible prospects, however, a completely emerging trend.

Technique and technology change not only the world of a person who is becoming technized, but now they are already able to change a lot in the person himself. We are talking about the trend of «technization of human being», which is indicated by various discourses (transhumanism, techno-humanism, immortology) blurring the boundaries between human and technology. The discourses of «posthumanism» call for the transformation of human nature by technical and technological means (nanotechnology, transplant technology, genetic engineering) in order to overcome the biological and intellectual limitations of human, his illnesses, pathologies, aging and death. In the current situation, the issue of the preservation of the human in human is being actualized, which can be resolved through the development and expansion of the vector of «human ecologization».

In this regard, a number of independent but also interconnected, problematic issues arise. Does the situation of the technized world call into question the ways of human existence that were shaped in social and cultural evolution? What are the possibilities and prospects for the existence of human as a kind of being in a technized world? What are the foundations of the interaction between human and the tech world? The new situation again requires answering the questions: what is a person and how does a person exist in relation to the world?

The questions posed are philosophical. To answer them, it is important to determine the fundamental initial settings. Bringing these issues from a concrete scientific level to the level of philosophical reflection requires not only critical reflection, analysis of the current situation, but also «projectivity», suggesting op-

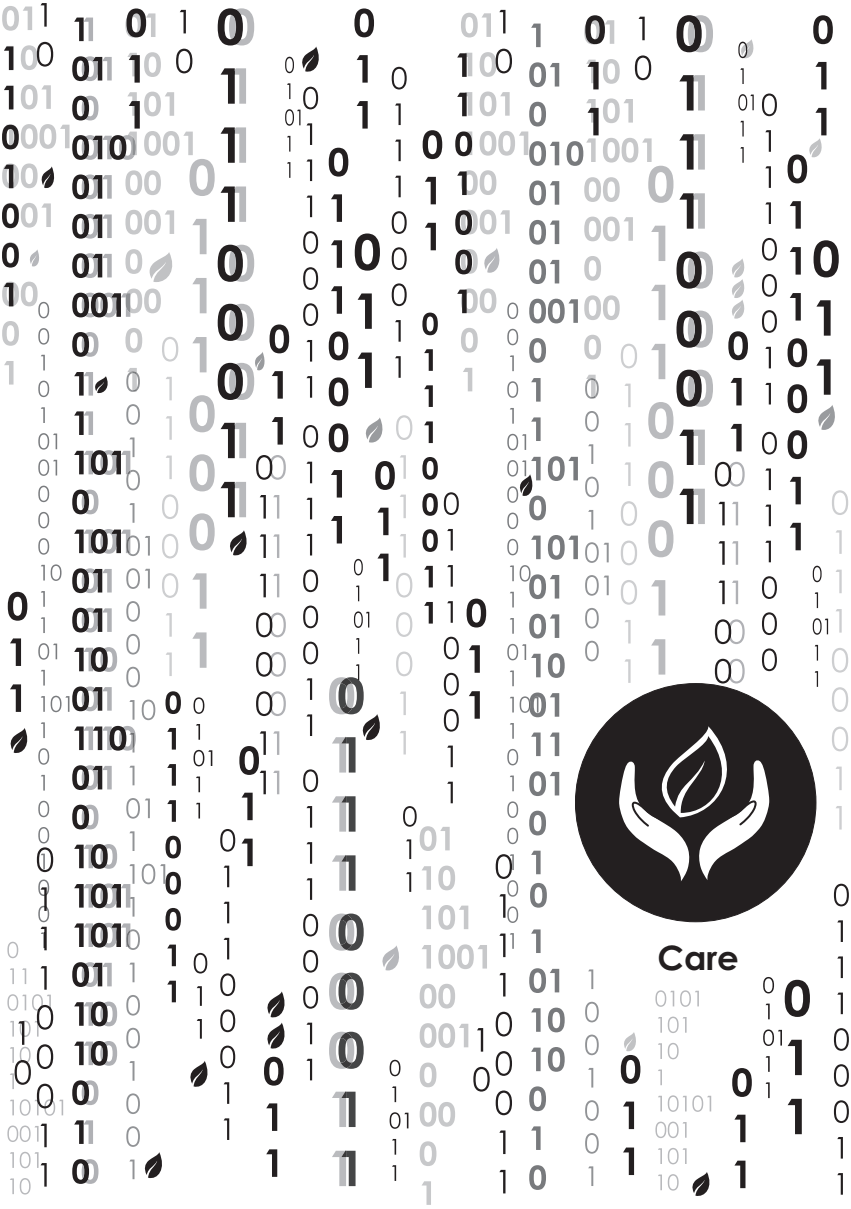
tions for the optimal way to solve the actual problems of human being-in-the-world.

The book is devoted to the environmental vector of philosophical understanding of the identified issues and tasks. The dictionary «Ecology of human existence» is introductory; therefore the authors' initial positions related to understanding the essence of the ecological approach differ. The dictionary contains primary and necessary information for the formation and development of conceptual ideas that reveal the content of the ecology of human life in its various aspects.

The translators of the dictionary: Ekaterina G. Milyaeva, Regina V. Penner, Kirill E. Rezvushkin. The team of authors is represented by the leading universities of Russia: South Ural State University, Chelyabinsk State University, South Ural State Humanitarian and Pedagogical University, Air Force Academy named after Professor Nikolay Zhukovsky and Yuri Gagarin, International Institute of Design and Service, Astrakhan State University, Russian State Institute of Performing Arts, South Ural Technological University.

Dmitry V. Solomko

FOR NOTE


Care

CARE is 1) fundamental attitude of an active, interested and cautious person to the world and himself; 2) one of the aspects of love, which consists in responsiveness/empathy and manifests itself in satisfaction of spiritual and material needs of the object of care. The objects of care are the environment, animals, people, and the world as a whole.

In Eastern philosophy, care is seen in the context of a discourse of virtue. In Confucianism, the measure of all virtues is "Ren" – humanity, which is manifested in love for one's neighbor. Love for one's neighbor is closely connected with responsibility, which is perceived as a voluntary act expressed in the willingness to be responsible for the condition and life of others. Care entails taking seriously the consequences of one's words and actions, and is an important part of ethical self-discipline. In ancient Indian philosophy, care is thought of as compassion, absence of hatred and harm. In ancient tradition, care is described in two aspects: care for yourself and for others. Socrates reveals care for himself as a process of self-knowledge, revealing in the soul divine wisdom, the ability to distinguish between truth and lie. This ability is necessary to form notions of how to be virtuous and act fairly. Taking care of oneself is a practice necessary for taking care of others, in particular, for public administration (Foucault: 2008, 110). Cicero considers care to be a necessary condition for strengthening the unity of the human race, achieved by justice and willingness to do good (Cicero: 1974, 32). The care finds expression in the moral attitude to another person, a particular case of which is friendly love and affection (Greek). In Christianity, care is a merciful love for one's neighbor, self-sacrifice, sympathy, willingness to help people selflessly and to share burdens. Love for one's neighbor is mediated by the absolute ideal – love for God free from the lower, selfish manifestations (Artem'eva: 2000, 209). In New European moral philosophy, care is revealed through the notion of benevolence. In ethical sentimentalism, benevolence is based on natural human feelings and emotions. Kant contrasts the sentimentalist interpretation of benevolence with the ethic of duty, according to which a moral act is conditioned not by feeling but by duty. Duty consists in the duty to help people and promote their happiness, to be grateful and sympathetic (Kant: 2019, 185). Unlike

Kant Schopenhauer described the very essence of care in the unity of justice and human love. Justice is realized in the demand for "no harm", and human love in the demand for help (Shopenhauer: 2001).

Heidegger's existentialism describes care in ontological terms, because through it a human being realizes his existence in the surrounding world and cohabitation with other people. Existence of the human being is a concern manifested in the aspiration to exceed the limits of his existence to the possibilities of being. This concern is realized in the desire to achieve true existence, in the decision to be oneself (Borisov: 1997, 71).

Care, according to Heidegger, is a form of attitude to the essence, which is regarded as co-existence. It can be carried out in positive ("to be for each other"), defective ("to be against each other"), indifferent ways ("to be without each other", "to pass by each other", "not to deal with each other"). Defective and indifferent ways of caring prevail in everyday life. Positive ways take two different forms. The first form of caring is "substituting submissive". It aims at solving the problems of the other, because of which he is deprived of his freedom. The second form of caring is "intercessively liberating", which opens up the possibility of existential freedom for one's own care (Bim-Bad: 2008, 90).

Foucault reveals care in the aspect of "self-care", which consists in the perfection of one's own soul, which implies the fulfillment of duties towards others. Taking care of others is a necessary part of the principle of "taking care of oneself". Care for oneself is carried out as a practice of self-discovery and as an active transformation of oneself achieved through control over thoughts and desires. Transformation of the self requires mastering the techniques of meditation, studying the consciousness, memorizing the past, creating and observing a "body of laws" that determine the way of the subject's existence and his attitude to the world around him (Foucault: 2008, 109).

A caring attitude to the world around is embodied in the Schweitzer's principle of reverence for life. This principle is aimed at preservation of life and is the basis of equal dialogue between man and nature. Reverence for life connects self-improvement with self-denial and affirms the concern for constant responsibility. Man realizes his involvement in the world, his unity with

all living on the planet through the understanding of holiness, the value of any life (Schweitzer: 1992, 28-30).

Today, the Schweitzer's principle becomes even more relevant due to the increasing scale of influence of the technized world on human existence. Technoworld, understood as the world of objects and means created by man to achieve various goals of his activities, now claims its independence from the will of man. Therefore, the care of the modern man is manifested as a detailed study of the impact of the techno-technological world not only on the surrounding nature but also on the man himself, on his being in the world. For example, an individual's concern to preserve his or her humanity (spirituality), which is realized not only in the rejection of utilitarian attitude to nature, but also in the obstacle of standardization of human existence. Standardization of human existence arises because of submission of human spirit to the technical world. In the techno world, human functions are reduced to a simple and predictable ability to learn and perform useful actions. The human being turns into functioning detail of machine world, loses his individuality, is in a state of deep dissatisfaction. In this case, care is directed to liberation from technical slavery through the search for spiritual values that bring meaning to his existence. Meaning-forming values or "existential values" (A. Maslow) are those values to which a person is ready to devote his life and which he considers as his vocation (love, friendship, family, creativity, etc.). They make it possible to find oneself and establish harmonious relations with the world. An important moment in the realization of the care for the preservation of one's humanity is the awareness of the true role of the technical world, which is to ensure a comfortable existence. The technical world cannot become an end in itself, but it creates the necessary conditions for saving time and effort, which should be directed to the realization of spiritual values that reveal the existences of man.

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FOR NOTE


Communication
with nature

COMMUNICATION WITH NATURE is the subject-objective attitude of human to nature that develops in the process of human endowment with properties of the subject. In non-Marxist philosophy it is common to denote this relation as I-You relation (M. Buber, N. A. Berdyaev, S. L. Frank, etc.).

There is no doubt that the most important and necessary participant of communication in any of its modality, any quasi-communication is a person. However, this does not mean that the process of communication can only be reduced to interpersonal interaction. The second side in the interaction can be represented by a subjectivized object, i.e. being in its various interpretations (space, nature and its various representatives: plants, animals, etc.).

A human being is characterized by two interrelated and at the same time oppositely directed processes, one of which – objectification – is brilliantly revealed by N. A. Berdyaev (Berdyaev: 1994) and represents a transformation into objects of everything that by its nature is not (other people and itself). On the other hand, a person is compelled to carry out the process of subjectivization, i.e. transformation of some of the things that in normal conditions of his or her life act as objects into subjects. In this way, he expands the world of his communication and compensates for the results of the first tendency. The transformation of the I and You into the I and the He, or even more radical – You into the It, the growth of the soulless It kingdom in modern society frightened M. Buber.

Indeed, a person destroys with ease, even with frivolity, the natural, traditional conditions for full communication and then shows an extraordinary imagination and considerable effort to create a situation of intense emotional and saturated communication where there are minimal conditions for it.

Taking into account the polymodality of the subject of communication, as well as the continuum of intermediate forms between the subject and the object, we inevitably come to the recognition of the necessity to consider such modalities of the subject of communication, which exist virtually and act as if a *partial subject* within the general boundaries of subject-object relations. This is, for example, the interaction between human and nature, where the relationship to nature as an object is intertwined with the

relationship to nature as to the subject. In archaic societies, the subjective relationship to nature, communication with it, hardly stems from the need for compensatory communication; it is directly intertwined with the natural-historical process of man's productive activity, permeates his entire mentality, signifying the inseparable unity of society and nature, making the external environment more understandable, liveable, harmonious; more malleable for human influence.

Such an attitude towards nature, for example, found object embodiment in primitive totemism and mythology. It was also preserved in the conditions of early class society. Thus, "in the era of antiquity, – notes L. Uajt, – every tree, every stream, every water stream, every hill had its genius loci, its spirit-protector. These spirits were accessible to man, though very different from him: centaurs, fauns, sirens, nayades – all of them represented a dual appearance. Before cutting down a tree, digging a mine, blocking a river, it was important to place in one's favor the spirit who owned a certain situation, and to take care that in the future he would not lose his mercy" (Uajt: 1990, 197).

Analyzing the genesis of human communication with nature, it is appropriate to perform this procedure in unity of phylogenetic and ontogenetic approaches (Deryabo 1999). Researchers emphasize that among the most important forms of self-perception of personality plays an important role in such a multi-parameter dimension of loneliness as the cosmic (Sadler, Johnson: 1989, 33-36). It includes the degree of closeness of man to nature. With any part of nature. The indicated state needs to be compensated.

It should be borne in mind that communication is by nature antinomic in various ways. It, for example, acts as a subsystem of all kinds of substantive activity, but remaining communication in its essence, itself acts as an independent type of activity. In the first case, we are talking about "intertwined communication", in the second case we are talking about "communication for the sake of communication", for the sake of the values that are contained in communication itself. Then we are dealing with compensatory communication, for it fills in, compensates for the incompleteness of "intertwined communication" (Latin compensare "fill in, compensate, balance out") if it took place.

The same can also happen in the case of communication with nature. Of course, communication with nature does not always act as compensatory. We find convincing examples of communication entwined in the subject economic activity in the works of Russian philosophers. For example, I. Ilyin wrote: "When a man is managing, he cannot help but *get used to a thing*, getting used to it and bringing it into his life. The owner gives his plot, his forest, his building, his library is not just time and not only work, he not only "watering later" his land and finalized to fatigue, to pain, to wounds on the body, he *creatively takes care* of his work, feel it in his imagination, invent, inspire, strain the will, rejoice and sadness, heart disease. At the same time, he not only determines and directs the fate of his things, but he also binds *his fate* with them, entrusting them with his present and his future (his, his wife, children, offspring, and clan). *All human passions* are involved in this economic process – both noble and bad – from religious and artistic motives to ambition, vanity and stinginess. *All human interests* are linked to the success and failure of a case, from the instinct of self-preservation to the highest, spiritual needs. This means that man is associated with things not only with "material" interest, but also with the *will for perfection, and with creativity and love*" (Ilyin: 1993, 279). Naturally, what is a passionate, multifaceted subject-subject relationship with nature, which is intertwined in the economic process, cannot generate loneliness and, consequently, the need for a specially organized compensatory communication with nature. Only by mastering a high culture of communication with all relevant and potential *You*, a person will be able to overcome cosmic loneliness, develop ecological consciousness and establish a true dialogue with nature and people around him about nature conservation.

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***Related articles**: ecology of culture, ecology of human existence, environmental imperative, ecology of culture, ecohumanism.*

FOR NOTE


ECO
Eco

ECO (Greek oikos "house", "economy", "temple") is 1). The abbreviation of the word "ecological" (in reference to the environment in the aspect of preserving its natural qualities and their role in human life and society). The first component of complex words with the "environmental" meaning, for example: ecosystem, eco-resources (Krysyn: 1998). 2). Prefix to the terms corresponding to the meaning of the natural habitat. 3). A concept characterizing a caring and trusting attitude of a person to the world (nature, culture, society) and to the self.

In scientific and philosophical literature, the term "eco" as an independent term is practically nonexistent and its meaning is not purposefully specified. The term "eco" often spliced with other words to form the so-called compound terms – eco-products, eco-design, eco-education, eco-ethics, eco-fascism, ecocide etc. Most often it is used in the meaning of "natural habitat", where the word "natural" is important: natural=inartificial, existing on its own grounds and/or external relating to something, or natural=corresponding to the nature of some object, that is, immanent, internal in relation to it.

The natural habitat of humans with the point of view of ecological approach is considered in the context of its relationship to culture. However, this relationship is not pragmatic/irresponsible, when a person as a subject puts his consumer interests above everything else, when nature becomes "just a giant gas station, a source of energy for modern technology and industry" (Heidegger: 1991, 107). This is thoughtful, caring and participatory attitude of person to nature, coexistence relationship without losing each other's distinctive properties.

From the point of view of the modern Russian and American philosopher Mikhail Epstein, the meaning of the term "eco" can be defined, on the one hand, as corresponding to the "natural environment of human habitation", understood as the initial conditions and foundations of a person's cultural activity, i.e. "a phenomenon taken as a whole in relation to culture" (Epstein: 2004). On the other hand, the term "eco" refers to the beginnings, conditions and foundations of something in general, to the fact that Mikhail Epstein calls "pure". By "pure" he understands nature in relation to culture or the area of "extra-sign, surrounding the text", or "being in its presence and different from existing"

(Epstein: 2004). And also "the totality of cultural procedures and filters that separate a person from nature, from the state of barbarism, and which ultimately allow nature to be protected from technical barbarism" (Epstein: 2004).

Thus, the term "eco" refers to a person's real natural environment as a condition of his cultural activity (except for the theoretical one that he exercises as a valid cultural being). We can also talk about "eco" as a *theoretical* basis (that is, about the initial theoretical foundations, fundamental theoretical principles) of thought activity, i.e. at the level of theoretical understanding of questions about the relationship of person and technology, nature, culture, society. In the context of the ecology of human life, the term "eco" refers to the level of "anthropological ontology", including the existential sphere, understood as the ultimate horizon of human.

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***Related articles**: home, care, environment, saving, conservation, eco-humanism, human ecology, ecology of the human existence.*

FOR NOTE


Ecohumanism

ECOHUMANISM is 1). The theory and practice of researching the forms, signs and phenomena of the "human", which gradually become history due to the technological environment development and human skills, abilities and skills developed in it. 2). Interdisciplinary scientific knowledge exploring the prerequisites, methods and results of "conservation" for posterity, "museumification" of the human. 3) Theoretical and practical disciplinary field, which acts as a form of preservation/reproduction of the "human" in modern technical reality (where conservation itself is understood not only as being associated with maintaining a state of "untouchability", but also as active reproduction of a natural anthropological in the current state).

The term was developed and first proposed for scientific use by the Soviet and American philosopher, philologist and culturologist Mikhail Epstein. Ecohumanism is one of the humanitarian approaches to the complex problem of the trinity "person – society – technology". This approach, according to Epstein, is not necessarily a theoretical approach, but the approach of practice, which is based on the fact that the more developed society becomes in the technical sense, the more distant is its approach to a person: as an endangered species that goes beyond "persistence". Ecohumanism in this sense is "a niche of a "natural" person" (Epstein: 2016, 129), which protects from excessive technological impact, showing how to live in a world that has not yet been absorbed by the technological environment (a world where manuscripts, "paper" literature, direct, not "screened" friendship have not yet disappeared etc.).

On the one hand, the concept of ecohumanism complements the term "environmental pessimism" (Epstein: 2017, 836). At the present stage the global problems that humanity is facing are already insoluble, the appeal of Marshall MacLuhan "Back to Gutenberg!" (McLuhan: 2005) is elusive. On the other hand, ecohumanism points to the possibility of preserving/reproducing those "human" foundations that are currently under threat. At the heart of ecohumanism lies the realization that technology can fulfill a humanistic function; indirectly, under the threat of possible kenosis, it indicates to a person the value of the human in it, as well as the need to overcome the juxtaposition of technology and culture, person and civilization, person and the world (an

ecologically oriented view of them does not imply a rejection of the internal logic of their own development).

In the historical perspective, a person as a subject of cultural anthropology will increasingly move into a zone of increased attention and care, the specific methods and mechanisms which can be provided by ecohumanism. "Museumification" purely human, ecohumanism attracts attention to them, not allowing those phenomena to disappear.

Ecohumanism can be perceived as a disciplinary field that arose in response to the changing worldview of a modern person and his desire to preserve what could be lost/replaced as a result of the influence of technology. Mikhail Epstein noted that humanity urgently needs "restraint, brevity and hypothesity, bold assumptions and cautious conclusions" (Emerson: 2015); ecohumanism of the beginning of the 21st century seeks to realize these needs of humanity.

The most important trend of our time can be considered as the parallel formation of ecohumanism and techno-humanism. As a creation of nature human is ecologized; as the creator of technology and new forms of mind, he is technologized. Hence as the subject of ecohumanism we can consider those skills that distinguished Homo Sapiens from the rest of the living world, and which were not absorbed by technology during its rapid development, for example, handwriting. In addition, the subject of ecohumanism may be a person's very direct, living experience of its relationship with all elements of the world.

Ecohumanism seems to be a human science, knowledge about a person in his relation not only to "techno" as a special independent product of civilization, but also to the fundamental phenomena of human existence: creativity, love, game, work, the meaning of life, suffering, fear, death. Here, the ecological approach can be applied, inter alia, in relation to the problem of a "living person" as a value, ensuring the preservation and reproduction of the living principle in a person in the new conditions of the technized world.

Ecohumanism can be defined not only as an approach (Epstein), but as a synthetic doctrine (the potential of specific sciences and philosophical reflection combined into a synthetic unity) about the need for a person to maintain his social cultural

relevance, creative realization in an anthropo- and -technical environment, including the possibility of preservation/reproduction of existential principles in a person as a living creature.

Thus, ecohumanism involves ensuring the possibility of the existence of "Homo Vita Sapiens" (Kutyrev: 2006) in a technologically advanced world. "Homo Vita Sapiens" is a "person from the biosphere" (Kutyrev: 2006), a part of a sociotechnical formed environment. In this sense, ecohumanism is the doctrine of the living person, their autonomous development, due to which a search for options for their "comfortable" coexistence is carried out.

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***Related articles**: environment, eco, environmental imperative, human ecology, ecology of human existence.*


Ecological cultural
being of human

ECOLOGICAL CULTURAL BEING OF HUMAN is one of the ways of being that determines the features of a person's existence: its activity, thinking, etc. The difference between this being and other ways of being (for example, being of nature or being of things) lies in the relation of a person to the world (tech world). This attitude is not about establishing the *priority* of one side over the other, but rather in finding and establishing *parity*. And this is possible only if there is no power relation of one to another.

Ecological cultural being considers a person as 1) a product of the world of nature and the world of culture; 2) the transformer of the nature world and the creator of the culture world; 3) as one of the culture artifacts. This characterizes the cultural being of a person in a general sense. Ecological cultural being overcomes the boundaries of the relationship of the human and the world as opposites. A person's connection with the world is always a single "construct", therefore they can only evolve together in one direction. In the ecological case, there can be no principle of power relations between one and the other, and something cannot be changed in the nature of each without damaging one another.

Ecological cultural being is a kind of "cartographic" object, its landscape is based on the concept of human being and is outlined by cultural and environmental dimensions. Human's being is a fundamental category of philosophical discourse about person, which fixes the basis of his existence (Gaidenko: 1997, 341). In the category of being, the multidimensionality and multilevelness of human nature itself, the plurality of human's relations with the outside world is "grasped". This is revealed through a set of other categories and concepts of human (for example, through the concept of human nature).

By realizing being-in-the-world and being-with-the-world, a person enters into relations with various objects of this world. This gives rise to the diversity and multivariance of human: in relations with nature human become a creator and a transformer, with history as a witness and creator, and with culture as a master and artisan. At the same time, it is culture that creates human and creates directly the human in human, i.e. culture accumulates within the boundaries of individual being and ensures

the transfer within the boundaries of being of social existentials (fear, love, compassion, etc.), as well as the entire content of cultural experience and the variety of cultural forms in which it is fixed.

Only at the turn of 19-20 centuries arose the problem of adding another dimension to the cultural being of human, ecological. This addition is not predetermined by the animal nature of human (the definition of human as a higher primate or mammal lies on the surface); rather, it is an indication of the problematic nature of being of modern human. In this context, human existence itself can be laid between two poles: ecological and non-ecological. Human existence is realized in the world of culture.

An illustration of the non-ecological pole of human existence is the model of a consumer society. Following the basic law of consumption, a person is focused on obtaining the desired artifacts of culture. Each new level of needs (as a rule, material and objective) differs from the previous one qualitatively and quantitatively. In this case, from the maker and creator of culture, a person turns into a slave to the material world; the polyvariance of its existence is reduced to the implementation of consumer needs. Being a hamster in the wheel of its own desires, a person realizes his being in a one-dimensional plane: a house as a space for filling with artifacts; work as a way of accumulating funds for acquiring these artifacts. In a hypertrophied version, this illustration was expressed in the famous novel by Chuck Palahniuk "Fight Club". This mode of existence can be described as non-ecological, i.e. that version of existence, when a person realizes himself one-dimensionally (H. Marcuse), bears one or another of his guise, losing himself as a whole (Markuse: 1994).

Based on the concept of human as the integral being, it can be assumed that the ecological form of the cultural dimension in his life will be the option according to which a person will be able to assemble his fragments and roles (biological, social, existential) into a single harmonious construct. It is possible to implement what is sought along the path of achieving an authentic (true) being (the removal of all social and cultural personalities).

In the context of ecological cultural being a humanistic interpretation of a person takes place. Humanism is generated from an appeal to a holistic person, options and forms of constructing

integrity in the modern world. The appeal to the problems of ecological cultural life is justified by the fact that environmental is the *restoration* of human integrity in the discourse of modern culture, the *recreation* of the multidimensionality and multilevelness of human nature in the realities of the 21st century.

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Related articles *: eco, environmental reality, ecological worldview, ecology, ecology of culture, ecology of human existence.*


natural
techno
Ecological
worldview

ECOLOGICAL WORLDVIEW is a worldview based on the cultivation of those forms of human behavior that ensure the preservation of natural balance in the system "human-society-environment".

Today, the world is facing major climate change due to increased carbon emissions. And each of us contributes to this process every day. The degree of life significance of an individual should not be exaggerated. For the warming is connected not so much with what we breathe, but with shifts in the development of our needs. Needs are growing – production is growing. In the production of things, natural sources of energy are used. According to the second law of thermodynamics, energy transformations in nonequilibrium systems are accompanied by an increase in entropy and bring such a system closer to a state in which entropy is maximum. Thus, the phenomenon of warming becomes a problem of our lifestyle. The only long-term solution to this problem is to change the patterns of consumption and production and the transition to more rational patterns of behavior in terms of preserving the environment. There was a need to rethink the current options for worldview. This new worldview is often called ecological.

The idea of preserving the environment today is labeled as a "big idea", comparable in its controversy and influence to democracy. It is represented by such close-meaning expressions as "green movement", "environmentalism" and "sustainable development". Most of this influence arises from the all-encompassing, uncertainty and hopes hidden in this idea and promising to help solve the most frightening economic, environmental, political and social challenges of the day.

Inclusiveness and uncertainty represent the strength and weakness of this idea, because they allow people with different interests and real problems to participate in the discussion. Environmentalists are turning to this idea to include their impact on nature in evaluating our efforts. Others choose "sustainable development" for its potential in combating poverty and inequality in resource allocation. Business leaders and economists emphasize its focus on economic growth. These differences generate mutual harsh criticism and lead to the conclusion about the practical and theoretical futility of this idea. How, for example,

to determine, operationalize and measure the phenomenon of environmental conservation, what is overconsumption, how to reduce economic development and environmental protection to one denominator? These questions mean that the ideological background is hidden behind the idea of "ecological".

The image of nature and what is the right attitude towards it has long been, since the archaic times of hunters, gatherers and cattle breeders, an integral part of worldview attitudes. After all, human lives in nature and with nature. Nature can live without human. Hence the call for the preservation of the natural environment is another stupidity. However, a person's attitude to nature is mediated by practical activities and relationships with other people. Therefore, it depends on the available "forms of communication" and the level of development of productive forces. Taking this circumstance into account will make it possible to understand why and how the historically inevitable aggravation of relations between a person and their environment has lost its local and temporary character and has rolled towards the crisis of civilization.

From this point of view, the distinction noted by Karl Marx between the two historical forms of relations between people is important: "relations of personal dependence, < ... > in which the productivity of people develops only to a small extent and isolated points," and relations of personal independence. This last one is based on *material* dependence and in it "for the first time a system of universal social metabolism, universal relations, all-round needs and universal potentialities is formed" (Marx, 109). It was this second social form, which corresponded to the consolidation of classical market that was the material basis of the "consumer" or "expansionist" attitude to nature.

The social & cultural premises of "expansionism" take shape at the dawn of bourgeois society. The first is the rehabilitation of the bodily principle in human, carried out by the humanists of the Renaissance. If Innocent III, one of the Vatican's most educated pontiffs, in his treatise "On the Insignificance of the Lot of Man" proves that bodily love is the source of evil, then Petrarch objects that God, sending the Son to Earth, did not choose the body of an angel, but a man, and the hope that after death the body will be reborn and surpass in dignity not only the human,

but also the angelic principle. The new "corporal canon" ideologically and socially psychologically sanctioned the transition to a mass consumer society.

Another such premise was the delimitation of human as a subject from the natural world as an object of knowledge and transformation. The Aristotelian picture of the world interpreted reality as a kind of organism, each part of which seeks to take its natural place. In such a perspective, interference with the natural order could only be to help things find this place. Modern science is abandoning Aristotelian physics and the efforts of Descartes, who suggested a hunch about the conditioned reflex, opens up the prospect of rampant creativity in relation not only to Earth, but also to outer space. These motifs are heard in the art of avant-garde and early socialist realism. The epistemological argument in favor of this view was the conviction of the Enlightenment in the full knowledge of being, the inevitability of historical progress and the intellectual power of the human race.

Today, all these premises have been called into question: confidence in the inexhaustibility of the material resources of the planet has disappeared, and there is no clarity either in the principles of interaction of market and political regulatory mechanisms of society, or in understanding the historical perspective of terrestrial civilization as a whole. At the same time, mankind has turned into a planetary force, radically changing the natural dependencies of Earth throughout the life of one generation. Against this background, the greening of culture and worldview is becoming an urgent need. The formation of an ecological worldview is sometimes thought of as a *translation of* natural phenomena "from that part of the world to which a person is indifferent, into a world emotionally colored" (Lisnichenko). Considering that in the worldview, in addition to understanding, there is a worldview, this is a true observation. The objection is only the assumption hidden in this statement that the worldview coincides with the encyclopedia. In the worldview there is no knowledge that would be indifferent to the subject of this knowledge.

According to its ontological status, "ecological" does not mean an independent form of the worldview, but rather its peculiarity; it is about the same as cosmocentrism in relation to

the ancient view of the world or religiosity for medieval culture. "Ecologization" is becoming a feature, an orientation, which runs through all the subsystems of the current worldview forms as a red thread. But in each such subsystem, it exists in accordance with the historical type. In the most obvious way, greening is manifested in the restructuring of the value system. In an ecologically organized worldview, the value of nature moves to central positions in the hierarchy of values. The value of truth or good is not rejected, but translated into a subordinate plan.

The ecological component of the archaic and religious pictures of the world is represented by a set of parables describing typical situations of life's choices. Such situations are portrayed by emotionally colored figurative language and orient the recipient to imitate the positively characterized characters. In a religiously organized worldview, custom and imitation of the actions of authority is supplemented by a rule. A standard example here is the Buddhist norm "do no harm to the living". At the level of a conceptually organized worldview, the main characteristics of the decision-making situation are presented in the form of categorical structures, scientific laws and principles. A prerequisite for the ecologization of modern mass consciousness is the introduction of the principles of ontology, the beginning of which was laid by Aristotle and Hartmann, and the theory of self-organization.

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Related articles: *environmental reality, environmental friendliness, environmental crisis, environment, ecology of culture.*

FOR NOTE


Ecology

ECOLOGY (from Greek oikos as "house, home, shelter, location" and logos as "word, doctrine") is 1). A science that studies various aspects of the interaction of living organisms between themselves (including humans) and with the surrounding, natural, social, technical environment. 2) The modern multidisciplinary field of knowledge about the joint development of human and the environment, based on the principle of optimality in relations between the sides (human – nature, human – tech world, human – culture, human – society), when the most favorable opportunities for development, realization of internal potential are created each side.

The term "ecology" in the meaning of "science that studies the relationship between living organisms, including humans, with their environment" was first proposed by the German zoologist Ernst Haeckel in 1866. The subject of ecology is an ecosystem, i.e. "a set of organisms and non-living components of their habitat that are in functional relationships", was first identified in 1935 in the works of the English botanist Arthur Tansley (Fleenko, 2013).

Ecology took shape as a branch of biology and was associated mainly with the natural sciences. However, today its scope has expanded significantly, and now ecology is developing in close connection with both the technical and the humanities. For example, such areas of humanitarian knowledge of the ecological "format" (not yet having a clear systematic organization) such as "social ecology", "basics of environmental literacy", "environmental law", "environmental ethics", etc. are being drawn up.

In the modern world, the relationship between human and technology is becoming especially acute. It should be borne in mind that an ecologically oriented view of them does not imply a rejection of the internal logic of their own development. Understanding this relationship from an environmental point of view involves not just "museumification" of something related to its maintenance in a state of integrity, but also preservation through active reproduction and development of the potential of human nature in the current situation. In this sense, for example, as a result of interaction with the social cultural environment,

the human biological body is transformed – it becomes a kind of social and cultural body, but at the same time preserving its biological and physical givenness.

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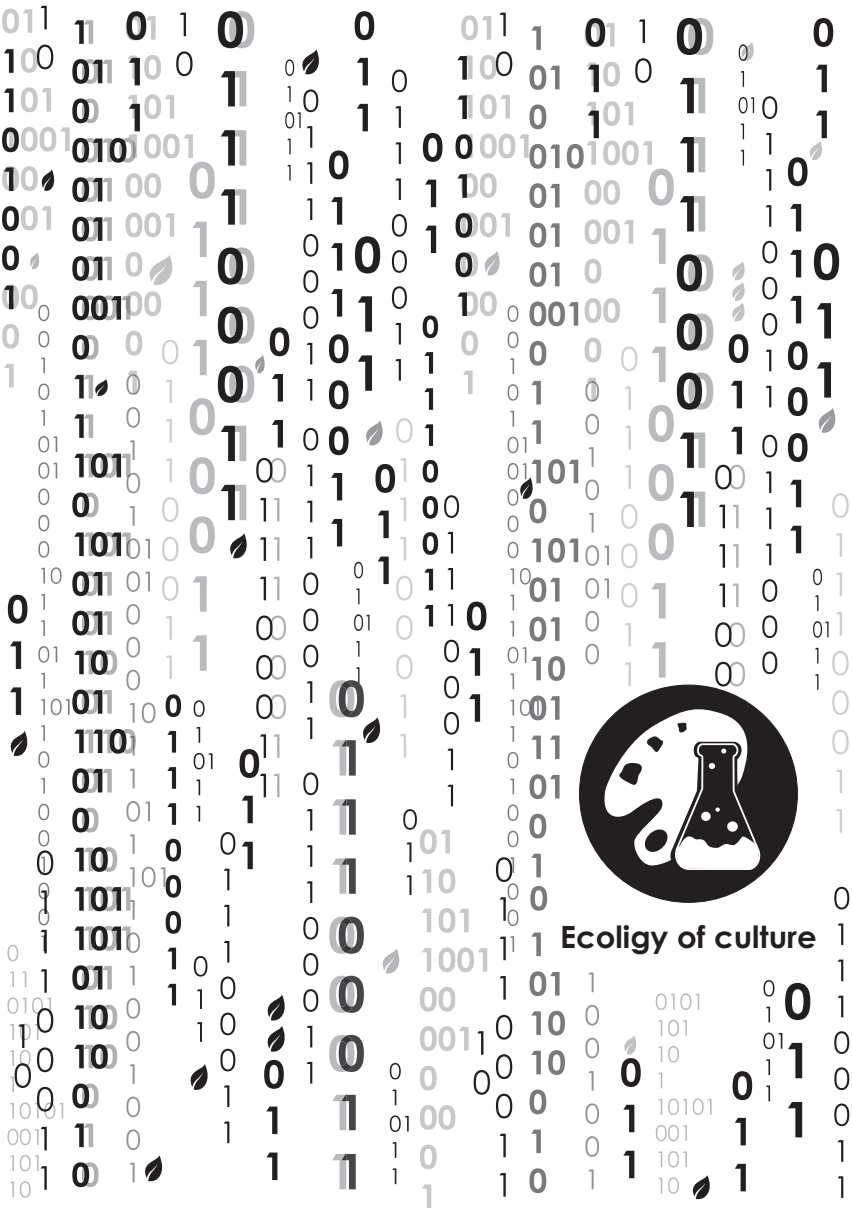
Related articles*: eco, home, human ecology, ecohumanism, ecology of human existence, environment, care.*

FOR NOTE


Ecoligy of culture

ECOLOGY OF CULTURE is a new direction in cultural studies, humanitarian ecology and environmental aesthetics, indicating the need to preserve the traditions and values of culture as human's home. If nature is considered to be the original home of human, culture is his second home, which is also how nature is subject to substantial transformation, faults and destruction.

In the second half of the XX century the problem of the existence of culture in its environmental aspect was formulated by Dmitry Likhachev. The Soviet philologist and culturologist introduced the ecological direction into understanding the field of culture not by chance. Based on the concept of noosphere by Vladimir Vernadsky as a sphere of influence of the mind in the future of mankind, Dmitry Likhachev proposed a concept to designate the sphere in the present of mankind – the homosphere as a set of human influences on the world around. Along with the positive ones, the author focused on the negative consequences of human activity, capable of destroying a person's house in the future (not only as a locus, place of his dwelling, but also spiritual, valuable filling of this place) and the person himself. It is Dmitry Likhachev who coined the term "ecology of culture".

Speaking of ecology of culture, Dmitry Likhachev pointed to a project of a certain integrity (including historical and geographical) of cultural heritage. He also pointed out that the project of this integrity is extremely difficult to implement. In particular, the complexity of the implementation of this project is associated with disasters covering various areas of national cultures and world culture as a whole. Dmitry Likhachev illustrated this project in 3 directions: 1) artifacts: there is a certain cultural heritage that should be accessible to everyone, but the relatively high fee for visiting museums and the geographical location of these museums limits the number of people who come into direct contact with specific cultural artifacts; 2) language: the vocabulary of national languages is impoverished by replacing the words of the national language with foreign language equivalents; 3) the field of products and projects of widespread mass culture often conflicts with traditional and national cultural values (Americanization of the cinema, music industry, redrawing of history to new plots adapted for the mass audience). All these are exam-

ples of environmental disasters in culture, according to Dmitry Likhachev (Likhachev: 2000).

In the atomic century (Martin Heidegger's term), a person is on the verge of not only losing his natural home, but also his spiritual home. In the terminology of the German thinker, this problem lies in the field of thinking: calculating thinking gains more and more power over conceptual reflection. Defining a problem field of this article, Dmitry Likhachev pointed to the moral aspect of the problem. Martin Heidegger indicated this problem that in the modern world, the right of the unreasonable strong (power, money) is becoming more widespread, which threatens the formation of a spiritless humanity and an uncultured nature, i.e. the death of Homo Sapiens as a holistic being (natural, social, cultural and spiritual).

Sprouts of salvation in the current situation Martin Heidegger saw in a certain (not dual) attitude of a person to technology: "We can say yes to the inevitable use of technical means and at the same time say no, because we will forbid them to demand us and thus pervert, shoot down confuse and devastate our essence" (Heidegger: 1993, 115 p.); or in a memory of the true creative beginning of everything technical that surrounds us: " ... we testify to the poverty of the situation, when in the face of bare technology we still do not see the essence of technology; when in the face of naked aesthetics we can no longer feel the essence of art ... The closer we get to danger, the brighter the paths to saving come to shine, the more questioning we become. For interrogation is the piety of thought" (Heidegger: 1993, 237).

The sprouts of salvation are also indicated in Russian philosophy, in particular, in the work of Vladimir Solovyov "The Justification of the Good". In its history, mankind has gone through two stages in the relationship between nature and culture: the past – the thoughtless and frantic consumption of natural resources; the present is the use of nature "with an eye", a reasonable but forcible withdrawal of its resources. The future belongs to the third stage, when a person will realize the desired union of nature and culture.

It should be noted that the concept "ecology of culture" remains in the modern scientific discourse, primarily in the framework of cultural and anthropological research. So, in 2016

a collective monograph was published edited by A.G. Nazarov "Ecology of Culture: To the 110th Birthday of Dmitry Sergeyevich Likhachev" (Nazarov: 2016). The monograph is a comprehensive study of ecology of culture as a new scientific direction. Since the end of the 20th century in English-language scientific literature, the direction of environmental anthropology is becoming increasingly interesting. If the so-called "old" environmental anthropology considered culture as the main means of human adaptation to the environment (E.P. Weid, R. Rappaport, M. Harris), then the "new" environmental anthropology takes into account new external factors (including factors of technical environment) and value orientations, i.e. expands the field of research, changes its method and scale (Kottak: 1999). Finally, in the modern humanitarian field, an idea of ecology of culture is formed as a concept, including one aimed at overcoming the globalization entropy of knowledge. Today ecology of culture in a broad sense is not just the preservation of culture, but an indication of the relationship between the historical stages of culture, and most importantly, the orientation of culture into the future (Lukov, 2017).

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***Related articles**: home, environment, eco, ecological cultural being of human, ecology, human ecology, ecology of human existence.*


Ecology of human existence

ECOLOGY OF HUMAN EXISTENCE is the term that can be defined in two different meanings: 1). Based on the distinction between the concepts of being and existence (at the level of "anthropological ontology", where the main question is, what is a person by himself?), it is ecology of existential, essential characteristics of a person as a unique kind of being, including existential-anthropological aspect of his being. 2). Based on the identification of the concepts of being and existence, it is ecology of human being-in-the-world, of various types of his attitude to the world and their totality as the "human world". The main question is how does a person exist in relation to the world (nature, culture, society)?

In the first case, ecology of human existence can be reviewed from ontological approach (human ecology per se, irrespective of any kind of his relations with the world). It is precisely the sphere of the existential that can be considered as the ultimate horizon of the human (that which clearly distinguishes person as a person and determines his essential characteristics). This is the ultimate horizon of understanding a person in his attitude to the world, that real "life world" that is behind any "pictures" of the world, person and his attitude to the world. An eco-oriented view in the conditions of technization of all aspects of a person's life is directed to the sphere of existentials (Gurevich, 1995) or the fundamental phenomena of human life (Gubin, 2003): creativity, love, play, work, the meaning of life, suffering , fear, death. In existentials, the ways of a person's personal attitude to the world, a participatory presence in the world are expressed as ways of his real inclusion in the world. Ecology of human existence in this aspect does not imply a distance between person and the world, there is no situation of a relationship in which there are always divorced parties. It is in existentials that the living is expressed, which is the subject of concern and care in the conditions of a technized world, because if this living disappears and is replaced by predetermined (programmed) automatic schemes like robots, then this is no longer a person (and not a superman). The living in this case is the syncretic / internally undivided being of human; human as an undivided whole, integrity.

In the second aspect of ecology of human existence we can speak from the point of view of various approaches: axiological,

culturological, hermeneutical (in this case, the ecology of human relations with all elements of the world is considered; human is examined through being-in-the-world).

According to the axiological approach, "environmental attention" is defined as the attention of care, the preservation and conservation of the diversity of human relations with the world, of the ways of human being-in-the-world. The "ecological approach" always involves an estimated moment, it correlates the possibilities of its autonomous development of some system (for example, culture, technology) with what this development will mean for another system (for example, nature, human). Because of it, a variant of "comfortable" coexistence is being developed. For example, the relationship "human – technology" appears as a value-mediated. Here, the ecological view can be addressed, including, to the problem of a living person as a value, ensuring the conservation and reproduction of the living principle in a person in the new conditions of the technized world.

The culturological approach involves the culturological examination of human being-in-the-world, all human relations with the world. For example, the relationship "human – nature" in the culturological approach appears as mediated by the cultural activity of person. It is human through his cultural practices, distinguishing himself from nature, turns nature into the environment. Nature experiences the consequences of "predatory" consumption and ruin on the part of human ("ecocide"), which has become the result of socio-economic and "technical barbarism". Therefore, nature in relation to culture and some technical innovations becomes the subject of precisely "environmental attention" – care, preservation and conservation. In this regard, such concepts as "environmental morality" and "environmental technology brakes" arise (Epstein, 2019).

In the prism of the hermeneutic approach, the ecological view overcomes the boundaries of the relationship between human and the world as opposites, especially as the relations of the sides, in the relationship of which the principle of power relations of one to another operates. Rather, it is precisely the restoration of such an understanding, when the world and human are a part and a whole that can exist and evolve only together.

Thus, the environmental vector of comprehension of all human

relations with the world, including the relationship "human – technized world", is based on the logic of inter-proportionality, not opposition of the sides; on keeping this proportionality, correlating the possibilities of full reproduction and development of each "beginning" – human and technical – in their orientation to each other. An "environmental approach" is an approach based on the principle of optimality in relations between these sides. Moreover, each side, since they are interdependent, is set to maintain the existence of the other side (recognizing its value, significance for its own existence and development) and to maintain relations. Because any violation in the order of existence of one side will result in difficultly predictable, but hardly positive changes in the order of existence of the other side. That is, the environmental approach is an approach of mutual conservation for the sake of preserving each side, providing space for the existence of each other in mutual orientation to each other.

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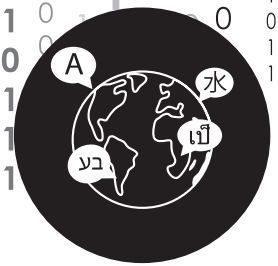
***Related articles**: home, eco, care, saving, conservation, environment, ecohumanism, ecology, human ecology.*



Ecology of speech

ECOLOGY OF SPEECH is 1). Verbal embodiment, implementation of a language (code) by an individual in a communicative situation in the aspect of its environmental friendliness; instrument of speech impact on the social and natural environment. 2). Purposeful speech action performed in accordance with the moral principles of speech behavior adopted in this society. Ecological focus of speech involves the preservation of speech communication, discourse as a living communication system; provides special positive intonation, predictable response and successful communication. 3). A system of stable formulas for verbal communication that exists in society for the establishment, maintenance and regulation of verbal communication in a chosen key (phatic and conative functions).

The term "ecology of speech" is used most often in the context of the ecology of language, which is a section of ecolinguistics. The authorship of the term "ecolinguistics" belongs to the American linguist E. Haugen (Ionova: 2011). In contrast to the ecology of language, ecology of speech includes communicative verbal practices; by definition of G.A. Kopnina (Kopnina: 2013), contributing to the preservation of speech communication algorithms, conservation of speech diversity of various levels of communication, explore discourse as genuine communication. The variability of the functioning of discourses in their social and natural environment is a section of the study of ecolinguistics. In this article special importance is given to psycho-linguistic reality: the sound, semantic, grammatical aspect of speech. Environmental friendliness, which means "correctness", "purity", "reproducibility", "care", "success" of a speech act, depends on the personal qualities of the addressee; he prefers a certain style of communication, uses the utterance with the communicative task necessary for his goals, taking into account the goals of another, finding on this basis a variant of comfortable coexistence, communication of subjects. Varying, the speech adapts to the tasks and conditions of the discourse.

N.N. Belozerova indicates that ecology of speech manifests itself in discourses as follows: purity, correctness, integrity, consistency (Belozerova: 2012, 187-203). It is necessary to add intonational expressiveness, emotional diversity, speech style, which

varies in order to make the addressee like-minded. A.P. Skovorodnikov notes that the ecology of language and ecology of speech represent a complex semiotic system (Skovorodnikov: 2000). Ecology of speech reflects the quality of the habitat of the discourse, the conditions of its functioning, creates its "ecological portrait" (Kopnina: 2013, 72). The components of the ecological speech porter are: verbalization in the language of moral and ethical aspects; speech security algorithms (speech etiquette); wealth of expressive resources of speech (speech literacy); intonational and emotional expressiveness oriented to the addressee, regulating friendly and polite relationships in a communication situation.

M.N. Epstein gives the language and text an ecological interpretation, defines them as intracultural phenomena; the desire to communicate not with the object, but with other people's desires; the search for "a counter feeling, as a manifestation of someone else's will that wants me" (Epstein, 2019).

Ecology of speech includes speech qualities which, according to V.A. Salimovsky, reflect the ability of the addressee not to harm the addressee in the process of verbal communication (Salimovsky: 2012, 53). "Ecological disaster" (the term of D.S. Likhachev) is a manifestation of speech anticulture. J. Austin argues that even with the observance of structural linguistic and stylistic norms in speech action, but when choosing an anti-value goal, communication is destroyed (Austin, 1986: 57). There is "coarsening of speech" (M.G. Tsertsvadze), "speech intimidation"(Belozerova: 2012), "speech licentiousness" (N. Sollogub). Not only the concept of ecology of speech is destroyed, but the "central construct Ecology of Language and Speech" is destroyed by definition of V.G. Rudelev (Rudelev: 2001, 12); at the same time "speech irresponsibility" is progressing (E. Linchevsky).

Ecology of speech includes verbal texts and verbal communication in the aspect of their benevolent and ethical action on the addressee, the content of which is based on the value-oriented goal of communication (mutual preservation of lively, genuine, sincere communication; achievement of the hedonistic function of communication). There is a need to understand ecology of speech as a system of live / direct communication, implying

a close relationship with other living systems, including society, natural, cultural environment and the person himself.

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***Related articles**: communication with nature, ecological cultural being of human, eco, ecohumanism.*


Ecosophy

ECOSOPHY or **ECOPHILOSOPHY** is 1). The highest, philosophical, level of understanding of environmental processes and the problems they generate. 2). The section of philosophical knowledge, one of the directions of modern philosophy, began its formation in the 80-90s of the XX century. 3). The field of comprehensive social philosophical research on the interaction of society, human and nature, including specific scientific and interdisciplinary areas (Malahov, 1991).

Despite the fact that, at present in ecosophy according to some modern researchers a clear structure has not yet formed (Soloduho, 2019), in general ecosophy combines a wide field of topics: biosphere-noosphere issues by Pierre Teilhard de Chardin and Vladimir Vernadsky, the problems of globalization of the Club of Rome, an esoterically oriented deep ecology and environmentalism of Western sociology; ethics and ecological aesthetics, philosophy of life and human ecology, social ecology and legal ecology, ecology of spirit and general theory of ecology (Ryazanova, 2019). In the semantic space of ecosophy there are ecology (as biological science), interdisciplinary ecology (human ecology, social ecology, ecology of culture), general scientific ecology (general ecology, general theory of ecology) (Ryazanova, 2019).

General provisions of ecosophy were laid by V.l. Solovyov, S.L. Frank, N.O. Lossky, N.A. Berdyaev, V.I. Vernadsky and many others. Earlier sources of ecosophical thinking can be found in I. Kant, G.W.F. Hegel (Ryazanova, 2019). In 1984, the Norwegian philosopher Arne Næss coined the term "deep ecology" into scientific practice, where ecosophy acts as subjective wisdom, containing "individually experienced and accepted value system, from the point of view of which a person observes and evaluates nature and their relationship with it" (Sakhrokov, 2001). Due to the fact that each person has his own system of values and individual assessments of nature and the forms of relations with it, these aspects of Ness's consciousness are taken into account, therefore, the forms of ecosophy are an expression of the consciousnesses of individuals.

A different point of view on the content and subject matter of ecosophy adheres to the Polish researcher Z. Hull, who believes that ecosophy must have a general "supra-individual" character.

Such an interpretation, which is currently the most common, involves ecosophy in the system of public consciousness as "a specific approach, a style of thinking that functions in socially objectified views and concepts" (Hull, 2009).

The sources of ecosophy as an innovative, interdisciplinary field of philosophical knowledge are the works of 20th century naturalists, such as J.F. Leroy, V. Vernadsky, A. Chizhevsky and others. The term "ecology", proposed by the famous German biologist E. Haeckel in the middle of the 19th century, became the expression of the idea of "the relationship of organisms with each other and with their environment" (Karako, 2019). Thereby it initiated an understanding of the relationship between ecology and philosophy (D. Holbrook (USA), M. Buchchin (Institute of Social Ecology, Vermont, USA), V. Hösle (Germany), A. Whitehead's organismism and J. Smuts's holism). In the domestic approach, this idea was comprehended by V.I. Vernadsky, who insisted on understanding "life on Earth as a geological phenomenon by the strength of its impact in the form of creating the biosphere" (Vernadsky, 1989). However, according to the thinker, the appearance of human, his economic activity, which already in the 20th century acquired a "large-scale, geological influence" (Vernadsky, 1997), has had even greater influence on all the processes occurring on the planet. Thus, in general, the causes of ecosophy are the development of natural science knowledge about the planet Earth, the aggravation of crisis in natural processes under the influence of human activities, as well as the problems of the future of the Earth in the theoretical development of independent experts gathered under the auspices of the Club of Rome and global modeling research.

A crucial aspect of ecosophy is that it as an area of philosophical knowledge it explores the philosophical problems of the interaction of living organisms, humans, various natural systems with each other and their habitat, initiates the orientation of philosophical thought towards a deeper understanding of the risks of the environmental situation in order to prevent its development into an ecological catastrophe. And since the ecological crisis is one of the expressions of the crisis of an entire era of a person's life, its understanding affects the deep layers of consciousness and subconsciousness, laid down tens of thousands of years ago

and therefore possessing tremendous inertia. That is why the problem of overcoming the ecological crisis is, first of all, the problem of the deep transformation of Human's consciousness, his attitude to the World, his worldview, understanding of his purpose, place and role in the World (Arseniev, 2019). It is quite obvious that in the context of environmental issues, philosophy now acquires a special mission, much larger and more specific than before, practical importance. It becomes a field of knowledge aimed at saving humanity from the threat of death, offering a critical review of all areas of human activity, areas of knowledge and spiritual culture that serve them. Ecosophy actualizes the requirements presented to modern mankind by the biosphere, implying the movement of mankind towards a single global integrity based on the joint formation and maintenance of a new planetary shell, V.I. Vernadsky's noosphere (Vernadsky, 1989). Today ecosophy is an interdisciplinary, comprehensive field of knowledge that develops a general theoretical spiritual-specific image of the natural and social conditions of human being on the planet and in space, as well as a methodology for overcoming environmentally critical situations in order to create favorable conditions for a radical extension of the individual being of people. It is designed to identify and eliminate the technocratic danger in managing modern production and other areas of life, to determine the most common ways and means of mitigating and eliminating this danger. Therefore, among its various functions, such as projective and prognostic are especially important.

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***Related articles**: ecohumanism, environmental threat, environmental awareness, ecology, ecology of human existence.*

FOR NOTE


Environment

ENVIRONMENT is a set of external in relation to the human individual, directly these phenomena and factors that form the basic conditions of his existence. There are only two such phenomena external in relation to man: nature, i.e. the set of spontaneous and spontaneous factors of human environment, and technosphere, i.e. the whole set of tools created by people from the substance of nature and turned into a means of influence on it.

The increase of interest to the problem of environment is connected with the appearance of fundamentally different conditions of humankind's existence than just a few decades ago: as the environmental dominating factor, the "first" natural nature is replaced by the "second" artificial nature, which in the form of steadily multiplying artifacts embraces and encloses the whole space of human existence.

Man has never led a purely natural, biological existence. From the moment of its origin, having broken the "great chain of existence" that dominated in the natural nature and was based on the morphological transformation of species (Lovejoy: 2001), he put the instrumental transformation of the external environment at the center of his life activity. However, as long as the impact on it remained local, and the biosphere still had a reserve of untouched habitats and unspent resources, humankind could carry out its life activities, orienting itself on satisfaction of elementary needs without thinking about more distant consequences, thus actually resembling other biological species leading an adaptive-consumer image of existence. The situation has radically changed in the last hundred years, when the transformational activity of mankind has acquired a global, planetary character, and humanity itself, as Vernadsky expressed it, has shown itself as a "new, unprecedented geological force" (Vernadsky: 1991, 21). In these conditions, the previous orientation to physical survival, caused by material shortages, turned out to be, on the one hand, a rapid 'eating out' of the biosphere for the sake of satisfying the growing demands of the 'mass consumption society' (which gave rise to the global ecological crisis) and, on the other hand, the preparation and partial implementation of projects aimed at adapting the human organism to an increasingly technically saturated and, in this respect, aggressive,

'unnatural' environment (which was expressed in the ideas of transhumanism).

In these conditions, it becomes extremely important to model in a fundamentally new way the interaction between man and environment – in such a way that, recognizing the inevitability of the increasing impact of the "second" nature on human life, yet to ensure the preservation of the norm of human nature (morphological invariability, health, reproduction of the population) and thus prevent the transition of mankind to the parabiological form of evolution, which presupposes adaptation to factors no longer natural, but technical genesis. To prevent such a threatening but very real prospect, first of all, it is necessary to develop a concept that, by including the human being and both components of his environment in a theoretically homogeneous integrity, would create the possibility to build a trajectory of further development in the line of not adaptive, but guided and regulated cultural evolution.

The most productive variant of this kind of modeling seems to be the concept of nature as the outer body of man, put forward by Karl Marx in his early work "Economic and Philosophical Manuscripts of 1844": "Nature is an inorganic body of man, namely, inasmuch as it is not a human body" (Marx, Engels: 1974, 92). In the German text, Marx uses the adjective "unorganisch" (Marx, Engels: 1972: 240), which until now has been translated as inorganic, but which, according to the context and in accordance with German norms, can be translated as inorganic or non-organic (Rybin: 2018): "Nature is an inorganic body of man. Thus, a human being has at least three bodies: one internal, an organism, and two external, non-organism bodies. In the schematic variant, the biological body of a human individual located in the center is ringed by concentrically expanding circles, the first of which represents the biosphere (living nature) and the second – the technosphere ("industry" (Marx, Engels: 1974, 124). In the process of historical evolution, the specific weight of each component of this triune integrity is constantly changing, but its general structure remains unchanged.

The specificity of the current historical moment is determined by the necessity to reduce the technosphere redevelopment by means of its transformation into a means of building balanced

relations between man and nature, which from now on should be considered not as a diminishing raw material resource (different versions of the concept of "sustainable development" (Danilov-Danil'yan, Losev: 2000), but also not as a subject of superstitious worship ("reverence for life" (Schweitzer: 1992), "mortal sins of mankind" (Lorenc 1998), the Earth as a living supernatural organism (Moren: 2013) etc.), but as an intrinsic condition of survival of the entire human population.

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***Related articles**: home, communication with nature, environment, preservation, human ecology, ecology of human existence.*


Environmental
awareness

ENVIRONMENTAL AWARENESS is 1) A form of public consciousness that reflects the current state of relations in the "nature-human" system from the perspective of eco-centrism and a nature-oriented imperative. 2) The set of individual worldviews, the manifestation of which is the behavior of human and society, characterized by resource conservation, efficient use of natural resources and co-evolution with nature .

The emergence of environmental awareness dates back to the late 70s of the early 80s of the last century. One of the first attempts of the fundamental study of environmental awareness in Russian humanitarian thought was the work of R.U. Bidzhieva (Bidzhieva: 1981), in which the environmental awareness is interpreted from the standpoint of dialectical materialism, understanding it as the result of a contradiction between different social groups with systems of environmental theories, opinions, knowledge about the world and a self-organizing system. Environmental awareness is determined by the nature of social production in general and the economic situation of a social group in particular. N.A. Goncharevich and O.V. Shaidurov determine environmental awareness as a sphere of social and individual consciousness associated with the reflection of nature as part of being. Environmental awareness is formed in the process of environmental education and behavior in relation to the environment. The specifics of this behavior is "a stable positive attitude to nature and environmental protection skills" (Goncharevich, Shaidurova: 2013), knowingly giving the installation that anthropocentrism is nothing but ecological bad manners.

In the understanding of A.V. Gagarin environmental awareness is a part of professional-ecological culture characterized by environmentally appropriate behavior of a future specialist in "environmentally problematic situations" (Gagarin: 2010), which is revealed by the researcher in two aspects: competency-based (a component of personality professionalism) and ideological (environmental consciousness of the individual).

One of the first attempts to comprehend the practical value of environmental awareness and to apply it in social & cultural reality, one can consider the first report of the Club of Rome "Limits of Growth" (1972), where global problems of modernity were first identified and scenarios for the further development

(stagnation or crisis) of mankind and nature as a single system were proposed.

In the report "Human qualities" A. Peccei draws attention not to the "external limit" (biophysical and geological resources of human and the planet), but to the "internal" (individual consciousness), and sees the need for a sharp increase in the role of environmental awareness in everyday practice: "It was necessary to ensure that as many people as possible were able to make this sharp leap in their understanding of reality" (Goncharevich, Shaidurova: 2013).

The problem of environmental awareness stands at the junction of the philosophy of culture, social philosophy, axiology, social ecology, ethics, environmental sociology, psychology, pedagogy, etc. The fragmented approaches, definitions and practices of the formation of environmental awareness create complexity in the formation of a single system of values and imperatives. At the same time, it is necessary to understand that when communicating with nature, modern people need specific pro-natural dominants: rational nature management, environmental safety, lean manufacturing, alternative energy and love of nature.

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Related articles: *ecological worldview, ecology of culture, human ecology, ecology of human existence.*

ENVIRONMENTAL AWARENESS is in connection with a significant aggravation of problems and contradictions in environmental reality in the form of global problems of our time, from the second half of the 20th century individual and public environmental awareness began to take shape, the ecological interests of the world's population became actualized, and threats to physical organization of a modern person's life. An environmental psychology has been formed that studies ecophobia, ecostrains, the constructive significance of an optimistic attitude towards ecology and the future, and the destructive nature of pessimism; factors and level of activity of a person participating in environmental activities, etc.

The main problems of ecopsychology are the study of the impact of adverse environmental factors on human mental health; the study of the effects of the environmental crisis on the personality of a person, communities; the study of the motivation of environmentally sound and active behavior. Threats of ecological reality, the formation of environmental psychology and environmental sciences, their saturation with the content of the education system and the media formed an ecological worldview. Its specificity is that it is one of the forms of spiritual and practical development of the world in the unity of theoretical and practical attitude to planetary reality. The worldview is represented by the following structural elements: environmental knowledge from theoretical sciences about the ecology of the planet; environmental attitudes to activities in relation to nature, initiated by applied environmental sciences; skills of environmental management and solving environmental problems and crises.

Ecological worldview assumes emotional, spiritual and intellectual comprehension of the ultimate foundations of the eternal unity of human with the world, nature and society, the material and spiritual culture created by them. Beliefs, principles, ideals of human existence in nature suggest an ecocentric type of consciousness of an ecological personality. Ecocentrism includes ideas of thinking and behavior: the co-evolution of all elements of the Great Ontological Triad, their constructive dialogical and polylogical strategy of social & cultural life, the responsible attitude of human and mankind in all spheres of activity in the interests of a creative noospheric future.

In order for the ecological worldview to become a style of mass thinking and behavior, it is essential that it be rooted in the system of labor activity, morality, education, upbringing and all channels of information. Such efforts of the planetary community will mean the formation of a much-needed ecological culture. Noting the importance of the formation of ecological culture, attention should be paid to its epicenter part, which includes not only the scientific and practical component, but the environmental imperative. The term was introduced by the Russian scientist N.N. Moiseev. This is a set of restrictions imposed on human activities of a planetary, continental and regional scale, causing environmental problems. This is not just a concept, but the categorical and unconditional demand "to preserve the planet for posterity", which includes international and national strict requirements to limit the use of natural resources, their restoration and use by future generations of earthlings.

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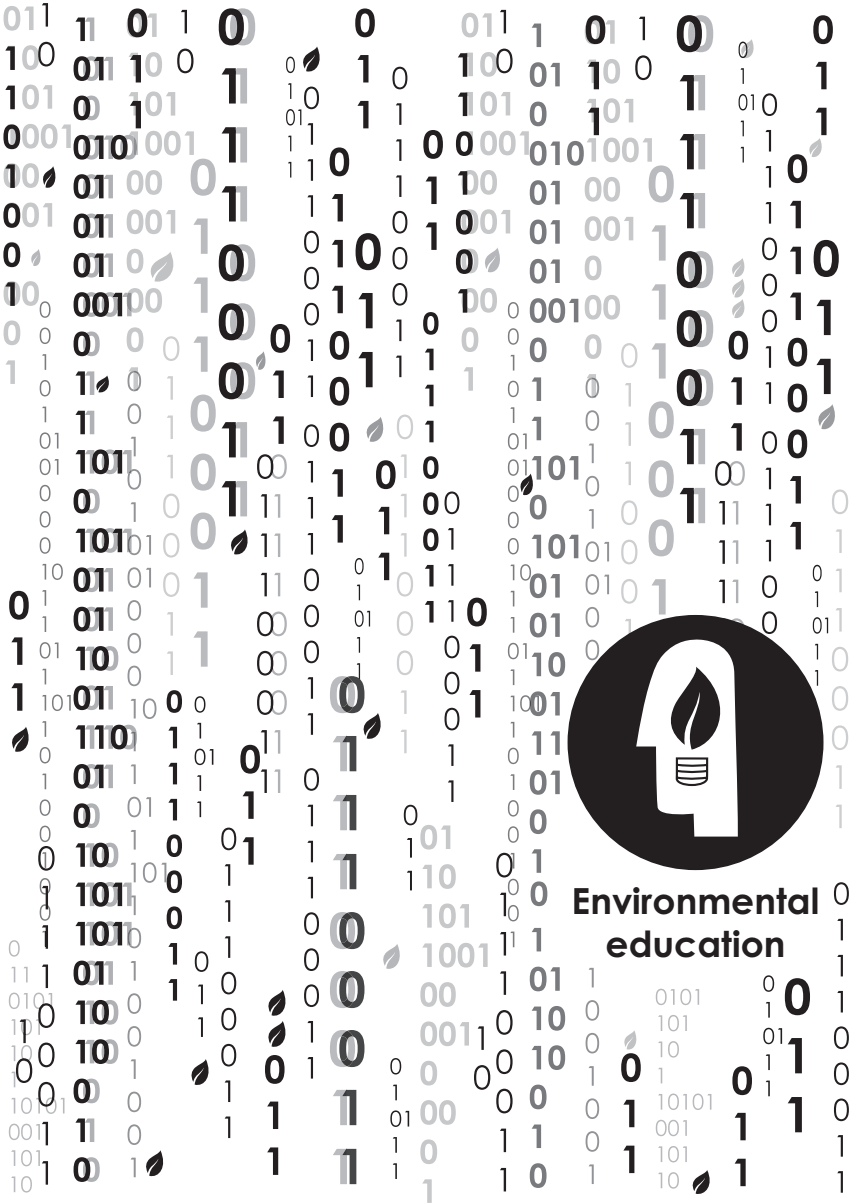
Related articles: *theoretical and applied ecology, eco, ecological worldview, ecology of culture, human ecology, ecology of human existence.*

FOR NOTE


Environmental
education

ENVIRONMENTAL EDUCATION is 1). Dissemination of environmental knowledge about environmental safety, environmental information and the use of natural resources. 2). A pedagogical paradigm aimed at the formation of an environmental personality and the formation of its environmental awareness, environmental culture, environmental responsibility and environmental safety. 3). The set of environmental competencies, including knowledge, values, abilities, implemented in nature-friendly behavior aimed at improving the environment.

The term was first introduced in the scientific revolution in 1965 during a conference on teacher training and education of schoolchildren in the Kiel University in the UK, and then updated in 1972 at the UN Stockholm conference on the Environment. But even earlier, in 1927, the French philosopher E. Le Roi introduced the concept of "noosphere", implying a change in the future environment through the development of science and education. And even then, the issue of environmental education and upbringing got its relevance and problematization because it questioned the possibility of a favorable outcome for human use of the results of the science development for the biosphere in general and the environment in particular.

In Russia, the question of environmental education was developed in 1960 with the adoption of the Law "On Nature Protection in the RSFSR" dated 10.27.1960, № 40. Unfortunately, articles dedicated to environmental education were formal in nature and were not received through the activities of state educational institutions. The basis of environmental education in the RSFSR was voluntary non-governmental organizations, for example, the movement of nature protection squads (Khali: 2012). The motto of this movement was: "We do not work, nature protection is a matter of life", which testifies to the relevance and necessity of introducing and developing environmental education from a very young age. The movement itself was not only active in preserving nature and the environment, but also sought to nurture environmental values among new generation of students.

For modern Russia, the goal of environmental education is the formation of environmental consciousness and environmental culture among students, which are the foundation of human

existence and development and the continuation of human civilization.

In the implementation of environmental education the following levels can be distinguished, the unity of which ensures its complexity:

1. Worldview level, where environmental values become an integral part of a person's worldview, environmental imperative, determining his attitude to nature and the nature of interaction with it.

2. Scientific level, including the development of knowledge about the environment, the implementation of the achievements of scientific and technical progress for its conservation and restoration, and the formation of their attitude to it.

3. The value level is aimed at the formation of a moral and aesthetic attitude to the natural world. An understanding of the beauty, uniqueness and perfection of nature with the aim of striving to preserve and restore the environment and their health.

4. The normative level provides environmental protection at the legislative level through enforcement measures by the state.

5. Active level: environmental education is aimed at developing students' activity in solving environmental problems and maintaining the ecological balance.

The implementation of environmental education can be achieved by observing the following principles:

1. The principle of humanization: everyone has the right to a favorable environment. Therefore environmental education should be aimed at assimilating the unconditional value of a person and respect for all living things.

2. The principle of unity: the state of the environment affects the state of health of human, and vice versa, therefore, environmental education faces the task of teaching students to take care not only of nature, but also of themselves and their health.

3. The principle of interdisciplinary: to achieve the goal of environmental education is necessary to combine the various aspects of the relationship between human and the world around us, contained in the programs of various educational projects, otherwise the formation of a holistic environmental consciousness and ecological thinking is impossible.

4. The principle of nature conformity, indicating that the effectiveness of environmental education will depend on the creation of a favorable living environment for students in harmony with nature.

Thus, the global goal of environmental education consists in preventing a future environmental catastrophe in the future by forming an environmental personality with environmental awareness, environmental culture and nature-friendly behavior, which will save the planet and make human life more comfortable and safe.

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Related articles: *preservation, saving, environment, environmental reality, environmental friendliness, ecology of culture.*


Environmental
friendliness

ENVIRONMENTAL FRIENDLINESS is 1). A measurable and/or assessed quality/property of something, reflecting its natural or artificial ability not to have a negative impact on the environment, but to express the attitude of care, saving and preservation. 2). The term which is associated with the two English words "ecological" and "environmental". The first belongs to the ecology proper and related natural sciences. The second is used in many contexts (including socio-humanitarian), linking the environment, habitat, external conditions and factors, etc. 3). The concept that forms the interdisciplinary vector of analysis and interpretation, performing the instrumental function of focusing the research aspects of an object in the subject field of the ecological approach.

Today, environmental friendliness is a category of an interdisciplinary field of research. At the level of basic labor functions, elements of assessment or environmental friendliness are mentioned in professional standards for such areas and types of professional activities like construction and housing and communal services, transport, nuclear industry, cross-cutting types professional activities in industry etc.

The most familiar understanding of environmental friendliness is common in product marketing, agriculture, and industry. For example, eco-friendly products (bio-products) are natural products grown without the use of pesticides, synthetic additives and growth regulators, artificial preservatives, dyes and flavors, etc.

Environmental friendliness in technical and technological context, as a rule, is determined by the strain on the natural environment (Ryding: 1994), damage or risk of such damage, as well as a change in the state of the environment under the comparative influence of technology (Mayorova: 2010) or other anthropo- and technogenic factors.

For example, the relevant technical interpretation of environmental friendliness characterizes the measure of compliance with the international level of requirements in the field of: rational use of resources; minimization of negative impact on the environment; and, providing comfortable conditions for the life of people (Ustinova, Valko: 2018). Often, as the main technical indicator of environmental friendliness, they mention depend-

ence on traditional energy sources or the level of involvement of alternative energy (solar, water, wind, etc.) (Sukhinina: 2013).

Against the background of the growth of natural and humanitarian problems, opposing trends in ecology arise that determine the need to preserve and simultaneously transform the natural environment (Babkin: 2014).

The concept of "environmental friendliness" is used in the context of such seemingly distant from nature phenomena as political discourse (Shamne, Karyakin: 2011), educational information environment (Boyarov: 2012), text communication (Ionova: 2011), etc.

Environmental friendliness is considered today as an important economic factor, as a guideline for the development and improvement of economic mechanisms (Grazhdankina: 2013). In this regard, environmental friendliness is conceptualized in two areas: sustainable development and the circular economy. In this sense, environmental friendliness is something consistent with environmental principles, i.e. positively answering the question of compliance with the requirements of circular and sustainable use. Of course, for man-made phenomena, the degree of such compliance can be estimated on the basis of correlation with the requirements of advanced environmental standards.

In terms of resource conservation and minimization of waste, environmental friendliness is a measurable and assessed property of waste, representing its natural or intentionally provided ability, for all types of existence, not to have negative impacts on the environment, within a specified time, in a certain proximity to the location of the waste (GOST 30772-2001).

Social, psychological and philosophical studies (Lazarevich: 2018) are being developed in the field of the ecological approach, environmental behavior, environmental literacy, interaction with the environment, etc.

The concepts of "environmental psychology" (Barker, Charles, Sommer: 2012, Gibson: 1979), "psychological ecology" (Shmeleva: 2010) (Churchman:2002), etc. are emerging. Environmental friendliness in psychology is understood as maintaining internal harmony, balancing the relationships between thoughts, values, behavior, etc. It is also considered the harmony between the body

and its environment, in relation to others and to the organizational environment.

From a philosophical and anthropological perspective, the concept of environmental friendliness is considered in axiological and existential aspects, at the level of "anthropological ontology" (Lyubutin: 2004, Musagaliev: 2012). A person's attitude towards that real "life world" that is behind any person's ideas about it can be ecological. A person's environmentally friendly attitude to the world is an axiological attitude, a care attitude to the principles, foundations and conditions of the subject being studied. To those foundations that make possible almost any kind of human activity. To that "pure", which, according to M.N. Epstein, can be expressed by a space character, which is at the same time "a sign of purity, and purity of a sign, a sign of purification from a sign" (Epstein: 2019). In other words, that which surrounds all signs as "semiotic ether" and that which cannot be expressed in a sign, but is present with it as its environment. This is a relationship of the coexistence of human and the world without losing the original properties of each other. The original properties of human form the sphere of existentials, love, work, creativity, fear, suffering. They can be considered as the ultimate horizon of the human. They express a "living" attitude of a person to the world, which is the subject of concern, preservation and reproduction in a technically-technologically advanced world. If this living thing in a person is lost or replaced by a technical one (programmed, automated, predictable), then this will not be a person at all.

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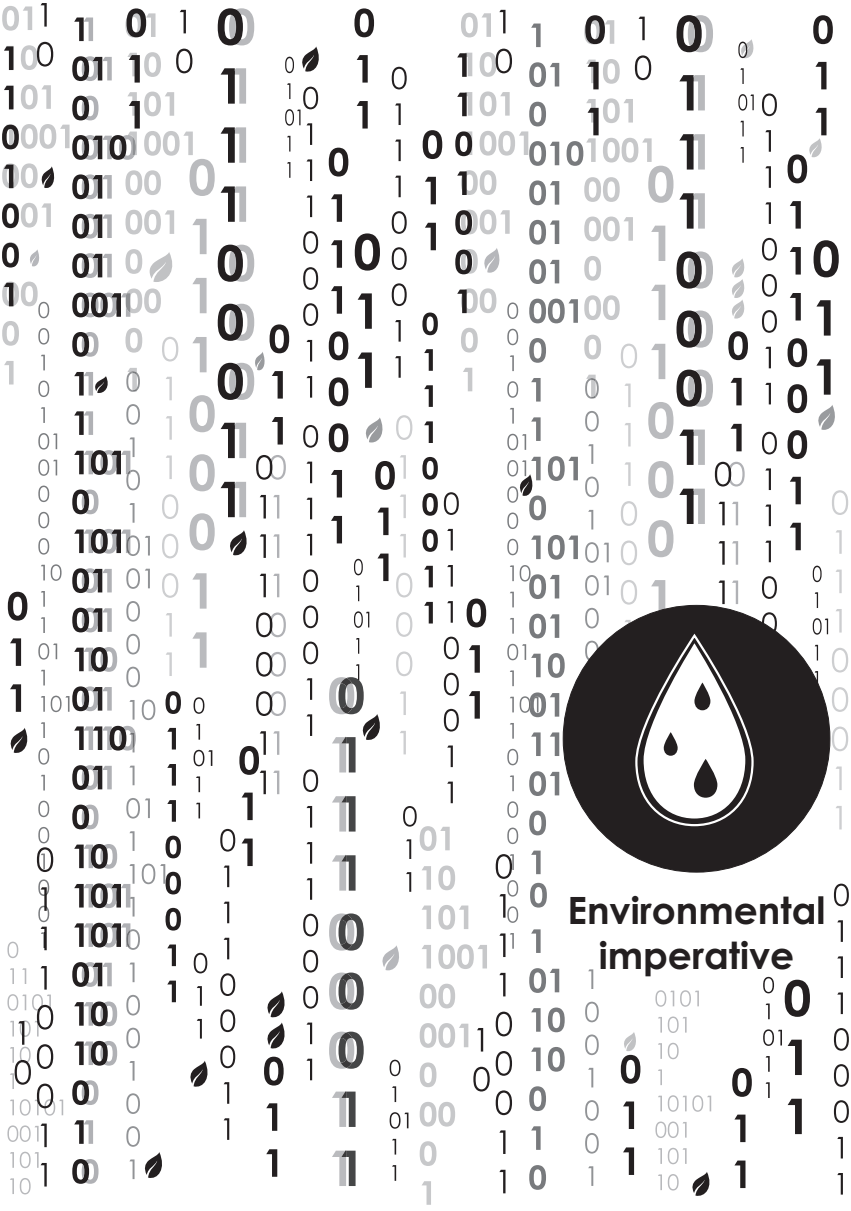
Environmental
imperative

ENVIRONMENTAL IMPERATIVE is a term introduced into scientific circulation in the eighties of the last century by an outstanding Russian scientist (mathematician and philosopher), academician N.N. Moiseev. Etymology of environmental imperative represents a synthesis of two multivalued concepts: ECOLOGY (ancient Greek οἶκος «abode, dwelling, building, property» and λόγος «concept, teaching, science») and the IMPERATIVE (Latin imperativus "commanding") 1). *grammatical* imperative of the verb; 2). command, imperative, obligation; 3). *philosophical* the categorical imperative of I. Kant is an unconditional moral order originally inherent in the mind, eternal and unchanging, underlying morality.

N.M. Moiseev constantly emphasized the connection between moral and environmental imperatives (Moiseev: 1988). However, if moral is oriented toward relations between people, the latter is not limited to this. The moral imperative is an important subsystem of the ecological, but the latter is focused on the relationship between human and nature, achieving *co-evolution* between them, i.e. their development is paired with each other. Strictly speaking, one law is vital for a person at any critical period, changing its historical form, plans and methods of implementation – this is the *imperative of survival*. The imperative breaks down into two relatively independent: *moral* and *environmental*. The moral imperative of the morally religious "do not kill" and "act with others as if you would like to do with you" has been polished for millennia until Kant's interpretation reaches spiritual perfection: "Act only according to that maxim by which you can at the same time will that it should become a universal law."; "Act in such a way that you always relate to humanity both in your own face and in the face of every other as a goal, and never treat it only as a means"; Every person should be treated as himself and as well as to another person in accordance with the "idea of humanity as an end in itself" (Kant: 1965).

Environmental imperative regulating the relationship between human and nature existed in distant eras, for example, in the form of animism, interwoven with existing myths and religious customs. The idea of environmental imperative could not have arisen before the emergence of global environmental crises of anthropogenic character. Increasingly, people experienced the

effects of the irrational components of human activity. That is, setting themselves certain technical tasks, people received, besides the planned, the results of which no one expected. Often, irrational components were destructive to nature and, as N.N. Moiseev noted, victories over nature turned into a defeat (Moiseev: 1988).

In the era of the scientific and technological revolution, the forces used by humans to solve their problems associated with an unbridled desire to consume were quite comparable with the powerful forces of nature. Human forces were manifested not only as a result of creative activity prompted by excessive needs, but also in connection with technological disasters that occurred in various parts of the civilized world (for example, explosions of nuclear power plants). It became apparent that our planet has entered a new civilization stage. If before, when global natural disasters occurred, the damaged biosphere was restored spontaneously due to its internal potencies. This was before the human advent. Recovery in this case could occur for thousands of years. The biosphere can exist without humans. Human cannot exist without a biosphere. Human in the history of his existence on planet Earth has encountered even large-scale, but still local, not global environmental disasters. According to modern scholars dealing with human ecology and its important section of "global ecology" studying planetary problems, today we have come close to the border beyond which irreversible processes await us that will inflict a mortal blow on humanity as a whole.

Environmental imperative is a system of prohibitions in transforming the biosphere, the violation of which will inevitably lead humanity to the point of no return. In this case, we are talking about events of a planetary scale, about some ultimate, bifurcation interactions of biota and society. Mindful of the fundamental work of N.F. Fedorov's "Philosophy of the Common Affair", one involuntarily wants to declare about today's common, universal affair, the *worldwide fulfillment of the requirements of the* "*environmental imperative*" without fulfilling which it is impossible to solve any common affair. Now mankind has entered a radically new civilization period. And only Collective Mind can fulfill the requirements of environmental imperative. The fulfillment of these requirements cannot happen at once, long and

difficult efforts are ahead. Only a deeply intelligent society can carry them out. Not a society of cold intellectuals, but a society that has a new morality, has formed a new moral imperative, including a culture of deep communication (Batishchev: 1995) not only of human with human, but also of human with nature. A person entering noosphere has to go through a number of important intellectual, moral, political and activity stages. The unity of the natural sciences and the humanities will help solve the tasks; overcoming the contrast between artificial and natural. It is important not only to realize the inevitability of a radical restructuring of individual consciousnesses, which must unite like neurons in an individual brain, but also to create special institutions of harmony (Menyaeva: 2018), which guarantee the strict fulfillment by each ethnic group and individual of obligations to the whole. Only the simultaneous development of the biosphere and noosphere directed by the Collective Intelligence will allow us to avoid a global catastrophe and ensure the harmonious development of being.

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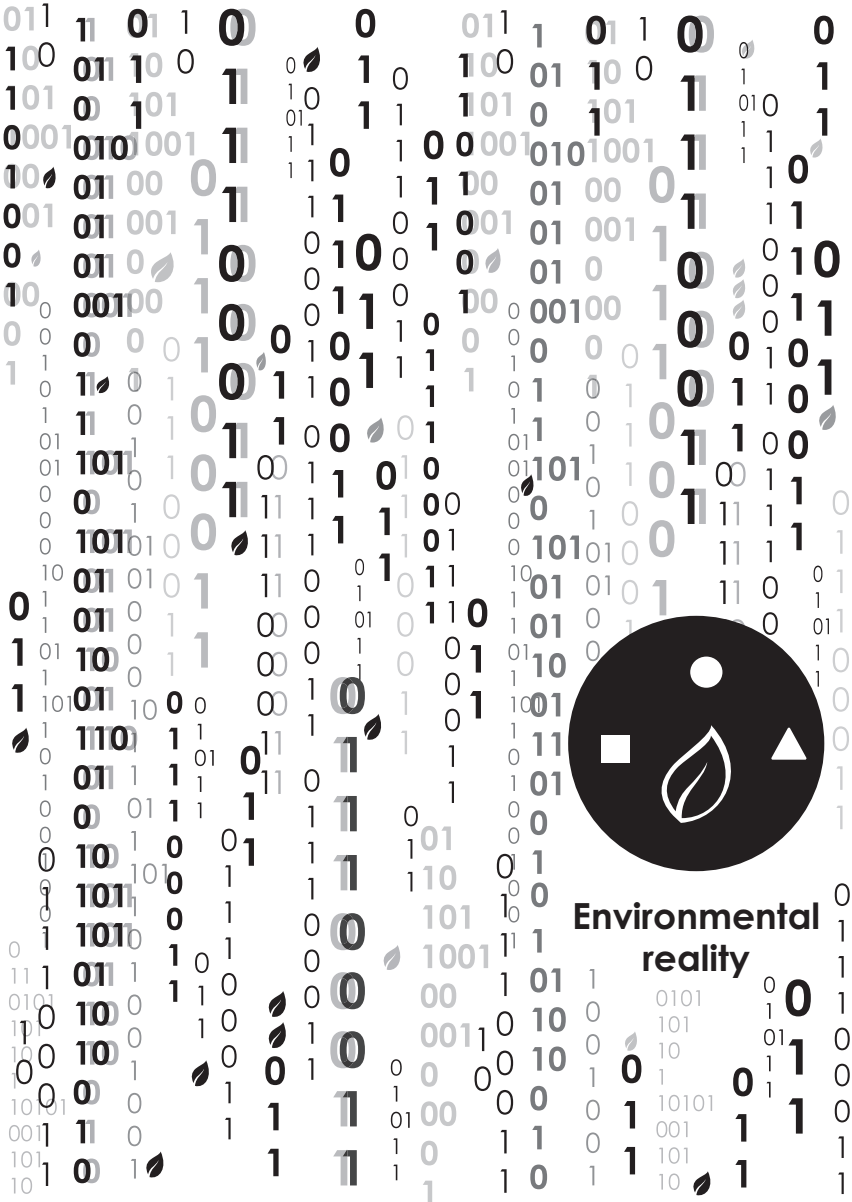
Related articles: *ecohumanism, environmental threat, human ecology, ecology of human existence.*


Environmental
reality

ENVIRONMENTAL REALITY is 1). Objective reality, opposed to subjective reality, i.e. consciousness. 2). Everything that exists. Reality is things, objects, properties, facts, processes, events. Environmental reality is ontologically formed by the state of interactions in the great worldwiew metaphysical triad "nature – human – society". It is that the foundation and hypersphere for the existence of human and the object-subject basis for the study, including the scientific, actual state of the triad.

Reality (Latin Realis "real, existing"). Ecology (Greek oikos "house, home, shelter, location" and logos "word, doctrine") 1). The actual state in which any system (natural, social, cultural) is in unity with its environment and conditions of existence, both positive and negative. 2). The science of the various aspects of the living organisms interaction with each other and with the surrounding – abiotic, biotic, social – environment; once a section of biology. 3). A modern multidisciplinary field of knowledge about the joint human development, communities of people in general and the environment, mechanisms that ensure the sustainability of existence and the diversity of living, social, human and cultural life.

Having emerged as a discipline in biology in the second half of the 19th century, ecology gradually acquired the property of a "paradigm grafting" and influenced all branches, disciplinary directions and disciplines of science of the 20th century, causing its greening. In addition, greening has become one of the central requirements, supported by legislation and control by state and proactive civil movements that focus on economic activity, production and the economy. The most important indicators of the environmental well-being of any system are its balance, stability, resilience and diversity.

The ecological balance is in any case relative, mobile; in the gigantic system – the biosphere – equilibrium is established over centuries and millennia. The study of environmental conditions in statics is temporary, any environmental research is essential and substantial only in dynamics. Environmental dynamics in the end can give an idea of environmental safety and well-being, or environmental hazard in the form of environmental shifts, problems, crises and disasters.

Thus, environmental dynamics is the most important component of environmental reality, which determines the significant development of environmental sciences, the strategic goal of which is to preserve the biosphere and all its elements in the interests of human and mankind and actively prevent adverse processes. Among them: the depletion, or even loss of flora and fauna, landscapes and ecosystems, the chemicalization of agricultural production, biases in energy and urbanization, the depletion of soils and fresh water reserves, pollution of nature and near space, rapid climate change, the escalation of industrial production and the arms race. These processes can bring the threat of ecocide and omnicide to humanity.

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Related articles: *eco, ecology, human ecology, ecology of human existence, ecological worldview, environmental awareness.*

FOR NOTE


Environmental
responsibility

ENVIRONMENTAL RESPONSIBILITY 1) In **humanitarian "optics", ** this concept reveals a responsible attitude to nature in the measurement of *environmental ethics*, where responsibility is perceived in recognizing "the intrinsic value of nature", in realizing it as a "subject of interaction", in the experience of personal involvement in global environmental problems and the need to carry out environmentally responsible activities. Ethical criteria for environmental responsibility is "the conformity of human behavior and activity with respect to nature, on the one hand, and moral duty, civil law, willingness and the ability to take care of nature, on the other" (Environmental responsibility and the precautionary principle). 2) **The concept also has its meaning in the legal and economic spheres, where it was originally formed**. Environmental responsibility is environmental violation, expressed in the failure to comply with the law and other legal acts. **Therefore, in the indicated discourses,** environmental responsibility is, firstly, the obligation to comply with the norms of relations between society and nature in order to preserve a scientifically based combination of environmental and economic interests, and secondly, the obligation to "undergo adverse consequences of violation of such norms" (Encyclopedic Dictionary of Economics and Law). The environmental and legal responsibility of entities as a form of general legal responsibility in this context is understood in the traditional forms of legal responsibility: criminal, administrative, civil and disciplinary (Encyclopedic Dictionary of Economics and Law).

Ethical interpretation of environmental responsibility was developing in a traditions of the Fathers of the Church for example, in the ideas of Francis of Assisi, in the philosophical views of B. Spinoza and A. Schopenhauer, in modern unorthodox trends of Christianity, in the traditions of the Eastern worldview (in Taoism, Buddhism, Confucianism), in the customs of small nations, as well as in the concepts of feminist movements.

Formation of the environmental responsibility took place under the influence of the concept of the founders of environmental ethics: the "ethics of the Earth" by A. Leopold (Leopold: 1997) and the "ethics of reverence before life" by A. Schweitzer (Schweizer: 1973). Further development of the environmental responsibility concept was in line with the mutual influences of

monists (biocentrists), with their desire to substantiate a morally responsible attitude to the diversity of life forms on the basis of a single theoretical concept (Y. Hargrove, R. Taylor, B. Kollikot), and pluralists oriented to the study of "real value preferences" based on theoretical justifications (M.A. Warren, K. Stone, A. Brennen) (New Philosophical Encyclopedia).

According to the classification of "monistic theories of environmental ethics" proposed by B. Kollikot, environmental responsibility can be included in the interpretation of the so-called "neo-Kantian family", united by the moral category of "ability to volitional movement". In this context, environmental responsibility can be comprehended based on ethical "respect to the nature" of P. Taylor, R. Attfield's "Ethics of Environmental Responsibility", "Ethics of Environmental Debt" formulated by H. Rolston III, as well as the concept of T. Regan's "Theological Center of Life".

The idea of environmental responsibility was significantly enriched by the followers of the "ethics of the Earth" by A. Leopold (B. Kollikot, V. Godfrey-Smith, E. Wilson), as well as by the supporters of "deep ecology", striving for the synthesis of eastern and western types of world perception. According to their representations of environmental responsibility, achieved in higher environmental consciousness and spiritual experience "personal experience of the identity of macrocosm and microcosm as a "cosmic identification" (W. Fox, A. Nays, M. Zimmerman, F. Matthews). Environmental responsibility is also represented in the ecofeminist direction (K. Woren, A. Saleh, D. Speaker) in the context of understanding the relationship between domination over women and domination over Earth (New Philosophical Encyclopedia).

At the present stage of the nature and human interaction, an interpretation of the understanding of environmental responsibility. has taken shape from the standpoint of the requirements of the "*environmental imperative*" as an expression of a complex of universally valid "moral ecological precepts" and "categorical orders of a moral attitude towards nature», the essence of which is the acceptance by a person of all responsibility for "observing safety rules on the Earth", based on "facing the future" (Moiseev: 1998). The author of the "environmental imperative" is an academician N.N. Moiseev, who considered the fulfillment of these

requirements mandatory "not only for entities whose activities are directly economic in nature, but also for political power, on which the ways to resolve many environmental problems depend" (Moiseev: 1998).

Thus, the idea of environmental responsibility, founded in the "environmental imperative", is developed in a number of its principles: the precautionary principle, the principle of danger presumption, the principle of chronological objectivity and the principle of environmental justice. *The precautionary principle* is associated with the development of various political strategies with humanitarian and environmental consequences; it prescribes to take into account, first of all, the most dangerous of the possible scenarios. According to this principle, it is necessary to take into account the vulnerability of the natural environment, to prevent exceeding its "ultimate strengths", to delve deeper into the essence of its complex interrelations, and not to conflict with natural laws that cause irreversible processes. *The principle of danger presumption* arising from the precautionary principle applies to those who take actions related to possible adverse environmental consequences, requiring that they "bear the burden of proof of their safety and prevent infringement of the rights of future generations" (Environmental responsibility and the precautionary principle). That is environmental responsibility on the basis of a person's moral duty to nature and future generations, according to the ideas of ethics founder A. Leopold (Leopold: 1980, 1997), in this case it is dictated by "facing the future", which implies concern for the natural conditions of this future existence (Mosaic on the required terms). It is at the heart of this temporal duty that the following *principle of chronological objectivity* or *duty to descendants,* "prohibiting ignoring the interests of individuals because of their temporal or spatial estrangement" (Environmental responsibility and the precautionary principle). The duty to descendants is based on a number of other moral norms and values, which prescribe the consideration of regulatory and ethical issues affecting the specific rights of descendants. The complex of such issues includes substantiating the "priority of duties before the future" in the event of a conflict with our modern needs, solving practical problems in the present life "by implementing social programs of responsibility towards future generations", and the inadmissibil-

ity of "harming the interests of future generations" in the interests of today living people, etc. (Environmental responsibility and the precautionary principle). In the social basis for the expression of environmental responsibility in the performance of "duty to descendants" there is the *principle of environmental justice* or the *principle of the common property of natural resources*, which consists in the equal distribution of environmental benefits between people and other natural entities and equal rights to environmental safety (Mosaic on the required terms.

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Related articles: *preservation, saving, environment, eco, ecohumanism, ecology, environmental threat, environmental imperative, environmental education.*

FOR NOTE


Environmental
sensitivity

ENVINRONMENTAL SENSITIVITY is 1) A concept based on the humanitarian paradigm of *environmental ethics*, orienting thinking in such a way that a person learns to think of different animals and natural creatures as subjects with their own worldview, forming a respectful style of attitude towards nature and its inhabitants. 2) The concept of natural science discourse, which means that the body's ability to respond to changes in environmental factors, the least force of which is felt by it as a threshold of its sensitivity (the lower it is, the higher is the sensitivity of the body), while distinguishing environmental sensitivity of species, age, sexual, individual, etc. (Environmental Dictionary).

The most common concept of environmental sensitivity is represented in the natural science semantic field, however, the growing general concern about the deterioration of the planet's ecological condition has intensified the development of not only natural science, but also humanitarian models of human interaction with the environment. Recently, the humanitarian paradigm has become the basis for the formation of pro-environmental values, which are not just an alternative to the values of technological civilization, but primarily a condition for the preservation of humanity as a whole. The process of introducing a new system of values into the structures of public consciousness is slower than technical and natural-science changes, however, materialization of pro-ecological values, according to humanities, will become possible only if the overwhelming majority of the population is ready to follow other paradigms of social development (Ivanova: 2005).

In the light of the humanitarian orientation to overcome environmental instability, the attention of researchers is focused primarily on axiological problems, where values regarded as social & cultural phenomena of human consciousness and social dynamics, which can also explain cultural differences. The value aspects of the social & cultural development of a post-nonclassical society, faced with the ecological crisis, are considered in the works of V.V. Stepin, N.S. Rozov, P. Kozlowski, J. Baudrillard, A. Toffler and many other researchers. The methodological basis for solving this problem is the teaching of V.I. Vernadsky on the biosphere and noosphere, whose ideas influenced the forma-

tion of anthropocosmism, uniting in a single whole the natural-historical, natural and socio-humanitarian trends in the development of scientific thought (Khmelenok: 2010). In the Western tradition, such ideas were one of the first after the medieval dominance of anthropocentrism formulated by A. Shaftesbury (Khmelenok:2010); later , Schopenhauer's doctrine of compassion (Khmelenok: 2010) was also a major step in the formation of eco-ethical views. In the first half of the 20th century, variants of such ethics were developed by the American ecologist, environmental activist A. Leopold (Leopold: 1992, 1997).

Despite the fact that the actualization of the human life's ecological component has occurred relatively recently, due to which the problems of the new science are still in a transitive state, we can already say that, in the modern intellectual search, starting from the second half of the 20th century, a kind of "*ecological turn*" is taking place: environmental issues receive a wide response in the context of scientific knowledge, in the media, in politics, and in other areas of society. Starting from the 70s of the 20th century, the scientific literature began to discuss problems associated with the construction of environmental ethics, identifying the basic principles of its functioning, as well as attempts to clarify its connection with philosophical teachings and religious worldviews. The innovative ideas of the American ecologist A. Leopold, who proposed the idea of "Earth Ethics", were further developed in the concept of "deep ecology" presented in the works of W. Fox, R. Atfield, A. Neiss, B. Kallikot, R. Nash, N.N. Moiseev, A.I. Nazretyan and others. Currently, such researchers as V.V. Dezhkin, V.E. Boreyko, R.G. Khlebopros, U.S. Yusfin show interest in the ideas of deep ecology. However, today it is still at the formation stage and is being developed mainly in the West by a number of specialists, the so-called "Ecophilosophists" (J. Hargrove, B. Callicott, H. Rolston III, P. Taylor, T. Regan, R. Nash (USA), R. Atfield (Great Britain), A. Nays (Norway), P. Singer (Australia) and others). The main provisions of environmental ethics were formulated by them in the last decades of the XX century (Rigina: 2016). These ideas were finally completed in the same period in the philosophy of A. Schweitzer, who extended his ethics to all living things, calling it "the ethics of reverence before life" (Schweizer: 1973).

According to the ideas of the American ecosopher Holmes Rolston III developed the classification of intangible values of wildlife and increased their significance. Environmental sensitivity within the boundaries of the application of ecological ethics, can be based on several key principles: the more rare natural objects should be handled delicately; the more beautiful natural objects must be handled delicately; the more fragile than natural objects should be handled delicately; the more sensitive life should be respected; respect for the life of the species follows more than the life of the individual; love the surrounding nature as yourself; think of nature as a community, not as a "pantry of goods" (Boreyko: 2001).

Within the boundaries of approaches of ecological ethics, environmental sensitivity echoes with Eastern philosophy, in particular, with the Buddhist principle of Ahimsa, fitting into the semantic field of such key ethical concepts as "mercy", "love", "compassion" (Rigina: 2016). The expansion of the "coverage area" of a merciful attitude and its spread not only to people, but also to living creatures and natural objects surrounding a person, regardless of whether they are useful to a person, are indifferent or are capable of harming a person. This is exactly according to the idea of environmental sensitivity is a moral way to overcome the disconnectedness between human and his natural environment. In Russian philosophy, which also always paid great attention to ethical aspects, similar concepts were expressed in the works of K.E. Tsiolkovsky, V.V. Solovyov, N.A. Berdyaev, N.K. and E.I. Roerich (Roerich: 1924).

The presupposition of environmental sensitivity, which was advocated by A. Leopold, consists in the words: "The earth is a biotic community" (Leopold: 1997). Planet Earth is fantastically complex and mysterious, the thinker believed, and we do not know the dynamics of earthly processes, which means we cannot build our relations with nature only on accurate knowledge and logical reasoning (Leopold: 1992). Environmental sensitivity, as a rule, is rooted in the deepest archetypes of a particular community and is based on the local value system, a sense of homeland, a positive sense of terrain, a sense of space around the terrain ("the spirit of Rio", "think and feel like Baikal", "love

Turgoyak with first glance", etc.) (Environmental Ethics and Sustainability). Therefore, the conscious formation of an "ethics of environmental sensitivity", based on the deepest layers of a human being, containing the "basic settings" of its integrity and unity with the world, plays a large role in the establishment of a moral attitude to nature .

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Environmental
threat

ENVIRONMENTAL THREAT is a global planetary phenomenon accompanied by processes of environmental degradation caused by human-caused and other human economic activities that have adverse consequences for human life, health and future.

Environmental threat was actively discussed in the mid-20th century, when the consequences became apparent, first of all, the production activities of people. Mass industrialization has launched environmental transformation processes, destroying the mechanisms of natural restoration of wildlife. Soviet and Russian philosopher, founder of social ecology in Russia E. Girusov believed that humanity has developed a system of activities that contradicts the principles of nature self-regulation. It is this discrepancy that led to the fact that "there was an abrupt transition of the biosphere to a qualitatively different state" which is characterized by "increased susceptibility of natural systems to anthropogenic effects up to the onset of crisis conditions" (Girusov: 2009, 79).

Environmental threat includes global problems of a modern nature, provoked not only by human activities, but also by natural geological, biological or space processes. Geological threats include, first of all, tectonic movements, i.e. mechanical (mainly) movements in the earth's crust and in the upper mantle (tectonosphere), leading to changes in the structure of geological bodies (Geological Dictionary: 1978, 208), causing earthquakes and volcanic eruptions. Biological hazards include biotic pollution associated with an increase in the population of living organisms in the absence of constraints. Cosmic threats include meteor and asteroid hazards, solar activity, electromagnetic effects, penetrating from outside to Earth.

Environmental threats to the planet can be caused by anthropogenic factors associated with environmentally harmful technologies that reflect consumer attitudes towards nature, as well as uncontrolled production. Such threats include: rising sea levels, the greenhouse effect, environmental pollution, changes in the ozone layer, the depletion of natural resources, and much more. All these threats are associated with an immoral attitude towards Nature, reflecting the predominance of pragmatism over axiological foundations in the worldview of a person at

different levels of social life, starting from everyday existence and ending with the adoption of geopolitical decisions at the global level.

Today, mankind has very effective methods for predicting and anticipating environmental threat, however, according to the Soviet and Russian scientist N. Moiseev, "the biosphere as a whole, perhaps, is already beginning to lose stability and its parameters can go beyond dangerous boundaries" (Moiseev: 1988). Despite significant successes in the field of predicting environmental threat, nature may not have enough natural defense mechanisms to compensate for the anthropogenic load.

Environmental threat, which the population faces in different parts of the planet, indicates an environmental crisis, which is an extreme degree of threat manifestation. This is the most complex and dangerous process associated with the destruction of the ecosystem and threatening the extinction of biological species, up to the human extinction.

The current environmental situation requires special attention. That is why environmental threat acts as incentives for the development of activities to prevent them and force a reassessment of the values associated with the attitude towards nature. The ideas about maintaining a delicate balance between nature and human can be found in the works of E. Haeckel and F. Müller (about the place occupied by human in nature) (Haeckel, Muller: 1940), V. Vernadsky (doctrine of the noosphere) (Vernadsky: 2004), E. Girusov (the doctrine of social ecology) (Girusov: 2009) and many others.

R. Fyuks in his work "Green Revolution. Economic growth without prejudice to the environment" states the need for "a breakthrough in ecological Modernity, which without abandoning the idea of progress will formulate it in a new way as the history of co-evolution of human and nature" (Fyuks: 2019). Thus, environmental threat can be seen as the stage of transition from environmentally disadvantageous technologies used in the process of creating public goods to a new ecological mode of production.

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Related articles: *ecology of culture, environmental reality, ecological worldview, environmental friendliness.*


Geoethics

GEOETHICS is research and reflection on the values which underpin appropriate behaviours and practices, wherever human activities interact with the Earth system (Peppoloni, Di Capua: 2015a, 4-5), (Bobrowsky et al.: 2017, 5), (Peppoloni et al.: 2019, 30).

Main statements of geoethics are: 1). Deals with the ethical, social and cultural implications of geoscience knowledge, research, practice, education and communication, and with the social role and responsibility of geoscientists in conducting their activities (Di Capua et al.: 2017), (Peppoloni, Di Capua: 2017). 2). Encourages geoscientists and wider society to become fully aware of the humankind's role as an active geological force on the planet and the ethical responsibility that this implies (Peppoloni et al.: 2019). 3). Is considered a point of intersection for Geosciences, Sociology, Philosophy and Economy. 4). Its main issues and topics include: sustainable use of natural resources; reduction and management of natural and anthropogenic risks; management of land, coastal areas, seas and open oceans; pollution and its impacts on human health; global environmental changes, including the climate change; protection of natural environments; research integrity and the development of codes of scientific and professional conduct; literacy and education in geosciences; geodiversity, geoheritage, geoparks and geotourism; forensic geology and medical geology (Peppoloni et al.: 2019).

The 'geoethical thinking' (thinking about the implications and applications of geoethics) can be located within broader societal concerns about the responsible conduct of science and the science–society interface (Bohle, Di Capua: 2019).

The word 'Geoethics' is the union of the prefix 'geo' and the word 'ethics'. The prefix 'geo' refers to 'gaia', which means 'Earth' in Greek, but its ancient Sumerian base 'ga' refers more specifically to 'home, the dwelling place'. The term 'ethics' was defined by Aristotle (384/383 B.C. – 322 B.C.) as the investigation and reflection on the operational behavior of humans, searching for legitimate criteria by which to evaluate behaviour and choices, and identifies that part of philosophy dealing with the problem to take decisions by the human agent (Peppoloni, Di Capua: 2015a), (Peppoloni, Di Capua: 2018).

Ideas that underpin the conceptual foundations of geoethics can be traced back to the eighteenth and nineteenth centuries when anthropogenic impacts on nature began to be recognised and documented (Peppoloni, Di Capua: 2012), (Bonneuil C., Fressoz: 2013), (Lucchesi: 2017), (Lewis S., Maslin: 2018).

In the early '90, the word "Geoethics" began to be used to define the ethical and social implications of geosciences (Savolainen: 1992), (Cronin: 1992). The need to increase awareness of the ethical obligations of geoscientists' activity was formalised in 2014 (Matteucci et al.: 2014), with the publication of the "Geoethical Promise", a Hippocratic-like oath for geoscientists previously suggested in 2009 (Ellis, Haff: 2009), proposed to be extended to include applied Earth system sciences (Bohle, Ellis: 2017). It is included in the 'Cape Town Statement on Geoethics' (Di Capua et al.: 2017), and translated into 35 different languages (Peppoloni: 2018).

Initially developed as professional ethics (deontology) inside geosciences (Wyss, Peppoloni: 2015), (Peppoloni, Di Capua: 2015b), (Mogk: 2017), and to frame inquiries on the responsible behaviour of professionals in geosciences and the societal relevance of geosciences (Peppoloni, Di Capua: 2018), (Bohle, Di Capua: 2019), geoethics is increasingly recognised as an emerging subject that goes beyond professional boundaries to inform human agents' actions and societal decisions as a whole (Bobrowsky et al.: 2017), (Peppoloni et al.: 2019) with well-established conceptual foundations and a developing framework for its practical application across a growing range of geoscience disciplines and sectors for assuring sustainable, safety and health conditions to human communities and protecting biotic and abiotic entities (Peppoloni, Di Capua: 2017), (Peppoloni et al.: 2019).

The concept of responsibility is a central pivot in geoethics: the human agent sits at the centre of an ethical reference system in which individual, interpersonal/professional, social and environmental values coexist, underpinning their responsibilities at these four levels (named "the four geoethical domains") (Bobrowsky et al.: 2017), (Peppoloni, Di Capua: 2015a) (Peppoloni, Di Capua: 2017), (Peppoloni et al.: 2019).

Values such as intellectual freedom, honesty, integrity, inclusivity, and equity, along with concepts such as geoheritage,

geodiversity, geo-conservation, sustainability, prevention, adaptation and geo-education are proposed to society as references on which to base geoethical behaviours (Peppoloni, Di Capua: 2016), (Peppoloni et al.: 2019).

The four fundamental characteristics of geoethics can be summed up as follows: a) human agent-centric, b) shaped as virtue-ethics, c) geoscience knowledge-based, d) with space-time context dependent approaches.

Geoethics is a virtue ethics, placing at the forefront individual, responsible action based on the adoption of societal and professional reference values. Its development and application are led by scientists for the benefit of society, within a pragmatic, open and continuous revision process. Geoethics is grounded on geoscience knowledge to assure an informed and conscious approach to problems related to human-Earth system interaction. Geoethics is context-dependent in space and time and ethically sound choices may differ for similar ethical dilemmas: geoethics is shaped and informed by a strong awareness of the technical, environmental, economic, cultural and political limits existing in different socio-ecological contexts (Peppoloni et al.: 2019).

In geoethics, the Kohlberg's hierarchy of moral adequacy, that identifies six developmental stages for the moral reasoning, (Kohlberg: 1982), (Kohlberg et al.: 1983) is considered as a reference scale for assessing the maturity of human–Earth system interactions (Marone, Peppoloni: 2017), (Bohle M., Marone: 2019).

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FOR NOTE


Home

HOME (Latin habitat "home", habitus "habitual") in Old Russian, the word "home" was also originally associated with the concept of family, house. Home is a place where a man enters into a relationship with the world (coexistence of world and man). The house occupies a special place among significant things that perform the function of preservation, refuge, protection and shelter in relation to human.

A culturological analysis of the image of the thing as home is given by C. E. Filyayev, who proposed the concept «Thing-Home». By his definition, the concept of a «Thing-Home» is «the external and internal environment of a person within his «personal, material» environment» not only as the creator or consumer of a thing, but as the object of influence of the object environment» (Filyaev: 2009, 23). A thing is a symbolic expression of the basic categories of human existence, such as space, time, and attitude. The concept «Thing-House» is characterized by its organic connection with a particular space. According to M.N. Epstein, philosopher, philologist and cultural anthropologist, realogy (the science of things) is the science of realized, i.e. dismembered and filled with things space, its textual properties» (Proektivnyj filosofskij…: 2003, 349).

The form of existence in the human world from the point of view of «spatiality» is expressed by the notion of «space of place». The condition of existence of space is the place where things exist. The concept of space as a «place» was developed by Aristotle. The concept of home as a living space for man belongs to Heidegger. The concept of existential space is close in content to the concept of «the spirit of a place», which, in turn, consists of things inherent to this place. He contrasts the existential space of the house with the «physically-technical, ejected space of homelessness» (Stepanov: 1993, 141). During the discussion of the report «To Build, to Live, to Think,» which Heidegger read in 1951 in Darmstadt at the colloquium «Man and Space», a thesis was formulated about the «homeless man» who has not lost his relevance to our time. At the same time, in the course of the discussion on the report, Heidegger, based on the concept of the house and the history of language, justified the moduses of human existence – to build, to live, to think, which clarify the real meaning of building – «sparing, stor-

ing» and determine the experience of human space (Sazonova: 2014).

Based on the analysis of changes in the concept of the house it is possible to determine the forms of human mentality and corporality. The human body occupies the central position in the space of the house, which is counted from when organizing the home space. Revealing the correlation between a person's perception of his or her body and the concept of the «I» can be found in Baudrillard's philosophy. Baudrillard, who draws an analogy between the house and the human body, where the house becomes the symbolic equivalent of the human body (Baudrillard: 1999), (Sazonova: 2014).

In the philosophical sense, the house is a space for a person, inseparable from him and reflecting the specificity of his relationship with the Other. The concept «Thing-Home» can be considered as a system of relations «I-Other-Thing», as an external subject base of a person's self-identity, as a measure of the two beginnings of identity – personality and sociality, on the one hand, separating the owner from society, confirming his individuality, on the other hand, interpreting it with society. The house becomes a part of a person's personal space and constitutes a significant part of life circumstances, in relation to which a sense of human identity is formed.

The philosophical-anthropological perspective allows us to speak about the house, first, as a physical and mental «immune system» (B. V. Markov), and second, as a symbolic «immunity» protecting from potentially harmful influences of an alien and stranger (Markov: 2011, 342). In societies of dominant pragmatism, the economy of industrialization with its inherently clear and functional organization of spaces, the house does not always meet the «existential needs» of man. According to B. V. Markov, homelessness does not arise only because of the loss of housing. The «empty» and «cold» space surrounded by walls does not carry any symbolic charge and does not meet human spiritual needs. If, according to expression B. V. Markov's expression, the place «produces» a man, then the marked «cold» space specifically affects the worldview (Markov: 2011, 345).

In the postmodern society we are talking about the maximal liberation of a person from the connection with his home,

«the layer of rootedness», which played from the point of view of Heidegger, the existential importance for the formation of a sense of identity of a person (Heidegger: 1986, 105), is thinning. The liberation from the connection with the home is due to various reasons: geopolitically, it is caused by globalization processes, socially and economically – by the need to respond to the market situations in a mobile way, spiritually – by the «desymbolization» of the home. The home has turned into a temporary home, a place for a «halt». At the same time, along with the «desymbolization» of the house, in large cities the reverse process is also taking place: people are increasingly buying housing far from the city, using the urban space for labor needs.

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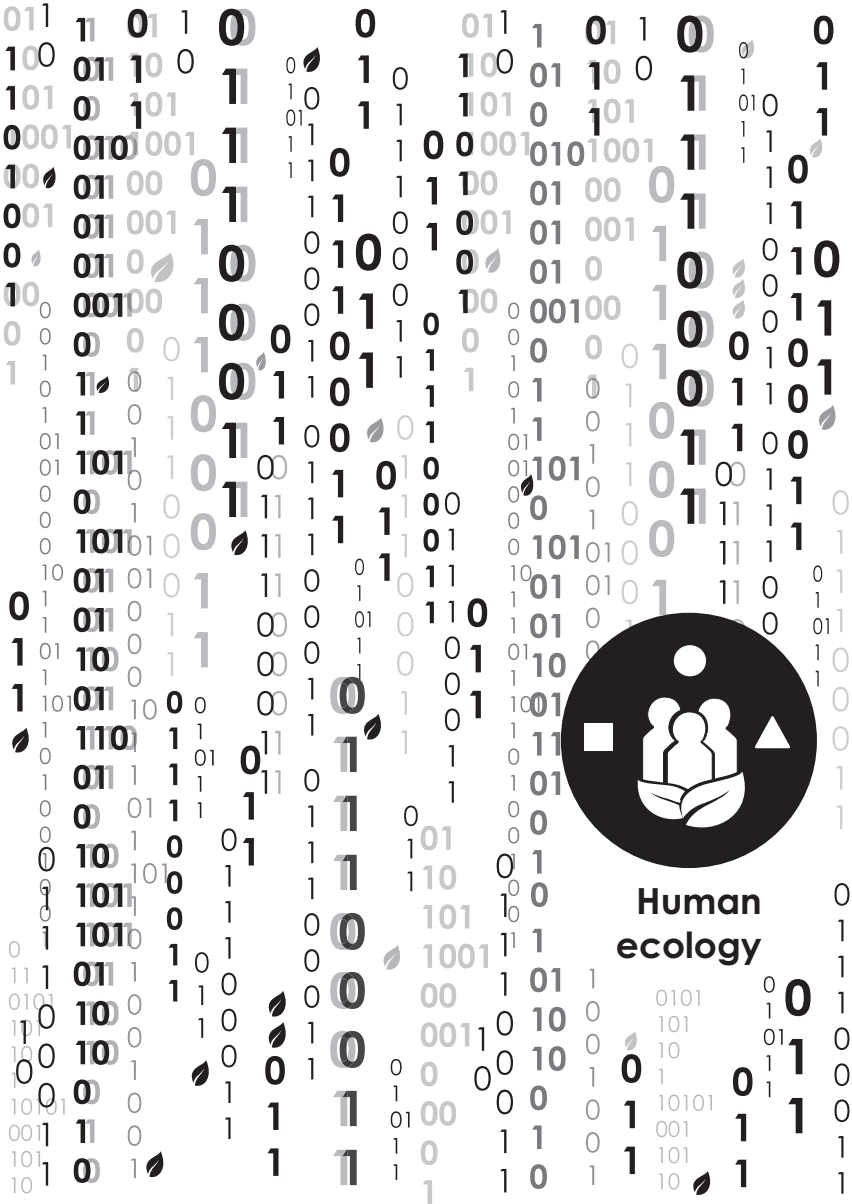
Human
ecology

HUMAN ECOLOGY is the most complex area of environmental disciplines that studies the fundamental natural, species, social and cultural characteristics of a person and their rational use in the interests of an individual person and of all mankind.

At different stages of historical development, the ratio of natural, biological and social was different in a person and a developing society, however, in a modern person, physical and spiritual well-being significantly depends on the state of the surrounding natural and social, cultural environment of his being. The biological nature of person has changed radically. In the early stages, the human ancestor himself adapted to the climatic conditions, often hostile. The group of adaptation diseases caused a high mortality rate and a weakly growing population. With the advent of tools, the adaptation strategy was replaced by a growing consumption of the forces and resources of nature, which ensured an increase in life expectancy and population on the planet. The third stage, characterized by a significant acceleration of scientific and technological progress, again increased the positive indicators of the world's population, despite the emergence of "diseases of civilization". Finally, the modern fourth stage requires a person to again substantially adapt to the environmentally unfavorable factors of anthropological activity created by the person himself in the field of economy, production, and services. The profile of diseases, causes of mortality, and demographic indicators of the world's population has substantially changed again. Scientists are increasingly raising the question of the ecological portrait of modern person. A person is not just at the epicenter of adverse environmental impacts. He is both subject and object, and in essence, he is the epicenter of the global problems of our time. An ecological portrait of a person is a combination of genetically determined properties and traits characterizing an individual's ability to live in certain, including special, environmental factors: mountains, deserts, Arctic, Antarctica, etc. Given the active process of population migration in the world throughout the history of mankind, especially at the turn of the XX–XXI centuries, the ecological portrait of a person helps to clarify the functional state and overall health of the body in the new environment, ensures successful adaptation and creative productivity of the person. In determining such a portrait, the role of environmental medicine

is essential: a set of scientific disciplines that study all aspects of the environmental impact on human health, including genetics, morphology, hygiene, toxicology, epidemiology, advances in physics, chemistry, and others. The practice of monitoring environmental quality, safety measures at enterprises, the course of mass diseases and the determination of the most effective technologies for their treatment.

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***Related articles**: home, environment, ecological worldview, human ecology, ecology of human existence.*

HUMAN ECOLOGY is an area of interdisciplinary scientific research that studies the features of human interactions with the surrounding of cosmic environment in various spheres of his life.

The concept of "human ecology" was first proposed by American professors from the University of Chicago, R. Park and E. Burgess in the 1920s, but the term was only used in the scientific community in the 1980s, when human relations with the environment became more complicated and began to develop rapidly .

Today, there are many approaches to the definition of the subject of human ecology as a sphere of interdisciplinary scientific research. Among them, the point of view of the professor of medicine V.P. Kaznacheev deserves attention. He defines the subject of human ecology as "issues of the development of population, the preservation and development of human health, and the improvement of the physical and mental capabilities of human" (Kaznacheev, 1986).

From the proposed definition it follows that human ecology cannot be considered in isolation from the root concept, ecology, but its focus on anthropological systems of different levels: from microlocal and local to global. It is in ecology, through the study of the biosphere and noosphere, that the laws of the biosocial organization of human populations are clarified, the boundaries of the influence of environmental factors (including social) on the human body are determined.

As Michel Foucault noted, human ecology is a person's concern for himself, his body, his own health. Hence, one of the areas of close attention to the ecology of the individual can be considered the economic (caring) attitude of a person to himself, his life and its prospects. This circumstance reveals another personality problem formulated by the publicist A.G. Kruglov as "the struggle of the individual and social for a person"(Kruglov, 1999). This struggle comes down, for the most part, to preserving what is called a personal principle in modern psychology (the spiritual core of a person that allows him to develop in a spiritual sense) in the face of technogenic, political, bioethical and other problems.

Human ecology at the beginning of the 21st century is designed to outline ways to solve the problem identified by

academician Dmitry Likhachev as how to be "a person who is morally responsible for everything that happens in the age of machines and robots" (Likhachev, 2017). If this problem is not solved within the framework of the "peak ecology", then there is a risk of social catastrophe with unpredictable consequences. Professor V.T. Gulyaev writes that the ecology of personality "is also the highest psychology of a holistic personality" (Gulyaev, 2012: 11). Following this thought, we can call human ecology the "peak philosophy" of modernity, within the framework of which there is a synthesis of the material and the ideal in the "positive activity of people"(Gulyaev, 2012: 12), which strive for constant development in the direction of humanity, overcoming aggression, and reorientation from the departed or "dead" values to the eternal values of life, development and unification.

Human ecology is designed to show possible ways to overcome the catastrophic, destructive consequences of the intervention of equipment and technologies in human life. Nevertheless, its answers are changing and supplementing, technological alienation of a person from life can be considered as one of the most important root. Until the end of the 20th century religion made attempts to solve this problem, today the insufficiency of its efforts is obvious.

At the next stage of the development of Homo Sapiens, the role of the "guiding star" of humanity will most likely be given to humanism as a teaching that reveals a person's potential in discovering the best personal qualities in himself.

Human ecology is organically included in general ecology as a "researcher" of the system-forming aspect in understanding the potential global environmental disaster of the future, the development scenarios of which are outlined in modern scientific and philosophical discourses. *Thinking person* will be able to make an independent choice in favor of abandoning a predatory attitude to living nature, prefer responsibility for the future of life on Earth to a thoughtless, pragmatic attitude to its wealth.

Human ecology offers its own, original formula of the *basic question of philosophy*, which boils down to defining the boundaries between good and evil in the "existential situation of the ecological crisis" (Gulyaev, 2012: 13). To answer this question, we should turn to the works of prominent humanists of the 20th

century: Albert Schweitzer, Richard Dawkins, Paul Kurtz and others. In the works of these researchers, a person appears as a unique phenomenon that forms in relations with the outside world, but also dependent on it, striving to self-identification in the conditions of modern environmental challenges.

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Related articles*: ecohumanism, ecological worldview, ecology, ecology of human existence.*


Overcoming

OVERCOMING is the transition of the phenomenon to a higher level, beyond its original limits of beingness, made as a result of a considerable expenditure of own efforts. In the philosophical sense, the term "overcoming" most often corresponds to the term "Aufhebung" proposed by Hegel, which implies a transition in which there is a simultaneous combination of destruction and preservation, denial and assertion of the phenomenon in its different qualities (Hegel: 1992).

The theory of elimination and classification of dialectical jumps is developed in detail in Marxist-Leninist dialectics. The peculiarity of this paradigm is the application of the theory of reflection, which generates the problem of the abstract subject of cognition, the consequence of which is the lack of consideration of the mechanisms of overcoming in application to the human being as an integral being. The term "overcoming" in the dialectical approach is developed in the statement and solution of the social and biological problem by V.I. Plotnikov (Plotnikov: 1975). Some aspects of overcoming, taking into account Kant's idea of inseparability of processes of cognition and formation of personality, are revealed in the framework of A.B. Nevelev's subject matter and energy approach (Nevelev: 2015). The structure and mechanism of overcoming in the context of human ecology is a volumetric problem field of research.

According to the forecasts of the German economist K. Schwab, the fourth industrial (technological) revolution will be accompanied by fundamental changes in the life of all humankind, including its living environment and identity (Shvab: 2016). At the same time, the risk of instability and collapse of habitual life can be interpreted as a possible challenge to humankind, which it will have to overcome. However, the existence of the global problems of our time testifies to the lack of humanity's ability to overcome the situations generated by it.

In the context of philosophical-anthropological concepts (Bergson: 2006), (Gelen: 1988), (Plotnikov: 1975), (Sheler: 1988) the human being seems to be a unique being fully immersed in the dynamics of overcoming the challenges posed to him by nature, society and culture. This forms a special, purely human way of manifesting openness to the world, the root cause of which is to overcome the limits of its self-realization. Philosophical research

of cultural variants of this scheme of human existence has led to creation of "metaphysics of overcoming" – the model of radical act of self-denial caused by the state of inner self-sacrifice of a man. This model is based on the understanding of the victim as an active initiative (sacrificing) part in favor of the Whole.

The deep rootedness of mental structures generating the "metaphysics of overcoming" is manifested in the mythological form – in the traditions of warriors, in the religious tradition – in the phenomena of holiness and spiritual asceticism; in the atheistic worldview - in existential acts of spontaneous and conscious heroic self-sacrifice, when a person in his actions and life is guided by the priority of the Whole of which he is a part (Matsyna: 2019). This makes it possible to see the human being as a special kind of being – "a person overcoming".

The overcoming nature of man is considered in the framework of Bateson's "ecology of mind", in the context of the doctrine of the nature of pattern. A pattern is defined by him as a certain set of events or objects, to some extent providing such a guessing, when the whole set is not available for research (Bateson: 2000); the general pattern is defined as a binding one, lying behind the patterns. Based on a literal understanding of ecology as "home science", one can structurally accept oikos, a house, a container, as a common pattern in which the patterns of all the elements of the world Whole are inscribed. Among them is the unique pattern of the "overcoming man", which, unlike other patterns, may have a double relation to the common pattern. On the one hand, the "attitude of appropriation", which shapes overcoming as consumption of the Whole and has a destructive effect on the common pattern. On the other hand, the "relation of appropriation and cognition" of the Whole, which forms the overcoming by man of the limits of his own being in accordance with the common pattern.

The nature of this ambivalent process is revealed in the context of the object-energy approach (Nevelev: 2015), indicating the biosocial basis of human existence. Overcoming the domination of instinct at the early stages of human species formation is associated with the introduction of abiological content in the life of a human being, with systematic and purposeful retraining of a material tool under the influence of a powerful objective challenge.

It can be denoted by the category of "beginning" as formation of "new type of structural adhesion" of biological and abiological aspects of human existence (Plesner: 1988). Overcoming, as an active, mastering moment of the "beginning", transforms the adhesion of preconditions into corresponding conditions, creating "enlightenment" in the continuous horizon of the instinctive life of the becoming man; placing the biologically insignificant in the sphere of his attention.

Man opens himself up to the world, the concentration of attention on reworking guns changes his species characteristics. This is the nature of the first overcoming of human dependence on his own biological nature. The resulting freedom forms a mechanism for the emergence of values, ideals and culture. However, the strengthening of the role of the abiological leads to the identity of the "I" with the inanimate, in culture the prevalence of the material increases, the moment of appropriation increases. This ends with the apotheosis of the capitalist market, the "identity game", when a thing takes its place, and a person takes its place (K. Marx). Now, more than ever, there is an obvious need to overcome the abiological focus of consciousness, which becomes more and more destructive in relation to the common pattern of the world's Whole. This destructive appropriation of the world around us corresponds to the Marxist category of alienation. It is well known Marx's idea that culture, if it develops spontaneously and not directed consciously, leaves behind a desert (Marx, Engels: 1964, 45). The relevance of this thought is more than obvious today, when man humbly agrees that he himself remains alienated from his "common home", and humanity, thanks to some negative results of civilization, is on the verge of self-destruction. The emerging problem of the second overcoming thus requires a turn to restore the significance of the living while preserving the already achieved results of civilization.

The problem of overcoming in the context of ecology of human being can be considered as bifurcation point, as change of attitude of appropriation and destructive consumption on attitude of development and creative comprehension of the world Whole. The society's evasion from conscious and active solution of the second overcoming problem fixes the risk of "ulcer" of alienation, destructive change of personality structure, depopula-

tion of humankind and technocratic transition to post-anthropological future. The scenario of solving the problem of the second overcoming presupposes a saving, against the background of philosophical loving thought, return of the spirit into the world (Nevelev: 2015), involving the "Omega point" (Sharden: 1987) on the ways of removing the alienated person and humanity.

The consistent reflexion of the phenomenon of overcoming makes it possible to form a system of overcoming answers to the internal and external challenges of being. In order to consistently and purposefully take into account the experience of overcoming in the world culture, one can speak about the modules of overcoming revealed in various philosophical and cultural traditions. The term "modus of overcoming" is used to denote varieties of "metaphysics of overcoming" individualized in different cultural traditions. Consistent emergence of various modes of overcoming contributes to the birth of a "culture of overcoming," which takes into account the combined experience of humanity in transcending its own being, limited by the usual framework of the subject world, which hides the outlines of the world's Whole – our "common home". Overcoming, as a purposeful change of the attitude of appropriation, which dominates now in human existence, to the attitude of mastering will make it possible to fit the pattern of human existence into the common pattern of the world's Whole based on mutual orientation, mutual saving and mutual preservation of each side. Perhaps this will make it possible to block the alienation of human beings from the world's Whole, to turn our "common home" into the subject of tireless environmental care and thus create the best conditions for the realization of the inner potential of the humankind.

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***Related articles**: home, environment, environmental awareness, human ecology, ecology of human existence.*


Preservation

PRESERVATION is an action designed to keep something (e.g. a thing, bond or relationship) from undesirable change, destruction or deformation, change of position, etc. The concept is used in natural sciences, primarily in physics.

According to the content of the law of energy preservation, a scalar value (energy) is introduced for some physical system that is stored over time. The natural science interpretation (particularly in natural sciences) does not coincide with the understanding of preservation in the humanities and philosophy. The humanities study special, "man-made" systems, the most important element of which is invariably the human being. In the natural science picture of the world, preservation is presented as an objective process that does not require or even involve human participation. In the humanitarian picture of the world, on the contrary, preservation is a special kind of human activity, embodied in relation to things, other people, nature, etc. In other words, preservation is carried out by the human being and thanks to the human being, inextricably linked to his or her worldview.

The notion of preservation has not been developed in science and philosophy, and is not clearly defined in the explanatory dictionaries. For example, in the explanatory dictionary of D.N. Ushakov, preservation is defined as "action" and as "state". In this case, the author of the article does not focus on the content of actions and states expressed by the word. In the religious context, "preservation" appears in the address to God as an integral part of prayer, along with "save". According to the popular interpretation, prayer is aimed at keeping a person from sin, at averting the threat from a believer. Sin, in turn, is interpreted as an act that corrupts, literally "destroys" man and alienates him from divine grace.

In philosophy, there are numerous references to preservation as a state (at the limit – the state of the world). Already in ancient Greek philosophical thought, it is possible to find fundamental ontological provisions related to the state of preservation. Thus, in the system of Democritus atoms the essence of mobile elementary and indivisible particles changing the trajectory of movement but retaining the form (Trofimova: 2017, 194). In the cosmology of Empedocles of Sicily, there is an aggregate of four indestructible elements controlled by the opposing forces of love

and discord (Empedokl: 1999, 202-203). Genesis, therefore, does not need to be preserved. Things consisting of a certain combination of elements or atoms are not preserved. Preservation has received a qualitatively different interpretation in Heidegger's fundamental ontology (first of all, in "Being and Time"). He wrote about preservation in the context of analytics of being "presence" (the so-called Dasein analytics). In the philosophy of Dasein, preservation was interpreted as an effort of presence, appropriate in relation to tradition. According to Heidegger, Dasein opens, preserves and follows tradition. Preservation is thought of as a phenomenon that ensures the historicity of presence. In addition to historicity, preservation is involved in the primary mode of being present – being "outside" and ensuring that what Dasein is paying attention to is retained. Preservation is an essential element of cognizing being in the world. One of the problems of being present is the subject and way of being preserved. The object of preservation may be the "closest friend" on which the presence closes and leaves itself (Heidegger: 1997, 104). In turn, the way of preservation may be "defective", for example, isolating the being from any external relations, protecting it from any influences and preventing its original growth. In Heidegger's fundamental ontology, preservation is constitutive of two moduses – "preservation from" and "preservation for".

In modern natural sciences (ecology in particular) the human factor is not ignored, which makes it possible to analyze this or that problem more deeply and to determine its causes adequately. Moreover, ecology directly assimilates some humanitarian ideas – in particular, the idea of 'environmental imperative' (Shvarz, Knizhnikov: 2004, 24-25). The formula of the ecological imperative first appeared in the book by N.N. Moiseev. The implementation of moral law required, first, the systematic education of man and the actual change of his morals, and secondly, the restriction of productive forces of society, directed under capitalism to maximize profits and unlimited use of natural resources (Malyagin: 2015, 161). In the 19th-20th centuries, in connection with fundamental change of production character, industrialization, mass production of economic benefits and, consequently, regular extraction of natural resources, it became clear that human needs are not proportional to natural resources.

According to Heidegger's expression, human consumer attitude turned nature into a "giant petrol station" (Heidegger: 1991, 107). Today, the search for ways and means of nature preservation is actively carried out, with some balance with human needs. The opinion that man should establish equal-partnership relations with nature and technology is being popularized.

An equally important aspect of preservation is the preservation of man himself. This problem became especially acute in the late 20th century, due to the emergence of transhumanist concepts created on the wave of technological optimism. Transhumanists see in a human being a transitional "link" from an imperfect, biological life form to biomachine and even electronic forms (Bostrom: 1999). The aspiration to overcome the human being, to cross the obstetric boundaries, needs a detailed critical approach. In a radical variation of transhumanism, it is assumed that consciousness will be separated from the brain with the subsequent placement of the "personality" on a non-biological carrier. However, transhumanism, firstly, does not reflexive about the possible irreparable consequences of such experiments; secondly, it does not clarify the category of "consciousness"; thirdly, it splits a person into "elements", one of which is considered to be consciousness. These ideas can lead to deanthropologization, i.e. transformation of human life form into other, non-human forms. In the social and human sciences, today there is a widespread opinion that transhumanist ideas need ethical (and, more broadly, humanitarian) expertise.

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***Related articles**: home, care, environment, saving, eco, human ecology, ecology of human existence.*

FOR NOTE


Saving

SAVING is the process and result of protecting a certain value from unwanted encroachments, threats (saving from), as well as retention to achieve a goal (saving for). It is generally considered synonymous with the word "conservation". However, there are some etymological grounds for distinguishing these concepts. Etymologically, the word "conservation" is associated with concealment. In turn, "saving" goes back to the root "brh", as well as "brah", "brog", which meant a haystack and, at the same time, a barn for storing cuttings. "Saving" in Russian is probably also associated with the word "coast". "To save" means "fencing", "surrounded by a fence", i.e. creating an obstacle to one or another external encroachment.

In Russian philosophy, the notion of saving has not received its definition, but thinkers often turned to the very word, emphasizing the importance of the meaning it expresses. Saving (and its derivative, the verb "to save") used in the context of caring for the traditions and cultural foundations of the country and the Russian people. In his letter to N. A. Berdyaev, S. L. Frank stated: "...you and I, and others like us, should cherish and develop spiritual principles and preach them..." (Gaponenkov: 2014). Thus, saving understood as a first and necessary step for development. The patriotic meaning of saving can be found, for example, in Ilyin's discourse. "Saving" in the work of a Russian thinker is associated with "keeping loyalty", "standing up for interest", "observing the principle of life", etc.: "We are inseparable from Russia: its fate is our fate; its freedom is our freedom; its salvation is our salvation. We live together with it and will our children to fight for it. We will cherish her interest to the end, keep her loyalty and serve her. But to the Soviet Union we are innocent neither by loyalty nor by faithfulness or service" (Ilyin: 1992).

There is a known variant of using the word in plural, which means a certain set of material values, kept for any purpose. In the singular, the word is used in the context of medicine (for example, in the concept of "health saving"), as well as ecology ("nature saving"). The two contexts are inextricably linked. Health saving technologies on the one hand are a priority in education and health care, and on the other hand can only be effectively applied in consonance with nature saving technolo-

gies. Deterioration of human health is directly related, according to physicians, to the decline in the quality of environmental conditions (Samarceva, Kurbacheva: 2010, 39). Naturally, poor environmental conditions have a detrimental effect on both the physical state and cognitive abilities of people. This problem is particularly acute in relation to the education of the younger generation. The number of publications on health saving technologies in education has significantly increased in the last decade. Scientists and teachers identify the main factors that hinder the formation of a healthy personality. Along with the material standard of living of the individual, values, stereotypes and habits, political environment is the most important factor affecting human health (Sedova: 2009, 56).

Nature conservation is one of the most important policy directions of different states. It is embodied in a set of measures, which can be conditionally divided into "saving from" and "saving for". One of the most important means of nature conservation ("saving from") is legislative drafting and, in particular, the publication of environmental legislative documents (laws and regulations). Environmental regulations are based on the Constitution, the Criminal Code and other codifying sources of law. Russia has a federal law on environmental protection, as well as federal and local bylaws. In addition to legislative measures, special nature-saving technologies are used. In general, they are aimed at eliminating processes that would lead to irreversible consequences for the environment (both on a large industrial scale and on the scale of individual business entities). Creation and protection of natural reserves, processing and separation of consumer and industrial wastes, use of new energy sources (wind generators and solar panels) – all this is a complex of technologies for nature conservation.

The humanities can contribute to environmental conservation. In the "Atlas" of new professions", compiled with the participation of the Agency for Strategic Initiatives and the Moscow School Skolkovo, the problem of environmental knowledge transmission takes an important place. Obviously, it is not only environmental specialists who should and can teach ecologically responsible behavior. One way or another, environmental education should be carried out by teachers of various specialities

and profiles (Atlas novyh…). It is obvious that environmental technologies should be conserved with humanitarian technologies and implemented at all levels of the education system.

With the development of new technologies that provide great opportunities for introduction into the human nature (nano, biological, cryo, cognitive, information, etc.), the question arises about the future of man. Russian philosophers (B.G. Yudin, V.A. Lukov, etc.) came up with the idea of organizing a system of events to assess the possible risks and consequences of the development and application of new generation technologies – the so-called "humanitarian expertise". Its main task is to protect people and humanity from an unjustified threat of high-tech "manipulations". Saving human beings in the techno world does not come down to ethical and humanitarian expertise, as the latter are mainly concerned with radical interference in human nature. The question of ways and means of saving refers to many everyday practices that have been supplanted by the technologic environment. For example, according to modern psychologists, children play relatively few mobile games and give preference to electronic devices. Passion for "gadgets" causes risks of hypodynamics, obesity, heart disorders, etc. The technosphere encourages people to change their lifestyle, behaviour, values and principles. In this regard, the question of how to save many everyday practices and, ultimately, the human one, what expressed in these practices, becomes more and more acute.

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***Related articles**: home, care, environment, eco, preservation, human ecology, ecology of human existence.*

FOR NOTE


Suffering

SUFFERING is 1) conscious experience of bodily pain; 2) conscious experience of a person's limited ability to realize the desired one; 3) conscious experience of a person's own extremity and search for ways to overcome it.

The interpretations of suffering associated with the ecological dimension of human existence were formed in the history of philosophy, first, depending on the paradigm that defines a person's place in the universe and the model of his relations with the surrounding world. Within the framework of well-known worldview paradigms, there are the following interpretations of suffering (Senkevich: 2009): in the Buddhist paradigm suffering is the consequence of man's awareness of his natural imperfection preventing the exit from the power of karma and spiritual fusion with the universe; in the ancient one, man, thinking himself syncretic with nature, recognized the suffering as a consequence of the conflict in it with the most contradictory natural forces generated by the Cosmos, and mythical pagan gods, embodying the natural elements, by their disreputable actions towards each other justified the moral weaknesses of man; in the Judeo-Christian paradigm, man, who is "God's slave," also does not regard all living things – "God's creation" – as objects of conquest, and suffering here is punishment and trial for moral transgressions, including the attempt to violate the divinely recognized ordinance of the world (it is well known that scientists were inquisitioned); in the existential-humanist paradigm, the cause of suffering is the total failure of the world to meet the expectations of the human being abandoned in it, which dictates the need for constant conquest, to bring the world into conformity with these expectations.

In ancient philosophy, suffering is given by Aristotle the status of a philosophical category characterizing the passive, experiencing the property of matter (Parusimova: 2003). Modern interpretations of suffering, which have a predominantly existential and anthropological interpretation, allow us to conclude that it is inextricably linked with pain. Pain is recognized as "a key, universal feature of human existence" (Antyuhina: 2013, 25). From the point of view of biology, suffering became possible in the process of evolutionarily conditioned "development of cortical and subcortical structures, on the basis of which there appeared

a mental possibility of transformation of pain into suffering as its conscious mental experience" (Antyuhina: 2013, 25). Thus, suffering is one of the genealogical features of man. The "New Philosophical Encyclopedia" of the Institute of Philosophy of the Russian Academy of Sciences also provides a definition of suffering, confirming its inseparable connection with pain: "suffering, the opposite of activity; a state of pain, illness, grief, sadness, fear, longing, and anxiety" (Chanyshev: 2001).

Heidegger's fundamental ontology gives a different interpretation of pain as "αλεγω – an infinite ecstatic effort», which allows for the interpretation of pain as a «place» of care and as a special phenomenon that turns to the beingness characteristics of man, bringing him into «boundary situations» (Heidegger: 1991, 91). That is, as fundamental existentialists, pain and suffering play an important role «in each person's construction of the image of the outside world and his or her own personality» (Bojko: 2016, 31), and may not always be understood only as «suffering, the opposite of activity,» but may most likely be defined as the additional possession of activity necessary to eliminate suffering.

Y.V. Gritskov, interpreting suffering as an interpersonal conflict of a person and recognizing it as «an irretrievable property of human being caused by collisions between congenital unconscious and irrational and culturally generated conceptual-rational programs of behavior,» concludes that «the cultural uniqueness of any social community, its viability and historical perspectives are inextricably linked with the practices of overcoming suffering functioning in it» (Grickov: 2019, 49).

In axiological terms, «suffering in itself cannot be regarded as a positive value. Nevertheless, the suffering person evokes sympathy and compassion in his neighbor, thus initiating the manifestation of the highest moral value – mercy» (Antyuhina: 2013, 27). The value of suffering has been recognized by Buddhism, which preaches that the suffering person, in striving to improve himself, expands the boundaries of his own vision of the world, co-suffering with it, accepting the «position of universal responsibility» (Tenzin Gyatzo: 1999, 23) for everything that surrounds him.

Nietzsche considered suffering as a sign of the greatness of the soul (Nietzsche: 1990), V. Frankl recognized suffering as an

indispensable companion for the pursuit of an unattainable ideal and the search for the meaning of life (Frankl: 2000), N. A. Berdyaev interpreted suffering as transcending, the path to spiritual freedom through the initiation of «world suffering, the suffering of all living» (Berdyaev: 1952, 87-108).

Analyzing suffering in the discourses of secular philosophy, A.V. Senkevich comes to the following conclusion: «If personal suffering is an integral part and expression of the incompleteness of the human project, then the experience and comprehension of universal, world suffering is the fate of only some part of humanity, subtly feeling and deeply thinking of its representatives» (Senkevich: 2014, 13).

Thus, physical suffering signals a threat to the bodily integrity of a person, mental suffering signals a threat to the integrity of a person, and existential suffering induces a person to transcend, seek to transcend the limits of the present being, including the ability to acquire the ability to co-suffer with the world around him. In other words, suffering defines both dangerous limits of existence and indicates ways of their safe overcoming, making the object of environmental care. In the conditions of technicalization of all aspects of life, suffering, as one of the fundamental existentials, provides a living, subjective experience of human relations with all elements of the world.

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***Related articles**: home, care, ecohumanism, human ecology, ecology of human existence.*

FOR NOTE


Theoretical and
applied ecology

THEORETICAL AND APPLIED ECOLOGY. Having emerged as a section of biology, ecology over the coming decades has become a kind of "paradigm shift", covering all sections of biology, as the objects of ecology have become species, populations, communities, biogeocenoses and the biosphere as a whole, and then covered all natural sciences. Any system is ecological as long as it is linked to the environment or other similar systems through the exchange of matter, energy and information. Soon ecological approach appeared, and for sciences of 20th century, ecologization became one of the central tendencies and is carried out as gradual strengthening of ecological orientation, orientation on conservation of nature and its resources, human uniqueness, socio-cultural diversity in the name of future. The largest of the ecosystems is Planet Earth, which includes the planet itself, biosphere, hydrosphere, atmosphere, which under the influence of human activity have generated the anthroposphere, technosphere and form the noosphere. Ecologization has naturally accelerated the search for forms of effective environmental practices for the conservation of natural resources, thus creating an applied ecology. The development of the sciences has caused two environmental problems: the relative demarcation between theoretical and applied ecology and the development of a classification of environmental sciences.

Under theoretical ecology is assumed, first of all, the philosophical and methodological basis of modern world philosophy, which analyzes the dynamics of the relationship in the ontological triad "nature – man – society", using methods of philosophy, dialectics, supplemented by ideas of systemology and synergy. Ecophilosophy as a worldview includes beliefs, attitudes and ideals that express the universal values of nature, man and society. Theoretical ecology also considers issues of gnoseological character: enrichment of ecological scientific ideas, their truth and reliability, defines the limits and possibilities of their use in applied ecology and ecological practice. Theoretical ecology includes philosophical ideas, a set of basic principles, concepts and laws of general ecology from which specific provisions of nature, human and social ecology are formed. Mathematical ecology and ecological informatics are of great importance for modern ecology. Each of these disciplinary complexes has

a "fan" of disciplinary directions. For example, the ecology of nature combines the ecology of lithosphere, the ecology of biosphere, the ecology of hydrosphere, the ecology of atmosphere, and the ecology of near space. Ecology of society presupposes ecology of economy (industry, agriculture, extraction of natural resources and their processing, transport and communication, urbanization). The ecology of man explores his body organization, the state of body, soul and spirit, and accumulates the achievements of almost all natural (astronomy, physics, chemistry, biology, psychology, medicine, etc.) and social and human sciences. On a philosophical, general scientific and disciplinary basis, an environmental paradigm is formed, which stimulates the development of the whole ecology. Of course, if a natural or artificial ecosystem functions optimally and is relatively stable in time and space, we deal with the ecological norm. However, the disturbance of interaction in ecosystems of different nature and scale allows us to judge about the beginning and intensification of unfavorable ecological situation, about the escalation of ecodynamics – a set of processes of changing the biosphere and its elements under the influence of natural elements or human activity. For nature, man and society, such a situation may turn into a transition to an unfavorable state of ecological crisis, an ecological disaster, and finally, an ecocide. The most dangerous directions and results of human activity in the beginning of the 21st century are as follows: 1) use of renewable natural resources (forests, fresh water, bioresources) on a scale superior to nature's ability to regenerate; 2) emissions of industrial "greenhouse" gases; 3) impoverishment of biosphere diversity due to the extinction of a large number of plants and animals; 4) escalation of industrial industrial production (chemical, oil and gas, metallurgical, construction); 5) uneven distribution of power plants; 6) rapid urbanization; 7) planetary changes in the climate and natural cycles; 8) deterioration of the environment.

Applied ecology, which feeds environmental practice, includes principles and norms of nature, human and socio-cultural protection, especially in case of their disadvantage. Strategies and tactics for their restoration, protection and possible development are being developed. Applied ecology controls regulations, necessary financial, economic and legal support of environmental

activities in specific events, activities, actions of voluntary associations, organizations, movements, as well as state emergency, environmental and protection services, organizations and institutions. Applied ecology studies the level of environmental pollution by industrial wastes, extreme consequences of natural disasters and ecological disasters. Without purposeful work to save the planet there can be no positive ecodynamics, such work needs a new consciousness of all and everyone; coordinated, not competitive relations between peoples and states are necessary; control of arms race and consumption growth is necessary. The most important aspect of specialists' activity in the field of applied ecology is formation of modern ecological consciousness, active use of education, upbringing, enlightenment and mass media for this purpose.

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***Related articles**: eco, ecological worldview, ecology, human ecology, ecology of human existence, ecosophy.*


Transhumanism

TRANSHUMANISM is a worldview concept and social project aimed at biotechnological transformation of morphological and intraorganizational characteristics of a human being, which emerged in the course of natural evolution, and thus – at overcoming those ideas about the purpose, inner essence and external image of a human being, which today are perceived as natural, ordinary, corresponding to the norm. This corresponds to the semantic content of the term itself: *trans-humanism*, i.e. the *idea of human* ***beyond the boundaries*** *of the established* ***understanding of man****.*

Achievements of scientific and technical progress, first of all in the sphere of biomedicine and life sciences: transplantation and creation of artificial organs and tissues, genetic manipulation, reproductive technologies, methods of life prolongation as well as other, more and more sophisticated methods, technologies and methods of human transformation, promoted and promoted the spread of ideas of this kind to a great extent. This turns the phenomenon of transhumanism into a subject of heightened interest and acute discussion.

Theoretical reflection on this problem combines three groups of views. The first is represented by explicit apologists of transhumanism (among the most famous Russian apologists are D.I. Dubrovsky, M.N. Epstein, A. Turchin, and M. Batin; among foreign apologists are Ray Kurzweil, Francis Fukuyama, Klaus Schwab, and others), which defend the idea of consciously realized transformation of the organism substance and human consciousness in various ways – from "soft" (such as the use of nanotechnology in manipulation at the genetic level) to extremely "hard" (such as surgical splicing of a person with a machine). The majority of these theorists focus on positive effects of such effects (improvement of transformed individuals, getting rid of diseases and aging, achievement of immortality, etc.), putting aside all problematic aspects (the limit of acceptable manipulations on human organism, the possibility of their technical feasibility, the question of consequences for society and the whole human race, etc.). However, some representatives of this group do not hide their intentions, openly asserting that there comes a new "postbiological" stage of civilization, when man in his present form should be considered as an endangered species,

in the place of which the time has come to put a human robot, biocyborg, transformer (Turchin, Batin: 2013), (Shvab: 2019: 265-266), (Epshtejn: 2017).

The second, opposing the first and much smaller group is the so-called alarmists, who declare about catastrophic consequences of such projects, demand preservation of its "natural" or "goddess" nature and call for complete ban of all biotechnological manipulations. In this sense they can be called bioconservatives (the most famous among philosophical classics – Martin Heidegger (Epshtejn: 1993, 189-190), among our contemporaries – V.A. Kutyrev (Kutyrev: 2018, 522).

The third group includes those who, disapproving or skeptical of the prospect of the designated biotransformation, adhere to a reconciliatory or stoic-deprived attitude to it, justifying their position by the absence of real alternatives to the advent of the technizable environment on the living nature, including human nature (Pavlenko: 2002), (Fesenkova: 2019), (Yudin et al.: 2015) the majority of representatives of domestic and foreign bioethics (Aktual'nye problemy…2016).

As a result, representatives of all three groups act either as active guides or as passive observers of a trend that is gaining momentum, which they all eventually propose to accept as inevitable, as fate or rock. Nevertheless, the cumulative spectrum of the outlined views creates an opportunity to assess transhumanism not only as a historically local phenomenon, but also as the final stage of the "natural resource strategy" chosen at the dawn of human history, the very finality of which indicates the transition of mankind from the crisis of relations with the outside world (the global environmental crisis) to the destructive impact on the internal nature of man himself (the anthropological crisis of modernity), and now we are talking about destructive effects of not only the psi. As a result, the phenomenon of transhumanism appears to be the reverse side of the environmental crisis.

This conclusion, at first glance, confirms the arguments of the proponents of transhumanism, who reason according to the scheme: the new replaces the old; the natural components of human existence are replaced by artificial ones; biocenoses are transformed into technocenoses; man has always followed this trend; therefore, even at the present stage, he only has to

passively take new forms. Logic is as if perfect, but it has a significant flaw: such a behavioral strategy is characteristic of animals rather than man. The human being is not in principle the same – both in terms of means and goals.

In terms of means, there is no doubt that although both animals and humans exist under pressure from the environment, on its impact the animal corresponds to the reaction of its body, animal species – a complex of adaptive reactions at the population level, and man – using artificial tools that are carried out outside his body. Therefore, if the development of natural nature is carried out as continuous appearance of new morphologically specific species, then with the appearance of man the accent of evolutionary process is transferred to the improvement of artificial - instrumental, technical – nature. Consequently, the environment of man is transformed, but his morphological constancy is preserved.

Taking into account this circumstance, the transhumanism project aimed at biotechnological transformation of the human individual acts as a model of returning the human population to biological form of evolution, but with adaptation to the artificial rather than natural environment.

Then another question arises: to what extent are alternatives to transhumanism possible under the conditions of objectively growing dominance of artificial over natural? The answer becomes clear if the search for alternatives is correlated to the consideration of the problem of the goals of human existence.

The strategy of nature's conquest took shape in the period when the domination of nature over people forced them to focus on the goals of purely physical survival without thinking about the more distant consequences of their activity. Achievements of scientific and technical progress, having generated together with elimination of elementary material shortages and all crisis tendencies of our time, simultaneously contributed to the development of new guidelines for human life activities, which presuppose the abandonment of careless "eating out" nature, the transition to a large-scale construction of a balanced combination of natural and artificial (such as planting forests, watering deserts, etc.). In this sense, the current situation of the total dominance of culture over nature should be regarded in a positive

way, as a practical prerequisite for the realization of a reasonable human attitude to his nature.

In such illumination the very appearance of the phenomenon of transhumanism acts as an indicator of formation of the ontological situation impossible up to the beginning of the 21st century, the uniqueness of which is determined by the necessity of a choice between two variants of the further development of mankind: the first of them, connected with transhumanism, presupposes preservation of the strategy of nature conquest with inevitable in this case transformation of the man and formation of artificial humanoid subspecies at extinction of the now existing human population, whereas the second one is connected with transhumanism. Reflection on this situation in the whole variety of problems arising in this case is one of the actual directions of modern scientific and philosophical knowledge.

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***Related articles**: environment, human ecology, ecology of human existence.*


Trust

TRUST is 1) fundamental attitude towards oneself and the world, ensuring organization of safe relations between a person and the world; 2) basic need to ensure safety of human life space; 3) attitude towards something, based on confidence in predictability of behavior of subjects of interindividual and social interaction; 4) expectation of reliability and safety from products of human activity - information, law, technology and technologies.

Interpretative dictionaries of the Russian language interpret trust as "an attitude between people based on the concepts of truth and lie" (Galkin: 1997), "confidence in someone's honesty, sincerity, in the correctness of something" (Ozhegov: 2012), "confidence in someone's honesty, decency" (Ushakov: 2014). Ushakov's dictionary contains an interpretation that reflects the civilizational tendency to transform the interpretation of the term from trust in a person to trust in information and institutions without regard to interindividual relations: "confidence in the presence of some positive qualities; trust in the information obtained; trust in someone's abilities" (Ushakov: 2014). Deception of trust (treachery), in turn, is considered a grave moral transgression.

A.E. Zimbuli, asserting that "our whole culture in its various manifestations cemented trust" (Zimbuli: 2016, 125), concludes that "moral predictability" is one of the conditions for the formation of trust between the subjects of social relations (Zimbuli: 2016, 126).

Trust is considered by researchers taking into account its ambivalent nature, which is expressed in the manifestation of trust "in unity and counteraction with distrust" (Glushko et al.: 2018, 93). This counteraction, according to the authors, influences the transformation of social systems and "explains how a system of formalized (including institutionalized) and informalized barriers and borders of trust and distrust are formed in society: the more complex a society is, the more complex its forms and institutions are, on the one hand, which perform a protective function and strengthen trust; on the other hand, which draw the borders of trust and play the role of their opponents" (Glushko et al.: 2018, 93).

T.P. Skripkina, acknowledging trust as "the universal of all types of relations", characterizes trust as a fundamental basis of

interaction of a human being with the objects of the surrounding world and for understanding of its essence as a "basic relation to the world" considers it necessary to study trust concerning a human being's own security as his basic need "which is genetically, in fact, the basis of trust emergence" (Skripkina: 2011, 119).

E. Giddens considers trust in relation to security and as a fundamental factor in the construction of living space. In the context of his own concept of "ontological security" he contrasts trust not with distrust, but with "existential anxiety and horror", thus recognizing "the cocoon of trust" as the core and key concept for the construction of "ontological security" (Giddens: 1991). According to Giddens, bodily safety also comes from a "cocoon of trust".

Analyzing the mechanism of the act of trust from the point of view of the phenomenological approach, V.V. Emelianenko asserts that "the problem of trust initially finds itself as an interactive one" in connection with the "intentionality of consciousness", therefore, "the subject of discussion is reduced to the establishment of correlation between the act of trust and the orientation of consciousness" (Emel'yanenko: 2012, 23). The author believes that trust is the pre-establishment of faith, that is, if faith manifests itself through the formula "believe that", then trust is "believe because". Thus, faith is the basis of trust. Consequently, "an act of faith consists in believing an object to be truly a priori" and extends to the transcendental and transcendental, i.e. non-verifiable and abstract, and to "objects of second order orientation", to what really exists and can be disproved by experience, "the subject carries out an act of trust" (Emel'yanenko: 2012, 23).

It is possible to consider trust as rational and irrational. It is possible to recognize trust as rational, the basis of which is a positive interactive own or somebody else's sensible experience, which has undergone reflexive processing, as well as an expert opinion, which allows believing that the object of trust is reliable. Irrational trust is connected with believing the object of trust to be authoritative and accepted only emotionally, without the need to substantiate this acceptance, i.e. not as a result of mental activity. Trust, both rational and irrational, is possible both in relation to a person and to objects of the environment.

Thus, trust, as a necessary condition for building "ontological security", is directly involved in the creation and preservation of the human life world, ensuring both physical and spiritual security. In a technologized world, irrational trust helps to preserve a person's "living world", while rational trust helps to create a safe social and technological environment. Building relationships with the environment on the principles of overcoming, subjugation and conquest that are characteristic of civilization is incompatible with trust. These principles do not guarantee the security needed to achieve the optimal state of the human-culture-nature ecosystem.

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***Related articles**: home, environment, human ecology, ecology of human existence.*

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