

Modeling of Destructions Overcoming in Transformations of Modern Ecoworld

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Abstract— Ecophilosophical model is justified as a methodology for overcoming modern destructive and anthropogenic disturbances in social life and nature. The relevance of the study is associated with the need for solving the problems of preservation and further development of life on Earth, interpreted in the unity of all forms of life – nature, man, culture and society. Analyzing the modern Eco-world and its problems as an object of research, we concretize ecophilosophy, its worldview system and categorical apparatus. The research methodology is based on the principle of open organic wholeness, anthropic principle and coevolution. Developing the traditions of Russian cosmism, in particular, the concept of V. I. Vernadsky's biogeochemistry and biogeocenosis, the authors show parameters of the model aimed at overcoming modern destructions. And as a result we tend to increase the status of environmental culture and education, as well as to develop strategies and recommendations for creating constructive model of eco-world.

Keywords: *perspective of life, ecoworld, ecophilosophy, nature, culture, the model of overcoming the destructions*

I. INTRODUCTION

Today, it is not only possible, but also necessary to change the situation on Earth considered a result of destructive-anthropogenic transformations in eco-world, understood as the integrity of the basic forms of its existence – human, culture, society, nature, space. However, we believe that to be possible only with immediate and consolidated activities of specialists in all areas of fundamental and applied knowledge. Eco-world as the integrity of the basic forms of planetary life existence, such as man, culture, society, nature, space, is the model of organic natural-cultural integrity of being, which is concrete enough to cover all ecological processes.

Environmentalists' skepticism in relation to the dominant philosophy, including philosophy of science has its roots, related not only to the fact that real ecological problems as

an important part of global challenges are far from academic course and traditional philosophy teaching at universities at the moment.

The conceptual field of philosophy itself has received information-deterministic justifications in recent years, according to which the subject of philosophy is interpreted on the basis of its centering by the analysis of meanings, information and texts, distanced from the problems of philosophy of nature, matter, natural Sciences and scientific worldview. The point of view according to which "facts are not independent of the observer, his preferences. However ... in any given culture, most observers agree on their interpretation. In other words, knowledge of the facts is what most observers agree with", [1, p. 454] has become rather a commonplace.

We can observe the same situation in European researches. For example, the French philosopher P. Virilio notes the depreciation of geographical space in modern conditions and the fact that the status of continents that have lost their conceptual outlines has been replaced by the importance of telecontinents of world instantaneous communication and metageography with its role in transpolitics [2]. Exploring the U.Beck researches of so-named "Risk Society", which advocates a middle way between modernization and anti-modernization on the basis of a new paradigm of reflexive modernization [3], T. Bewes shows that reflexive modernization is an attempt to deal primarily with what is an entirely new phase of modernity, in which humanity finally triumphs in a state of absolute domination over nature [4].

Moreover, in postmodernism we observe the substitution of reality self-value by simulacra, and therefore fixing of a present situation instead of personality and nature evaluation. J. Baudrillard, discussing the phenomenon of crime, observes: "It would be interesting to see whether the repressive apparatus will react with more force to a simulated armed robbery than to a real one?... Simulation is infinitely more dangerous, since, whatever its purpose, it

allows at any moment to make the assumption that order and law themselves can be only a simulation” [5. p. 31]. Any law and order, as follows from this logic, restoring the norms of human life and the rules of communication between man and nature, are a simulacrum, in the protection of which there is no sense.

Neil Postman draws particular attention to the fact that the media present in culture have a dominant influence on the formation of its intellectual and social preferences [6]. Moreover, in his opinion, they impose special ideas about reality, primarily through symbols used to exchange meaningful information. These media metaphors, as defined by the thinker, classify the world for us, order it, structure it, expand it, narrow it, color it, and ultimately justify what the world is.

According to Postman, in the modern information society there are conditions under which the value of a developed and educated human person disappears, whose place is taken by an uncritical consumer of information, whose spiritual life is successfully controlled by society. While the man of the information society does not think about the issues of his existence in the flow of information, society and the state control this flow with the help of bureaucracy. This social phenomenon was first analyzed from a scientific point of view in the works of M. Weber. The rationalization of public life and its complication have led to the need for bureaucratic regulation of society, and in the conditions of the information society, the volume and speed of information flows are added to these factors. According to Postman, the information explosion had a “bureaucracy effect”: the more sophisticated the information management techniques became, the more people and organizational structures were required to manage the techniques themselves. So huge amounts of information caused the emergence of “bureaucratic techniques” when more bureaucracy became necessary to manage and coordinate bureaucrats, which required new bureaucratic structures. From an organization serving social institutions, the bureaucracy has become their master.

At present, the bureaucracy solves not only the problems of the organization of public life, but also what are the problems of public life as such, and this, according to Postman, entails a considerable danger to society. Since the bureaucracy was originally organized for the most effective management of the organization of production, the only value for it is the value of efficiency, and when it proceeds from this value in dealing with moral, social and political issues, to the detriment of humanistic values proper, the consequences for modern society can be fatal.

II. MATERIALS AND METHODS

The problem of this study is the research of the modern intellectual situation in the understanding of nature and man, which is a destructive approach to the traditional philosophical perception of the integrity of the natural and human worlds. The destructions of the eco-world determine the dehumanization of society and personality, the decline in the status of culture and humanitarian education, the spread of technocratic orientations of subjects, an instrumental approach to personality manifested in the dominant forms of personal consciousness and mass culture of the information

society. The purpose of this study is to substantiate the experience of forming an ecophilosophical model of methodology for overcoming modern destructive and anthropogenic disturbances in the space of planetary life. The authors attempt to find a solution to the problem of preservation and development of life on the planet as a unity of nature, culture, society and man in the conditions of modern information culture.

On the basis of the ecophilosophical approach fundamental principles, the authors relied on a holistic philosophical methodology and used methods of analysis and synthesis of data as previously obtained by the previous researchers and the authors' conclusions; as a source of concepts the study uses the concept of the person as a whole system, as well as ecological integrity as human beings in the context of the unity of the individual, society and nature.

The leading methodological principles in this study are the principles of integrity, integrity and system of the world, its internal unity, as well as the concept of the ecophilosophical worldview, from the position of which the possibilities of modeling the overcoming of destructions in the changes of the modern eco-world are investigated.

III. RESULTS AND DISCUSSION

We consider it unproductive to reproduce well-known facts, contradictions, indications of risky situations and dramatic collisions in the space of Nature and Culture, which are not supported by new materials, facts, scientifically grounded approaches and models of exit from destructions and dramatic collisions. One of the practically important directions in this situation is to install on the study and promotion a life-saving strategy focused on concretization of the methodological model, the logic of which was not only an adequate assessment of what is happening, but the formation of new practice-oriented philosophical-scientific world view. Such a picture of the world, firstly, reveals the reality of the prospects of life in the logic of universal evolution on Earth and in the Universe; secondly, reveals the methodological foundations of the synthesis of knowledge of all Sciences about the eco-world and its problems; third, it restores the status of general mutual culture. It is general culture, the level of which has fallen in recent years, is a condition for preserving the very ability to critical analysis and adequate understanding of the meaning of human development of the world as a whole.

Bringing to the periphery of attention in the public consciousness the problems of nature does not exclude, however, the growing needs of modern civilization in nature and its resources. The reactions to the “discovery” that matter and nature have not disappeared from the world of modern man are indicative. Even the Chairman of the Board of the company "RUSNANO" Anatoly Chubais in the Preface to the study of V. Smil “The Creation of the modern world: materials and dematerialization” notes: “the Heated discussion of blockchain, machine learning, big data, neural networks, artificial intelligence and other, of course, important technological breakthroughs in the world of information and telecommunication technologies somehow obscured from us the simple fact that the material world, the man-made technosphere has not disappeared and will not disappear. Moreover, its scale, growth rate, the level of

influence not only on the life of modern man, but also on our entire planet are such that not to see and not to study it would be extremely frivolous" [7. p. 50].

Such approaches to the modern situation have already given grounds for their adequate critical assessment by natural scientists who are interested in philosophical problems. That is why the scientific breakthrough necessary today in designing the prospects of the modern world is possible, from our point of view, only on the basis of ecophilosophy. Actively developing today, ecophilosophy is focused on the idea of preserving and protecting the Earth and all planetary life-culture, society, nature, including human nature as an organic part of the universal evolution of the Universe [8]. Its "Eco" - we recall, etymologically ascending to the word "House", "home", that is, an indication that today, in the era of globalization, our home has actually become the whole Earth, and not only the territory of the developed us, always dear and native local space. At the level of universal ecophilosophy opens the system of life-saving categories, values, images, symbols, exploring them in the logic of anthropo-natural-socio-cultural organic open integrity of being. On this basis, a substantially updated philosophical picture of the world is formed, the principles of open organic integrity, holography, coevolution, anthropic, the principle of universal evolution, ecological imperative, etc. are studied. the Categorical apparatus is represented, first of all, by categories-being, integrity, eco-world, harmony, life, space, Earth, nature, man, culture, society, time, space, communication, ecosystem, happiness, dream and many others [9].

Ecophilosophy is a branch of philosophical knowledge focused on the study of the universal relationship "man and the world" on the basis of the ecological imperative, and in this sense it is constituted as a universal form of self-determination and self-identification of modern humanity. In accordance with its logic, the value-humanitarian development of the modern world based on the ecophilosophical worldview can be carried out in such a way that the status of a person (a person's place in the world) retains its normative essence. But the development of such a worldview involves a special philosophical and worldview modeling of spontaneous processes of globalization, aimed at identifying the value-cultural framework in them, which allows enhancing humanistic vector of the modern process of globalization. And most importantly-a meaningful assessment of the relationship between man and the world in the context of the emerging form of integrity, which is increasingly understood based on the criteria of the prevalence of information, interactive forms in culture, education, art and the inclusiveness of communication channels.

But where is the meaningful assessment of the results of these processes? How do their consequences affect the health, development of the emotional and intellectual world of man, developed countries and humanity as a whole, on being as such? We think the underestimation of the philosophical understanding of the content of modern man's connections with life and the natural world has become one of the reasons for the rapid decline in the social status of philosophy and humanitarian knowledge in the public consciousness. That is why there was not only a noticeable drop in the general level of culture, but also an increasing

separation of the conceptual apparatus of philosophy itself from the scale of the tasks facing humanity related to the self-consciousness Of culture of the XXI century as the basis for the improvement of Human nature and conservation of Nature.

Philosophy as a social institution in modern Russia today does not open and do not constitute adequate modern worldview, by virtue of which, first, still lost Genesis-claiming the beginning and the oneness, the universality represented in the philosophy of the world picture, which as you can see, today compensates forms of myth-making, and secondly, philosophy is represented by an increasing number of areas, exploring the modern reality is fragmented, with positions often specified a priori assumptions or information-game models. Therefore, it seems to me that in recent years, increasingly there is a blurring of the boundaries between truth and falsehood, professional philosophy and amateurish philosophizing: the latter are increasingly plays the role of strictly theoretical philosophy, which is soluble in the endless flashing fragmented images and information of the world mosaics. The response of culture to such humanitarian and philosophical challenges is impossible outside of its self-determination on the basis of the ecophilosophical picture of the world, the logic of which is associated with the movement of philosophical thought from the priorities of innovation in the field of technology to the priorities of the transformation of Man and Culture.

In this regard, in the universal ecophilosophy aims, firstly, overcome the fragmentation of its internal space-time and the associated separation of the conceptual apparatus from the level of development of science in its highest achievements, and, second, the problem of orientation of thought on the search for such ideals and goal-setting strategies, which ultimately will allow on the basis of fundamental principles to solve the problem of man in organic relation with the world based on categories of truth, integrity, harmony, consciousness and matter, good and beauty, at a new level, returning us to the high traditions of philosophical, scientific and artistic classics.

The conceptual field of ecophilosophy is now in the process of formation, and discussions are continuing on a number of key issues, including its subject. Nevertheless, its potential is increasingly revealed not only in the aspect of the modern scientific worldview and methodology, but also as the dominant scientific paradigm in the modern theory of knowledge, which in the XXI century is replacing the paradigms of mathematization and Informatization.

From the ecophilosophical logic it follows that nature is included in the structure of human activity not only as a raw material basis, which was typical for the last centuries of civilization development, but as a biogeocenosis, a self-sufficient and complex whole, as a unique multifunctional ecosystem [10]. The responsibility of man for the fate of the Earth follows in the logic of the ecophilosophical justification from the proof that the subject is – a conscious expression of life, a stage and a link in the General evolutionary process, the highest level of responsibility, conscientiousness and mercy in the General development of the Universe. The subject - man and humanity - relates to the whole natural and cultural world not only epistemologically, but also ontologically, ethically, and

aesthetically. And that is why it is so important in the process of socialization, education and all educational activities to consistently move to the realization of the real miracle of this connection and the involvement of man to the integrity of the entire history of the Universe and the Earth, its world culture, science, which for centuries was revealed in countless life-protecting myths, images, concepts. Their peak was the philosophy of cosmism, which has many thousands of years of roots, the continuation of which is ecophilosophy, working in the same logic of universal evolutionism. And V. I. Vernadsky's hypotheses and studies of the noosphere category [11] made it possible to develop a spectrum of concepts arising from them.

However, we believe that in the rapidly continuing development of ecophilosophy today there is a demand for the introduction of a new category into the scientific apparatus - biogeoculturogenesis, in the content of which the problem of universal evolution and the place of culture as a natural link in the development of all planetary existence is concretized. The need for its introduction into the structure of ecophilosophy and the practice of environmental education and education is caused by the need for additional arguments, indicating the growth and in modern conditions, the complexity of life and interconnectedness, mutual influence of all spheres of life, and the assertion of the direction of universal evolution, and therefore the need to restore in thinking and public consciousness the status of the categories "perfection", "progress", "harmony", "beauty", "sublime" in the human world and the value vertical in life and science.

Today it is necessary to say with all certainty about the inadmissibility of the absolutization of the game model in culture and the relativization of ideas about human nature. The consistent increase in the complexity of living, resulting from the processes of asymmetry in space, directed changes in the nature of all matter, its non-random changes on the material of chemistry, the "atomic nature of matter", biochemistry, and then biogeochemistry and the study of "living matter" – a pattern of universal evolution, proved by V. I. Vernadsky. Therefore, the conclusion about the nature and culture of man as the highest link in the entire evolution of the cosmos is not an invention and not an original concept, but a truth, a scientific truth, a universal regularity. V. I. Vernadsky wrote: The Process that determines the impermanence of atoms is inevitable and irresistible in a strictly defined direction, always in the same. We express this by saying that it is an irreversible process [12].

However, in modern science, the ideas of biogeocenosis as an integral system of the community of all micro-and macroorganisms in their interrelations with abiotic factors of the Earth are separated from the development of culture as a specificity of exclusively human activity and the diversity of values created by mankind. The concept of cultural Genesis, or anthropo-socio-cultural development of mankind, thus, was distanced from the discovery of V. I. Vernadsky and developed in the Soviet science of biogeochemistry and modern research in the field of ecology.

Introduction to science, and therefore to the system of everything, including environmental education category "biogeoculturogenesis" in the context of the analysis of the

evolution of life as a whole allows us to understand the problem of man in his history as an environmental and General philosophical problem. In this logic, culture, science and ideas about the ascending-progressive development and perfection of man are no longer peripheral phenomena in the process of universal evolution

IV. CONCLUSION

Hence, developing the concept of evolution and traditions of philosophy of Russian cosmism, it is necessary to show how important for the life of mankind is not only the Earth, but also cosmic processes, and therefore the inadmissibility of destroying the ecology of concentration on the Earth places of what V. I. Vernadsky called "cosmic dust". This ecophilosophical context clarifies both the current situation on Earth and the planetary role of man, his culture, reason and science. At the same time, the role of cultural Genesis as an organic and not a mechanical part of the overall evolution of biogeocenosis is concretized, and therefore the intrinsic value of spiritual and scientific work in the translation of its experience in the education system. The category biogeoculturogenesis, in other words, provides an understanding of the connection of all links in evolutionary development and at the same time the specifics of each of its stages, and therefore ecology, culture, world relations and education here appear in a new light.

The following conclusions provide the basis for the statement about ecophilosophy as a General form of overcoming destructive-anthropogenic transformations in the structure of biogeoculturogenesis.

The first is the realization of the illusion that this problem can be solved, relying only, as A. Pechchei believed, on the potential of the moral and educational direction. The real problem of the human species at this stage of its evolution, A. Pechchei wrote, is that it was unable to adapt culturally to the changes that it has made in this world. Since the problem is within and not outside the human being, taken both individually and collectively, its solution must come first and foremost from within himself [13]. From the point of ecophilosophy and its principle of organic, not technical and technological integrity, the impact only on the person separated in this project from the real nature and practice of eco-world-restoring transformations, although, no doubt, necessary, but not enough, because it is only one of the links to change such a situation.

The second is the uncompromising and, where necessary, rigid purification of the entire space of socialization, culture and education from numerous methods that do not meet the criteria of scientific character. Fictional "creative revelations" that are not related to the disclosure of the meaning of life, the pricelessness of life, nature, man should be excluded from the curriculum. From the point of view of biogeoculturocenosis, culture and human nature itself are special forms through which self-awareness of life, living matter, is manifested, which is expressed in goals, values and ideals. And therefore in the system of all stages of education can be consistently reflected the position of the General Code of the Universe, its evolution, the flowering of the integrity of being, depending today on our culture and nature, its preservation, improvement on the basis of the key universals-truth, goodness and beauty.

Third, it is theoretical and practical work with the principles of communication, solidarity, friendship,

collectivism, partnership as universal life-sustaining strategies for human and human development [14]. The preservation of humanity as a type of worldview in all, including business, human contacts with man and the world is a condition for overcoming egoistic-individualistic attitudes based on the recognition of the value of life as the basis of happiness.

Finally, Nature, including preservation of the priceless natural human nature and the problems of its preservation, the opening of its perfection, wisdom and beauty in the logic of ecophilosophy is considered to be a subject for developing philosophical, social, cultural and Humanity disciplines.

The investigations of eco-world should be organized on the base of eco-rational thinking. Eco-rationality is not set on the basis of exact or natural sciences, whose space is not “fit” life as organic becoming and being, the unity of the generating and generated, as a whole, which formed the styles of life and art, never copying at the end of the languages of the hard concepts of science. Eco-rational thinking is based on culture, organically connected with the harmony of nature, the attribute of which is its redundancy. Therefore, eco-rational life, as the foundation of philosophy and design methodology of human existence from the standpoint of organic integrity, is important not only because it reveals the incompleteness of the culture, but also because it focuses on the disclosure of its underlying codes and basic programs; therefore, it is built as a basis for the process of eternal renewal of life, because it reveals its uniqueness in the Universe, priceless [15]. At the same time discovering in the processes of life the inherent ascent, the desire for harmony, eco-rationality – which other types of rationality do not reveal – shows that harmonization itself is a way of manifestation of the objectification of universal connections, opening each time its measure. Beauty and Truth, as well as Good, are the ultimate correspondences of the connections of being, living conditions and events in the continuum of culture and the world of man. On the basis of eco-rationality, the phenomenon of life unfolds in its own space, although connected, but not coinciding with the space of being, culture, nature, society.

Thus, the ecophilosophical potential of life-saving solutions to the most “flashy” problems of the modern world and the possibility of greening thinking, the relevance of which in the era of the Fourth industrial revolution convincingly emphasizes the Chairman of the world economic forum in Geneva, Klaus Schwab [16]. In this regard, the need for a rapid transition to technologies of “green economy”, “green culture” and “green education”, overcoming man-made destruction in geospatial transformations, becomes more justified.

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