

# Main Vectors of the Development of a New Civilizational Environmental Paradigm\*

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**Abstract**—The work proves the urgency of posing the problem of formation and development of a new civilizational paradigm in the conditions of the crisis of technogenic civilization. Based on the formulated principles for the development of a new civilizational paradigm, an ecological paradigm of public consciousness is proposed as a possible option. The main vectors for solving the problem of developing a new civilizational ecological paradigm are identified as the elements of its epistemological content.

**Keywords**—*new civilizational paradigm; ecological paradigm of public consciousness; ecological crisis; vectors; strategy of sustainable development; technogenic civilization; epistemological content*

## I. INTRODUCTION

Challenges to modern society, arising from new tendencies in the development of technogenic civilization, carry in themselves serious threats not only to the preservation of the environment, but, in particular, to human nature itself, to the stable state of individual and public consciousness. The technogenic nature of modern civilization is determined by the fact that until recently, nature was left without rights, it acted as an object of exploitation and an inexhaustible source of resources for the development of civilization, which led to an ecological crisis as part of the system crisis of this civilization.

It is impossible to overcome the ecological crisis within the framework of the technocratic way of thinking, which still prevails in the minds of modern man. It is necessary to reorient the person to the awareness of the need to save the planet and its resources as a living environment. This involves changing the person himself. More precisely, the level of his consciousness, self-awareness, needs and opportunities for their implementation, values, motives of behavior, goals and objectives, his attitude to nature and habitat, the development of a new picture of the world, the emergence of new globally significant values. One of the

possible ways to achieve this strategic goal may be to intensify the efforts of scientists in the development of environmental issues, including research on the formation of the ecological paradigm of public consciousness. The study of the formation and development of the ecological paradigm of public consciousness in the conditions of the crisis of technogenic civilization can and should become one of the most important problems of modern socio-humanitarian knowledge.

First, the fact that the year 2017 is declared a year of ecology in Russia speaks about the importance and significance of environmental issues in the life of our country.

Secondly, in recent decades, at the present stage of the development of science and the globalizing world, there is an urgent need to develop a new ecological paradigm based on innovative and breakthrough strategies for the formation of a stable multipolar world order, including a strategy for sustainable development and close to it in their spirit modern concepts (the concept of the noosphere and others), whose goal is to build a humanistic-noospheric civilization.

The need for an analysis of the theoretical and methodological foundations for the formation of the ecological paradigm of social consciousness in modern conditions is determined not only by the challenges of the ecological crisis, but also by the combination of the causes of the sociocultural plan.

On the one hand, the needs of the society for the development of scientifically based recommendations on the way out of the ecological crisis and the formation of a new civilizational paradigm are sharply increasing. On the other hand, the existing theoretical approaches to the solution of this problem, like the methods based on them, are heterogeneous in their methodological and theoretical assumptions and basics. Theoretical and methodological principles of systematization and harmonization of these various approaches have not yet been worked out. The absence of such foundations forms a scientific problem which for its solution requires a study of the process of

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accumulation of theoretical and methodological prerequisites for the current state and prospects for the formation of the ecological paradigm of public consciousness. Additional factor is that the solution of this problem should be based on the strategy of sustainable development as a new civilizational paradigm.

## II. PRINCIPLES FOR THE DEVELOPMENT OF A NEW CIVILIZATIONAL PARADIGM

Currently, research is actively conducted on the causes of the systemic crisis that has befallen the modern technogenic civilization, and, first of all, the ecological crisis, and ways out of this crisis, which means an appeal to the theoretical and methodological foundations of the sustainable development strategy [1]. Modern mankind is rapidly entering a globalizing information society, in which the basics of its activities and life structure are fundamentally changing. Since the environmental crisis that has engulfed the modern technogenic civilization is connected with human activity, it is necessary to include into the analysis of problems of the optimal functioning of the human-ecosystem the man himself as a spiritual and intellectual resource of the ecosystem and as a resource of technogenic civilization. In this case, the problem of sustainable development of technogenic civilization becomes a key problem of the resources of this civilization and its solution depends on the analysis of the basic structure of the value-functional space of civilization, on the reassessment of the goals of social development and the decisions taken to achieve them. At the stage of transition to the information society it is necessary to fundamentally rethink and refocus the assessment of resources and seriously transform the very phenomenon of human activity in the ecosystem, the man being not only a consumer of resources but also their producer, functioning as an independent, but not perceived in this role before, resource. The information environment actually becomes a living environment of a new civilizational type. Human activities within the information space are increasingly transferred from the subject plane to the spiritual plane. The material environment of human life is replaced by a space of symbols and signs. In this regard, it becomes urgent to consider the spiritual resource potential of modern civilization, the specifics of spiritual resources, the conversion of spiritual resource activities to a cultural civilization space, as to the richest information potential.

Global problems increasingly determine the vector of civilizational development; humanity is required to take concerted and extraordinary measures to ensure security and survival in the new conditions. There is a need for a rigorous review of the previous positions on issues of civilizational development with a view to exclude its most ineffective and crisis forms. A radical solution to the environmental problems facing humanity is possible only with the transition of the technogenic civilization to a global environmentally safe sustainable development, the principles of which are fixed in the strategy of sustainable development.

Partnership, compromise, cooperation and consensus - these principles should become the basic for the development of a new civilization paradigm, corresponding

to the optimal strategy of sustainable development, which would guide humanity to survival. There is an unprecedented range of threats to the existence of all life on the planet, which present an existential challenge to mankind, thrown by technogenic civilization at the information stage of its development.

In connection with these circumstances, the question is brought to the forefront: is it currently possible for humankind to change the vector of civilizational development by providing for itself a stable and secure future? The change of priorities and values becomes truly crucial for humanity, which is at a critical stage of its development. In the era of globalization a modern technogenic civilization engenders the phenomenon of an unprecedented explosion of scientific and technological development. It equips, on the one hand, the world community with more and more advanced technologies, and on the other hand, leaves the sphere of the spiritual, cultural and humanitarian life of a person without attention, it does not provide him with a strong spiritual-value basis [2].

To understand the nature of the current ecological crisis of technogenic civilization, to equip the paradigm of the development of modern technogenic civilization with humanitarian goals and values, to justify the need to develop a new civilizational ecological paradigm in which the sustainable development strategy occupies a central place, to identify the essential characteristics of this paradigm, to define its conceptual content is the task facing us. This task can provide us a number of heuristic solutions.

## III. THE MAIN VECTORS FOR SOLVING THE PROBLEM OF DEVELOPING A NEW CIVILIZATIONAL ECOLOGICAL PARADIGM

The first vector in solving this problem is the study of the theoretical and methodological foundations of the formation of the ecological paradigm of public consciousness, which has been actively pursued in the last two decades. Among the researchers who should be noted in this area are A.A.Aldasheva, S.D.Deryabo, T.E.Egorov, N.V.Lapchinskaya, V.A.Levin, V.I.Medvedev, V.I.Panov, V.A.Yasvin.

In the works of these authors, the concept of "ecological consciousness" is being developed. This concept is closely connected and is quite often mixed with such concepts as "ecological culture" and "ecological behavior" of a person. One of the first to distinguish between these concepts was V.A.Levin in the works of the 90-s of the last century. He defines ecological culture as people's ability to use their ecological knowledge and skills in practical activities. The ecological culture of a person includes his ecological consciousness and ecological behavior. Under ecological consciousness V.A.Levin understands the set of environmental and nature protection concepts, world outlooks and attitudes towards nature, as well as the strategies of practical activity aimed at natural objects. Finally, environmental behavior acts as a set of concrete actions and actions of people, who are directly or indirectly related to the impact on the natural environment, the use of

natural resources. Ecological behavior of a person is determined by the peculiarities of his ecological consciousness and basic practical skills in the field of using natural resources [3].

The next important vector in solving the problem is connected with the development of a new civilizational paradigm. As a source of such paradigm we should note the system of ideas and concepts which were developed in the second half of the XIX century in Russia, which was called Russian cosmism. The central idea of cosmism was the assertion that a man is an integral part of nature, that they should not be opposed, but must be seen in unity, that a man and all that surrounds him are particles of a single universe. The cosmists believed that there was needed a new moral basis for man's interaction with nature, a change in the principles of the development of civilization [4].

A further step in developing a new view of the relationship between a man and nature was the doctrine of the noosphere of V.I.Vernadsky, who foresaw that the human impact on the surrounding nature is growing so rapidly that the time will soon come when a man will turn into the main geological force shaping the face of the Earth. The biosphere will pass into its new state, into the sphere of reason - the noosphere. The development of the environment and human society will go inextricably, their coevolution will begin [5]; [6]. Ideas of the noosphere were subsequently developed in noospherology in the works of N.M.Mamedov, N.N.Moiseev, A.D.Ursul, H.A.Barlybaev, V.A.Los [7].

One of the sources of the formation of the ideas of a new civilization paradigm is the so-called universal ethics (G.Toro, M.Gandhi, A.Schweitzer and others), which played an unquestionable role in overcoming the views on nature as a simple object of human manipulations. Universal ethics does not distinguish between the value of a man and other living beings: the life of an insect is as valuable as a person's life, in other words, the representatives of nature are as full-fledged subjects as a human being. Its most important postulate is to affirm the spread of human ethics to everything natural.

Later the ideas of universal ethics found a large number of supporters in different countries among scientists in various fields of science. Among them one can name, for example, the ecologist O.Leopold in the USA, the culturologist G.D.Gachev in Russia, the philosopher V.Hesle in Germany and others [8], [9], [10]. They believe that nature can not be viewed only as a material, as a resource for labor and as the "environment", i.e. in the utilitarian-egoistical manner, in the way it is treated in the sphere of production, technology and in exact sciences. Nature should be perceived in its self-worthiness and understood as a subject.

Now there are more and more prerequisites for changing the general level of consciousness towards spiritual and moral development. In the course of axiological analysis of the concepts of the development of civilization, the ecological culture, whose values are opposite to the values of the modern consumer society, begins to act as the dominant idea of the new civilization paradigm. In modern philosophical and cultural studies the successful

development of human civilization is increasingly associated with the concept of ecological culture. This is one of the main reasons for the expansion of "ecologized" words and expressions in science, education, politics, production and everyday life, as well as calls to turn humanity's eyes to nature around you and to the person's own nature. However, unfortunately, such "ecologization" is most often declarative [11].

Another important vector in solving this problem is the so-called environmental approach developed by I.I.Sulima, Yu.S.Manuylov, L.I.Novikova, E.V.Orlov, O.L.Korablyov, L.A.Tsyganov, V.I.Panov. The environmental approach involves the analysis of the environment, the nature, the spatial environment, the habitat, the social environment, the educational environment, the information environment, the Internet environment, the spiritual environment, the professional environment, etc. This approach is a general scientific one and can be considered as methodology of activity, of pedagogical activity in particular. The theory of the environmental approach developed by these authors as its result means the creation of its own universal way of achieving socially significant conceptual goals. V.I.Panov conducts research in the field of psychology of ecological consciousness, studies the types of ecological consciousness and their evolution [12]; [13].

We should especially highlight the research in the field of the educational environment as a factor in the formation of ecological consciousness. With these studies closely interact the author's work on the development of the concept of the developing communicative environment (DCE). At the source of this concept are Sh.Buhler, J.Piaget, V.A.Kan-Kalik and other scientists. Thanks to their efforts the traditionally philosophical concept of environment was introduced into the sciences adjacent to it: psychology, pedagogy, physiology, history, sociology. "The DCE is understood as a system of key factors that have a decisive impact and are conducive to human development through optimal communication with him. Its structural components are people (including the person himself and the significant others), the culture, the surrounding natural and material world. If we consider the concept of DCE as a generic one, its adequate description presupposes the construction of many different models, each of which reflects only a certain aspect of it. The main structural elements of the developing communicative environment are the person himself, a significant other, culture, nature" [14].

The concept was developed by the author in relation to gifted children, but subsequently it was possible to expand the subject area and to "integrate" it into the psychology of the educational environment for solving the problems, technologies and perspectives of Russian education in the interests of sustainable development. It turned that a number of methodological principles and practical developments can also be used in this field. In particular, they are used to analyze the nature and risks of the educational environment, to assess its effectiveness, and also to provide methodological support for key areas of work of the psychologist with teachers, to assist teachers in their contacts with parents and other representatives of the category

"significant". A number of provisions of this concept formed the basis for the development of an effective model for the interaction of specialists, taking into account the distribution of their functional responsibilities on the basis of the analysis of the experience of this interaction in the conditions of educational environment.

In general, the concept of sustainable development, which was adopted at a conference in Rio de Janeiro in 1992, is the most significant vector in addressing environmental issues. Its general meaning is to determine the prerequisites and conditions for the indefinitely long existence of mankind. For this it is supposed to satisfy the needs of people in such a way that it does not lead to degradation of the biosphere, does not infringe the interests of future generations. At the UN summit on sustainable development, held in 2002 in Johannesburg, attention was paid to the role of learning and education in the transition to sustainable development.

The concept of sustainable development is being developed by modern Western (D.Pierce, J.Forrester, D.Meadows, L.Braun, P.Erblich) and Russian researchers (V.A.Los, A.D.Ursul, N.N.Moiseev, Yu.V.Yakovets, V.I.Danilov-Danilyan and others). Among the studies devoted to the comprehension of environmental problems in the context of sustainable development mention should be made of the works of G.Daley, J.Tinbergen, B. von Drost, R.Goodlund, T.Haavelmo, V.I.Danilov-Danilyan, V.N.Kuznetsova, Yu.V.Yakovets, A.E.Astvatsurov, A.L.Romanovich, M.I.Zalikhyanov. The main trend in the study of the theoretical and methodological foundations of sustainable development should be an integrative synthesis of research results of a number of sciences - philosophy, psychology, ecology, ethics, culturology and some others. Up to the present time, studies of these problems have been separated and fragmented [15].

#### IV. CONCLUSION

To prevent an ecological and anthropological catastrophe, on the one hand, it is necessary to carry out a complex, interdisciplinary study of the theoretical and methodological foundations of sustainable development and to create the ecological paradigm formed in the public consciousness on the basis of this study. On the other hand, there is a need in scientific research on the environmental problems of the external and internal environment of the social system, in particular, the development of philosophical and methodological foundations for the organization of the educational environment that shapes the ecological consciousness of the younger generation. The issues of the ecology of human culture and ecology, ecological ethics and bioethics, worldview foundations and methodological aspects of science and practice of using natural resources and environmental protection, scientific and technical aspects of research and harmonization of the natural environment of the social system, the ecology of culture, the role of education and the media in shaping the ecological outlook in this context acquire special significance. As a consequence, it is necessary to investigate technological innovations in the context of modernization, to study human psychological qualities and such learning technologies, without which the

implementation of sustainable development ideas will remain only an environmental and technological problem without reliance on psychological and pedagogical knowledge about developing human consciousness and educating him in ecological culture [16].

The ability of society to resist the devastating effects of technogenic factors largely depends on ecological, ethical and philosophical-methodological training of personnel, including engineering staff as the main subjects of technical progress. No less important is the scientific and technical education of specialists in the socio-humanitarian and economic-management fields.

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