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ECOLOGICAL AWARENESS: THEORY, PHENOMENON AND INTERPRETATION

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The article provides a brief analysis of the phenomenology of environmental awareness, taking into account current research in an interdisciplinary field. Systematic approach to describe the phenomenon of environmental consciousness began to emerge in the second half of the twentieth century. Paradigmatic basis for his description was entrenched by this time the understanding that progressive environmental crisis exists, it causes in the dominant technocentric the process of human activity, and it can not be overcome without changing the dominant type of worldview universals and specific consciousness, are "psychological base" of ecological crisis. System of psychological and philosophical description of the ecological crisis was in the works White, Jonas, Attila, Peccei, Schweitzer, Meadows, Heslov, and others. The key problem in this field of science was the study of the processes of development of ecological consciousness, which is considered, functional and sociogenetic, ontogenetic and pedagogical aspects.

Keywords: philosophy, ecology, consciousness, ecosophy, environmental crises.

ЭКОЛОГИЧЕСКАЯ ОСВЕДОМЛЕННОСТЬ: ТЕОРИЯ, ФЕНОМЕН И ИНТЕРПРЕТАЦИЯ

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В статье дается краткий анализ феноменологии экологического сознания с учетом современных исследований в междисциплинарной сфере. Системный подход в описании феномена экологического сознания начал формироваться во второй половине XX века. Парадигматической основой для его описания стало укрепившееся к этому времени понимание того, что прогрессирующий экологический кризис существует, его причины в доминирующем технократическом способе человеческой деятельности, и его невозможно преодолеть без изменения господствующего типа мировоззренческих универсалий и специфического сознания, являющихся «психологической базой» экокризиса. Системное психолого-философское описание экологический кризис получил в работах Уайта, Йонаса, Атфилда, Печчеи, Швейцера, Медоуза, Хесле, и др. Ключевой проблемой в этой научной сфере стало исследование процессов развития экологического сознания, которое рассматривается в социогенетическом, онтогенетическом, функциональном, а также педагогическом аспектах.

Ключевые слова: философия, экология, сознание, экософия, экологические кризисы.

A systematic approach to the description of the phenomenon of environmental consciousness began to emerge in the second half of the XX century. An understanding strengthened by the time that a progressive environmental crisis exists had become a paradigmatic basis for this description; its reasons lie in a dominant way of human technocentrism, and it cannot be overcome without a change of the dominant type of worldview universals and specific consciousness being a "psychological basis" of the ecological crisis. Systemic psychological and philosophical description of the ecological crisis was included in the works of White, Jonas, Attila, Peccei, Schweitzer, Meadows, Hesle, and others. The key problem in this research sphere is the study of ecological consciousness development processes, considered through the prisms of socio-genetic, ontogenetic, functional and pedagogical aspects.

Today there are several definitions of environmental consciousness. Thus, S. Deryabo and B. Yasvin under environmental consciousness mean a series of ecological concepts, existing relationship to nature, and the related policies and technologies of interaction with nature [2, p.118].

Analysis of sociological and philosophical works in this field allows us to see that a number of authors interpret environmental consciousness as a form of social consciousness, which has clearly marked intentional, axiological component.

The content of the latter is designed to "harmonious" (sustainable) existence of living and human. While further analyzing the development of eco-thinking it is obvious that the researchers point out the following core-making components (axes, concentration) in the structure of ecological consciousness:

- set of natural ecological concepts;
- relationship to nature and ways to interact with it;
- a system (mechanics) to overcome the ecological crisis;
- dissemination of some social concepts on the place and role of man in the world;
- a system of significance and conceptual apparatus, reflecting the relationship of man to the links with the world of the living;
- a set of environmental attitudes of different social groups, determined by the nature of social production and the economic situation of a group.

In a certain sense, the most appropriate reflection of the scheme of environmental consciousness will be the concept of semiotic fields or certain semiotic structures and specific symbolic series. These constructs are:

Apocalyptic (predetermination of the end of history); The expansion of the human self-boundaries to the community and

to the living in general; The value of life, regardless of its forms [1, p.63-64].

Professor E. Shukurov emphasizes that environmental consciousness is a part of the culture. Culture, in the broadest sense of the word is the form of human interaction, regulated by certain rules of which accepted stereotypes and ethical attitudes play an important role in the society. It is necessary to take into account the fact that beliefs do not come automatically from the knowledge, and actions from beliefs. That is why, the scholar says, it is necessary to pay special attention to the education of environment will, penetrating, mobilizing, organizing and connecting all parts of the process. The will aim to achieve the ultimate goal and is embodied in changing the situation in the desired direction through action. The concepts of "green thinking", "environmental consciousness", and "ecological thought" and others in the works of individual authors are identified and used as synonyms. Professor A.A.Brudnyi is among the scholars who consider these concepts having a very close content. He considers thinking in general, particularly, "green thinking as a consciousness aimed at the solution of individual tasks, and memory as a condensed consciousness", i.e. thinking that is aimed at addressing the relationship between man and nature is the original one [8, p.3].

One can say that environmental consciousness has a certain set of qualities, knowledge, symbolic means for addressing environmental situations, where the primary is the collision with environmental problems, and then there emerges a technical problem, aimed at resolving them in the space design of consciousness.

However, when studying the phenomenon of environmental consciousness, some authors point out that the idea of environmental consciousness as a conceptual system can meet the objections since the basis of the development of man's relationship to nature lies in unconscious processes. Without denying the possibility of their participation, it must be emphasized that, in our interpretation, environmental consciousness is based on the knowledge gained from active and passive experience with the objects of the external world, situation analysis, and forecasts.

Furthermore, exploring the phenomenon of environmental consciousness and its relationship with other mental phenomenon – unconscious, it is necessary to indicate the paradigmatic premise: the idea of multiplicity of events, that our lives can be at the same time turned in polysemantic (multi-character and multi-conceptual) space. This is a great discovery of Freud, which he expresses in the form of defining the unconscious metaphors as "the other scene", where completely different pieces are on stage and the happening or described (event) fits into a different context, and therefore, formation of meaning is organized by different laws [4, p.77-81].

Furthermore, the adult life can be represented as the intersection of some of these scenarios "here and now", one of which we consider as the conscious, but there is also the other and now is has the name – the unconscious, but also it's worth talking about the super-consciousness (Z. Freud's – SuperEgo). Besides, it is necessary to consider the French psychoanalyst Lakana who considers the human mental life as a semiotic process, i.e., the process of signification and re-signification of events, both in and within. That is, in this sense, the consciousness is "signifying" and "collecting" objects/processes in a symbolic register of semantic field, and unconscious in the

other. It turns out that fixation of events, and most importantly, meaning, for consciousness and unconsciousness take place in different semiotic laws. And understanding of this fact gives us the keys to some stabilization and, in some cases, to management. In this context, it is important to think about those scenarios, which are implemented in the unconscious, in the context of interaction with the environment or focal to our topic – living nature – and those types of relationships that are implemented and demonstrated through their behavior, normal or maladaptive and in this sense, the "green" or contrary "non-green" behavior [3, p.40-43].

Person (individual, population, ethnicity, and mankind) is constantly in a very complex relationship with the environment, which require of him to carry out certain actions, resulting in a set of (or should have settled) new balances between man and the environment and between the elements of the environment. This balance determines largely the living conditions and health of the person and the preservation and reproduction of environmental objects and their attributes.

These relationships have a layered character. Interaction of the subject to the nature is not limited to direct contacts: representing as an individual, it includes in its sphere of consciousness and relationships, not related directly and relating to other people, making all together some commonness. This commonness can be formed at the level of family, tribe, population, ethnic group, nation, state, and humanity in general [9, p.88-91].

Commonness may also be formed based on other criteria, such as the place of residence (house, street, city, etc.), professional obligations (profession and position), etc. The human consciousness reflects the complex hierarchy of commonness, which is especially important to reflect the existing differences between different levels of commonness, sometimes creating a conflict situation.

Concepts in environmental consciousness form a single system with a clear structure, and having a purpose, which is formulated as finding one's place in the structure of nature. Interaction of concepts allows to conduct a scientific analysis of an event or events in the environment or actions with respect to the objects of the environment, to implement their classification, that is, to find a place in the existing knowledge structure. The very judgments and inferences open relationships, determine their significance, the consequences of intervention in these relationships and their evaluation [10, p.71-73].

Thus, environmental awareness can be seen as a very complex, self-regulating (i.e., having the ability to change the very purpose, functions and links) system, created to meet the challenges of establishing, stabilizing or changing relationship with nature and its objects that arise in the process of meeting the man's needs.

While studying history, we can see that the development of environmental consciousness largely depend on the nature and characteristics of social relations, as they determine the form and scope of human intervention in the steady natural relationship. This position is central to the concept of the noosphere, in which a man has a crucial role to play. Fundamental step in the development of new ecocentric consciousness was the declaration of objects of nature and the nature in general by equal subjects, the transfer of the scope of ethics onto them [5, p.34-37]. These trends in the development of ecocentric consciousness continues in the present.

In summary, we can say that a particular field is being

created, that is the philosophy and psychology of environmental consciousness, which focuses on the psychological component of the interaction of men (both real and ideal) with the world of nature. The specificity of this interaction is determined by the specific nature of the world itself, which is, in a sense, an intermediate position between the world of things and the world of men. The conceptual and meaning instrument of general psychology in some cases is sufficient for an adequate description and analysis of human interaction with animals and plants, in other cases there is a need to attract instruments of social psychology, sociology and philosophy in general [4,p.45-47]. In making decisions, one should take into account sustainability component to form the language by which people would understand that what I do today will affect not only tomorrow, but the days after tomorrow, to make the economy become ecologically sensitive, to raise understanding that there is no life without living matter. The dominant cultures today has the “language of consumption” of nature, but not the “language of conservation”. Environmental consciousness, as a certain instrument of “intentional semiosis” can help shape this language – the basis for the retention of

a new class of problems on the preservation of Life and the people in the Earth.

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