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**СОЦИАЛЬНО-ФИЛОСОФСКИЕ ФАКТОРЫ
ФОРМИРОВАНИЯ ЭКОЛОГИЧЕСКОЙ КУЛЬТУРЫ**

Аннотация: В данной статье рассматриваются социально-философские факторы формирования экологической культуры. Автор обосновал социальную необходимость формирования экологической культуры.

Ключевые слова: экология, экологическая культура, биосфера, философские принципы.

**SOCIO-PHILOSOPHICAL FACTORS IN THE FORMATION OF
ECOLOGICAL CULTURE**

Abstract: This article discusses the socio-philosophical factors in the formation of ecological culture. The author substantiated the social necessity of forming an ecological culture.

Key words: ecology, ecological culture, biosphere, philosophical principles

The history of human society is inextricably linked with natural history, the history of nature. Moreover, the formation of society acts and should be studied only as an integral part of an immeasurably larger process - the process of planetary evolution. That is why a strict distinction between natural, natural and artificial anthropogenic processes cannot be absolutized and act as a universal worldview scheme. Man influences nature not “from the outside”, not from somewhere else, as an outside agent, but acts as an active force of nature itself.

Being an integral part of nature, participating in the process of its development throughout the course of its production activity, humanity cannot

but experience response effects from the environment in which it lives. With the development of human society, with the expansion of human knowledge about the world around us, the anthropogenic pressure on nature continues to increase, which means that the strength of nature's responses also grows, sometimes taking the form of large-scale environmental disasters.

Negative changes in the natural environment, occurring under the influence of human activity, involuntarily suggest that it may already be at that dangerous line, beyond which irreversible processes inevitably arise that can lead to a global environmental catastrophe. Prof. V.N. Mangasaryan quite rightly remarks on this occasion that “Society does not always adequately assess its role as a kind of agent, whose influence on the biosphere is growing with ever-increasing speed. At the same time, the rates of sociogenic change in the biogeochemical cycles of the biosphere turn out to be higher than the rates of natural evolutionary adaptation of many higher forms of life, including humans. The volume of society's intervention in natural processes is many times greater than the evolutionary possibilities of the biosphere's responses”. It should be recognized that in the overwhelming majority of cases, society only registers these dangerous changes and trends, and only occasionally, in the event of extremely acute and painful crises, does it begin to take significant measures that would reduce or at least stabilize the level of impending environmental damage. The growing pollution of the atmosphere, the oceans, soil, fresh surface and groundwater, and, as a result, the entire biota, poses a real and growing threat not only to human health, but also to the future of mankind as a biological species. The totality of these phenomena is justifiably called an ecological crisis, thus confirming the thesis about the growing contradictions between the development of human society and the natural course of the evolution of our planet.

In a situation of ecological crisis, not only the nature surrounding a person suffers. Not to a lesser extent, and perhaps to a greater extent, the person

himself, his physical and moral, mental health is subject to a crisis. The ecological crisis reflects the problems of a person's attitude, the inability in modern conditions of the race for momentary benefits of a civilized society to follow the fundamental principles of the coexistence of society and nature, the spiritual development and active implementation of which should be called ecological culture as a first approximation. The global scope of the environmental catastrophe threatening the world forces us to think about the civilizational, historical and ideological prerequisites for the current crisis situation, to consciously approach the formation of an ecological culture.

The unprecedentedly increased technological power of modern mankind, combined with short-sightedness and thoughtlessness of actions, can lead and are already leading to numerous environmental crises, most of which are still of a local nature. We have to state the emergence of an urgent need for a philosophical justification and correction of worldview positions, for the development of principles of rational relationships with nature, and most importantly, for the determination to provide specific organizational resources that contribute to the constructive resolution of these crises. One of these resources is a very relevant, actively emerging area of the worldview, called ecological culture. This aspect of cultural life still lacks a serious philosophical justification. This necessitates the development of the philosophical foundations of ecological culture.

The methodological basis of the work is a combination of various approaches used in describing the structure and functioning of ecological culture, its properties and dynamics. The evolutionary approach in considering a person and society as biosocial phenomena is complemented and combined with structural-functional and systemic approaches used when considering various integral socio-eco-cultural formations, which are presented as socio-ecosystems of a local, regional and global scale. The activity and axiological approaches are used when considering the problems of ecologization of behavior, universal

human values, innovative models of environmental ethics and bioethics as products of social creativity in the context of situational adaptation of society to the changing biospheric conditions of human existence.

The key point in characterizing the theoretical and methodological principles of the dissertation work is the definition of the fundamental terms and concepts that are most often used in the dissertation. The central one is “ecology”. This concept has many definitions; their number reaches fifty. It seems to us that the essence of this concept is most fully revealed by the following definition: ecology is a complex science that studies the relationship of biological organisms with their environment.

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