

УДК 008

The statistical formulation of the concept space version of the policy**Elena A. Zeveleva**

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Abstract

At the heart of ecohumanism is a certain vision of man-the idea of man, which reveals his dignity in a deep way. The authors talk about the view of man as a creative carrier of the totality of cultural, historical and cosmic life. The article considers the perception of the human personality as a source of historical and cosmic processes, a source of creative unity of the surrounding world, where the surrounding world – the historical, social, natural world-appears as a cultural home of man, residing in an indissoluble unity. This is about a spiritual person who has a moral choice, which is revealed in creative freedom. We are talking about a complete human person, creatively manifesting itself in the social and natural dimension. The worldview of ecohumanism is personalistic. It is a worldview of personal freedom and personal participation, responsible choice and engagement. Personality is involved in the fate of humanity and the cosmos. Its true being is not reduced to a closed autonomy. Individualistic self-assertion of the individual, one-sided individualism is destructive and therefore cannot be considered as a genuine model of life-building. The personal principle is manifested in solidarity with other persons, spiritual communication, creative transformation of oneself, society and the natural world, creative participation in all levels of the universe, creative participation in them. Solidary creativity, establishing a deep connection of man with the whole universe-this is the true way of revealing human personality. Pointing to the deep interrelation of man and nature, the ecohumanistic worldview States: as in man the natural being is revealed, so in nature the human being is revealed. Man is related to the cosmos, but the cosmos can also be seen as a human-sized system. The existence of the natural world can be seen as an extension of the human person, inseparable from the acts of its self-creation. Ecohumanism justifies the cosmoplanetary meaning of personality development. It reveals the universal dimension of its creative formation and achievements.

For citation

Zeveleva E.A., Kazakova L.K., Lepilin S.V., Tret'yakova N.M., Karandaeva T.S., Denisova L.E. (2019) The statistical formulation of the concept space version of the policy. *Kul'tura i tsivilizatsiya* [Culture and Civilization], 9 (1B), pp. 276-286.

Keywords

Culture, structure, development, opportunity, becoming.

Introduction

Nevertheless, the will of man can be directed both to spiritual transformation and to the predatory exploitation of nature. Purposeful destruction of the environment is a reflection of spiritual decay, a way of depersonalization, actual suicide, systematic destruction of one's own spirituality and

physicality. Creative exploration of space organically stems from the imperative of spiritual perfection, has a deep moral meaning. It is closely connected with the transformative approach of man to himself, with the realization of himself as a being endowed with the ability to create responsibly.

In his activity, man is called to the transformation of nature, not going against it, but towards it, contributing to it. After all, nature itself needs cultivation and healing, which only man can give it. The natural world requires the transforming, liberating and healing influence of the personality, bringing harmony, values and meanings into the natural world.

Ecohumanistic universe is personified, humanized, human-sized. We are talking about a universe cultivated, cultivated by man. It is a space rich in values, inhomogeneous, open to creative achievements. He is committed to human freedom and creative duty.

The world of man is the world of historical existence. In the center of the ecohumanistic worldview is the image of man as a historical being. History lies in the very nature of man. Being endowed with the gift of creativity, man acts as a source of dynamics of cultural and historical forms, which characterizes his very essence.

The natural environment of the person is permeated with cultural and historical forms. It does not exist apart from them. The existence of man unfolds in the cosmos, giving the existence of the cosmos historicity, turning the cosmos into history. We are talking about such a correlation of images of the world and man, when the historicity of man acquires a cosmic meaning, when human history turns out to be the universal history of the cosmos. The integrity of man and the integrity of the universe appear to be mutually correlated, the dignity of nature is revealed through the dignity of man.

Ecohumanism emphasizes the historical continuity of spiritual development. The highest spiritual meanings are given in history. They are revealed through the historical. Therefore, the appeal to the spiritual heritage, its creative continuation is the way of becoming a person as such.

In the context of the ecohumanistic worldview, the development of humanity is seen in the unity and integrity of the processes of historical accumulation of spiritual experience. Thus preservation of continuity of formation of spiritual forms, retention of inseparable connection of generations and times acts as a source of transformative activity of the person.

Ecohumanism involves the preservation of nature and the continuity of the historical process of accumulation of spiritual experience. It means preserving the natural and cultural environment of man as his integral home. At the same time, the process of house-building is inseparable from the creative formation of the personality, from the very face-making. It completely and deeply covers the person, touching his very essence. The environment is not some external and therefore alienated from the person space. It is a dimension of human existence, a creative manifestation of human essence, and therefore man himself.

Ecohumanism can rightly be called onto-humanism. In its context, the comprehension of being and man's comprehension of his essence are closely interrelated. The question of the meaning of being becomes the question of the meaning of man. It is in the space of human existence that being is most comprehensible. In the human dimension, essential connections with being are evident. In the human world, the historical and the cosmic, the spiritual and the natural, the individual and the universal are fused together. It is characterized by involvement in the fullness of communicative relations, the totality of experience, openness to all its forms. Man is endowed with the ability to live the life of the world as his own. The voice of others and the word of God are revealed to him. Being fundamentally related to human existence, being is revealed in the human person. It is comprehended from the person, through him, is opened in deep spheres of his spiritual life.

Main part

Ecohumanism speaks about the preservation of the natural and cultural essence of man, the preservation of man as an integral being—a being of natural and historical, creative carrier of cosmic and historical processes, space and history. We are talking about saving a person as a carrier of the fullness of historical and cosmic experience—a person in whose life space life is most fully comprehended and revealed.

Ecohumanistic philosophy is focused on the ideal of a responsible society. In such a society, the formation of personality is associated with the development of responsibility. The individual is aware of his responsibility to the previous generations, who created cultural values, to history, cultural heritage and natural resources. It accepts the creative mission of passing on cultural and natural heritage to the next generations as a voluntary commitment. Responsible attitude means a person's perception of himself as a co-owner of cultural and natural heritage. A value-based emphasis on responsibility is coupled with an acceptance of the duty to inherit and pass on natural and cultural goods multiplied rather than depleted.

A responsible society is a society with a fundamental purpose. We are talking about a society that freely directs its development along the path of disclosure of spiritual and creative potential.

We are talking about a society that is aware of its own value resources and therefore has the capacity for historical self-interpretation and modern transformation. In such a society, the conquests of modernity are achieved through an organic combination of reason and tradition, through the strengthening and deepening of cultural and historical ties and soils. Such a society illuminates the present creatively perceived spiritual meanings of the past give both stability and dynamism.

We are talking about a society based on the awareness of the cultural and historical nature of modernity, understanding the importance of value regulation of its institutional forms, carrying potential dangers, awareness of the importance of including values in the very logic of the functioning of the technological universe, the need for its comprehensive spiritual design.

We are talking about a society where the expansion of the creative space of personal and collective life is closely connected with the increase in solidarity and loyalty to traditions.

Ecohumanistic worldview offers to see the deep interdependence of scientific and technological progress and specific historical spiritual paths of mankind. At the same time, the outdated view of value-saturated historically formed forms of spiritual identity as an obstacle to progress should be discarded. Scientific and technological progress acts as a source of transformation of the world and the person as included in historically formed sociocultural fabrics of mankind. The value exhaustion of the latter makes it impossible to form a humanistic, humanized technology, humanized natural and civilizational environment as a single human home.

Within the limits of the value-depleted perception of social life, various conciliatory strategies that claim to establish human relations with the outside world appear illusory. Moreover, if the semantic system of legitimization of modernity turns out to be spiritually meaningless, it is precisely this system that acts as an obstacle to the disclosure of human creative abilities, and, consequently, as an obstacle to genuine progress and modern development itself.

The way out lies in the plane of deepening the value system of legitimation of modernity. Modern development itself is the brainchild of certain spiritual and historical prerequisites formed in the depths of traditional spiritual life. His further promising lines are possible not through the rejection of them, but through their creative rediscovery due to their incredible spiritual depth. Appeal to historically formed spiritual identities can always be a source of a new breakthrough in the field of scientific and

technological progress, the development of essential rationality and knowledge. It is capable to awaken grandiose creative forces of all mankind, to give a new impulse to harmonious and safe development of modern civilizational forms.

Ecohumanistic philosophy communicates a coherent strategy for human development with solidarity. The transforming power of solidarity creativity is able to unite humanity in the formation of the lines of sustainable development of the universe.

Humanitarian-oriented sustainable development is constituted through the attitude to values. It means the orientation of human creativity on spiritual and moral imperatives. In fact, this orientation gives stability to development.

In the global dimension, sustainable development is conceived as being carried out on the basis of mutually enriching intercultural communication, cultural diversity, with careful preservation of historically established spiritual practices.

The stability and integrity of the development of social life is found in the lines of cultural and historical continuity. At present, it is the preservation and creative multiplication of the space of historically formed cultural values-the axiosphere of mankind-that is the key to sustainable and safe development of our planet.

Being connected with the humanization of the universe through the introduction of spiritual meanings into it, defined as socio-natural, sustainable development means the prospect of creatively transforming human impact on organic systems, excluding the relationship between man and the environment on the model of violence, leading to an increase in the solidarity of man and the natural world [Zhdanov, 2013].

The value paradigm of sustainable development implies strategic cooperation of peoples, States and civilizations, the formation of a conflict-free multipolar world order permeated with the energies of solidarity.

It is about sustainable development that involves all of humanity, not just privileged communities. Such development expresses human solidarity, equal participation of people in the development of science and technology, economic transformation of the universe. It also excludes "creative racism", when access to the transformation of the Earth is closed to the majority. It presupposes the creation of an open collective system of management of global processes – a system of fair, accountable to the population of the planet, in which all countries and peoples participate, and the solutions developed are acceptable to the world community.

At the present stage, the topic of Eurasian integration is of particular importance. Eurasian integration and sustainable development of Eurasia are deeply interrelated processes [Loh, 2015]. Consolidated Eurasia has all chances to become a pole of sustainable development of the world. It is very important to understand the Eurasian space from the point of view of universal identity, to see its universal dimension. Sustainable development of peoples and countries in Eurasia has a universal meaning and can act as a model for all mankind.

Obviously, the neoliberal program of globalization currently proposed to mankind is based on Metacritic of historically formed spiritual identities. The entry into modernity is identified with the rupture of historical continuity. Identity is seen as an obstacle to the modernization movement. Its overcoming and even irreversible oblivion is declared a condition of entry into the modern world. Identity is opposed to modern development, is seen as incompatible with it.

In the context of ecohumanistic worldview, creative strategies of scientific and technological progress and modernization do not imply a break with historically formed identities. Moreover, they are the source of creative forces for the creation of modern civilization. The person building the modern

world has every reason to see in identity a support for development. Movement into modernity on the basis of historically formed identities can be realized as a principle of Eurasian integration, sustainable development of the Eurasian space.

Sustainable development of Eurasia is feasible in the context of gaining the Eurasian consensus - the consent of the countries and peoples of Eurasia regarding safe and strategically stable development on the basis of historically matured values and identities. Such a consensus means the disclosure of a common understanding of the good by the peoples of Eurasia. It is a question of agreement on the recognition of the importance of historically formed values and lifestyles based on them as the beginnings of the development of countries and peoples. It is about formulating the principles of a decent life in accordance with historically formed core values of communities and traditional forms of identity.

In the context of an ecohumanistic worldview, Eurasian sustainable development is feasible based on the priorities of preserving cultural ties, preserving cultural traditions, preserving historical continuity, and preserving the entirety of natural and cultural heritage.

Following an ecohumanistic approach, consolidated Eurasia is a Eurasia of values, a world of diverse natural forms and unique spiritual traditions that require saving.

Eurasian integration involves the implementation of a cultural Union between peoples, cooperation of people's historical States (States with a high value-rich identity), contributing to the expansion of their sovereignty through the deepening of interaction.

Today there is much talk about the need to subordinate the economy to the environmental imperative. But it is possible, when I realized its dependence on the imperatives of cultural values. Obviously, the humanitarian component is an integral part of economic development. It cannot be neglected for the sake of vulgarly interpreted economic efficiency. It is time to understand economic theory as a science of culture, economic values as derivatives of cultural heritage [Li, 2012].

Understanding the economy as a cultural space, its vision in the context of cultural integrity is essential for the sustainable development of the Eurasian space. With the diversity of economic models, the difference of economic systems, it is important to take into account the constitutive influence of cultural life. All the wealth of spiritual traditions of Eurasia can and should be the basis of its economic achievements. Effective national economic complexes of Eurasia - rooted in the world of culture, value-regulated.

The analysis of the Eurasian cultural history suggests that ecohumanistic ideas and values were historically peculiar to the peoples of Eurasia. They are rooted in the centuries-old traditions of their spiritual life, organically inherent in their ethos. In the history of Eurasia there is no "tradition" of destruction of the natural world. The preservation of cultural and natural heritage has always been associated with the disclosure of the dignity of both individuals and entire peoples.

Traditions of Eurasian humanism, which historically determined the civilizational strategies of the Eurasian world development, formed the spiritual image of Eurasia, cultural Eurasia, include ecohumanistic ideals and values. The humanistic heritage of Eurasia, which determined the spiritual structure of the Eurasian continent, contains the principles of ecohumanism as an organic component.

Historically, ecohumanistic ideals contributed to the consolidation of the Eurasian space. Today it is important to rediscover their unifying potential.

Understanding of the Russian-Byzantine civilizational path is extremely important for the formation of Eurasian integration processes. The principles of the value paradigm of sustainable development are given in the peace-building Russian-Byzantine spiritual and historical lines [Helmreich, 2000].

The Russian-Byzantine civilizational succession appears as a single path aimed at increasing universal spiritual solidarity, gaining the unity of man with man, nature and God. It is a question of a way of peacemaking house-building on which creation of the all-Civilizational House is connected with saving of cultural and natural riches for the common good of the planet, as a basis of universal spiritual growth.

The Byzantine Empire is considered to be the librarian of the human race. Preservation of the universal spiritual heritage is a priority strategy of the Byzantine civilization. In its space, cultural traditions were preserved, their continuous, successive formation was implemented, they entered into creative dialogues and developed unique syntheses. Byzantium can rightly be called a historical center of stable development. As a peace-building state-civilization, it brought strategic stability to the Eurasian worlds. In its space, the ideals of ecohumanism have found their perfect intellectual design.

Russia's creative assimilation of the value core of the Byzantine civilization, the organic composition of the Russian-Byzantine civilizational succession is an unprecedented embodiment of sustainable development in the historical process.

After Byzantium, Russia can be called a civilization of cultural continuity. Russia is deepening the strategies inherent in Byzantium to preserve the cultural identity and continuity of the spiritual development of peoples. Even more Byzantine Russia is characterized by a saving identity. Preservation of unique forms of life in all completeness and concreteness, the vital structures defining continuity of a spiritual way of communities, creative beginnings of activity of social organisms became a priority of development of the Russian civilization. Integration processes inspired by Russia in the vast expanses of Eurasia have always had an obvious normative orientation — culture-saving.

Russian civilization has historically been characterized by interaction with countries and peoples as possessing natural rights to cultural and natural heritage, original and sovereign development. Its unifying mission was determined not by separate strategies for solving its problems at the expense of others, but by the principles of global service. It is characterized by the desire to maintain and shape the image of the world order as multipolar and conflict-free. Her message contains the idea of a Eurasian consensus.

The life-building principles of Russian civilization and its peace-building experience are now in demand in Eurasian integration processes. Its participation in the formation of the Eurasian pole of sustainable development as a leading moderator is highly demanded.

Conclusion

The type of Ecological civilization was profoundly revealed in Byzantine history. In its unique historical way, the Byzantine civilization formulated and embodied the fundamental ecological principles, showed a Mature and developed ecological consciousness. In the field of ecology, Byzantium offered value standards and guidelines that became the property of all mankind, which could be mastered and which could be equaled by other civilizations and cultural worlds.

The paradigm representation of life-building for Byzantium was the concept of home (οικος) (1). The idea of the house was the basic life-building concept of private, state and Church life in Byzantium. It constituted all spheres of social life, was the basis of the Byzantine social order. It was reflected in Byzantine historical, economic, natural science and socio-political thought, religious philosophy and theology, giving rise to many terms significant for both Byzantine and modern cultural consciousness (2).

To the most Byzantium in a whole, too, was attached the notion of Homes, itself Byzantium was

viewed and was perceived by its inhabitants as one grandiose House (3). At the same time, the concept of home coincided with the concept of family (also ο οκος), and such a coincidence gave a special meaning to all the realities included in this concept. This sense consisted in the statement of family-related relations between individuals, countries and peoples, between man and the cosmos, finally, between man and God.

The Byzantine paradigm of life-building proceeded from the archetypal image of the house-family with its inherent kinship care, support and attention, extending the model of family-house community to the economic, national, state, Church and spiritual life. Within this paradigm, man felt himself responsibly involved in the existence of other people, the existence of the entire universe and the existence of God.

Within the framework of this paradigm, the deep kinship of people with each other, their kinship with the cosmos and with God was revealed. And it is on the basis of this paradigm in the Byzantine Empire carried out a global and universal (οικουμενικός) peace-building tasks formed the Byzantine cultural ecumene (οικουμένη), which was the epitome of Byzantine environmental awareness, linking the environment, i.e. all relevant to the housekeeping (οικολογικός) (4), with a view of the family.

The Byzantine understanding of the oikumen implied the interaction of countries and peoples on the basis of special openness. This openness was expressed in the inclusion of other civilizations and cultural worlds in the cultural space enriching them on the rights of sovereign subjects, without suppressing their cultural identity and forced assimilation, assumed the acquisition of genuine universality and universality (οικουμενικότητα) through the implementation of the ideal of the world family (5).

In its history, Byzantium embodied the idea of a cultural and civilizational Home-Family, whose priority task was to preserve and improve the natural and cultural environment, preserve and develop natural and cultural goods, protect and reproduce natural and cultural resources. In the civilizational history of mankind, Byzantium was a full-fledged exponent and carrier of the ecological idea, a truly Ecological civilization.

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Статистическая формулировка концептуальных аспектов пространственной политики

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Аннотация

В основе экогуманизма лежит определенное видение человека – идея человека, которая глубоко раскрывает его достоинство. Речь идет о представлении человека как творческого носителя всей культурной, исторической и космической жизни. В статье говорится о восприятии человеческой личности как источника исторических и космических процессов, источника творческого единства окружающего мира, где окружающий мир – исторический, социальный, естественный мир – выступает как культурный дом человека. Речь идет о о духовном человеке, у которого есть моральный выбор, проявляющийся в творческой свободе, о полной человеческой личности, творчески проявляющей себя в социальном и естественном измерении. Мировоззрение экогуманизма персоналистично. Это мировоззрение личной свободы и личного участия, ответственного выбора и участия. Личность вовлечена в судьбу человечества и космоса. Истинное существо человека не сводится к закрытой автономии. Индивидуалистическое самоутверждение личности, односторонний индивидуализм разрушительны и поэтому не могут рассматриваться как подлинная модель построения жизни. Личное проявляется в солидарности с другими людьми, духовном общении, творческом преобразовании себя, общества и мира природы, творческом участии на всех уровнях мироздания. Солидарное творчество, установление глубокой связи человека со всей вселенной – вот верный способ раскрытия человеческой личности. Указывая на глубокую взаимосвязь человека и природы, экогуманистическое мировоззрение утверждает: как в человеке раскрывается естественное существо, так и в природе раскрывается человек. Человек связан с космосом, но космос также можно рассматривать как систему человеческого размера. Существование мира природы можно

рассматривать как продолжение человеческой личности. Экогуманизм оправдывает космопланетарное значение развития личности.

Для цитирования в научных исследованиях

Зевелева Е.А., Казакова Л.К., Лепилин С.В., Третьякова Н.М., Карандаева Т.С., Денисова Л.Е. The statistical formulation of the concept space version of the policy // Культура и цивилизация. 2019. Том 9. № 1B. С. 276-286.

Ключевые слова

Культура, структура, развитие, возможности, становление.

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