

**UDC 008**

## **Understanding the structural component of the policy in the space sector**

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**Abstract**

The deep historical experience of Byzantium allows us to reveal the true meaning of the project of Ecological civilization. The basic value principles of Ecological civilization are embodied in Byzantine history. We are talking about the implementation of natural cultural human rights-the inherent attributes of human existence as a full-fledged subject of cultural creativity. First, the rights to cultural heritage and originality, the rights to identity, the rights to the creative development and continuation of traditions. Secondly, the right to natural heritage, that is, the right to participate in the life of natural systems, inextricably linked with cultural creation, which is the basis of human cultural existence-the right to preserve, transform and creatively cultivate the natural world. And, finally, the right to creative cultural and civilizational development, that is, the right to cultural and civilizational improvement-the sovereign modernization movement, the right to enter the present and, consequently, the right to the future. At the same time, the right to development is exercised in harmony with, and on the basis of, the rights to identity and natural heritage, not in spite of them. As a historical exponent of the cultural rights of mankind, Byzantium can be characterized as a civilization of cultural justice-a civilization in which the subjects of cultural law in the form of individuals, countries and peoples have found the most favorable conditions for the implementation of cultural creativity, where the most favorable environment for cultural expression of man has been created.

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Culture, structure, development, opportunity, becoming.

**Introduction**

A civilizational and ecological project was implemented in Byzantine history. The ecological imperative embodied by Byzantine history meant the preservation of cultural and natural heritage as a source of future development. The idea of Ecological civilization is a Byzantine idea. Byzantium bore the beginnings of Ecological civilization. The paradigm of Ecological civilization is rooted in its deep history, laid down in the age-old traditions of its historical path. It means the acquisition of material well-being, the development of the economy, science and technology in inseparable connection with the preservation of cultural heritage and nature. It means the search for the optimal combination of traditions and innovations, the vision of traditions as a source of synthesis of new civilizational forms.

It means the realization of the right of countries and peoples to a sovereign and distinctive way, sustainable development, in the center of which is the person.

The Russian-Byzantine civilizational succession gave a new impetus to the development of Ecological civilization. Having creatively assimilated the core of Byzantine civilization, Russia originally reproduced its unique value content. In its historical experience, Russia originally embodied the Byzantine ecological imperative, mastered, preserved and translated the core principles of the Byzantine Ecumenical system. The historical mission of Russia was their creative spread to other, more extensive geographical spaces and cultural worlds.

The specificity of Russian civilizational construction also finds its expression in the concept of home. The idea of the house reflected the peculiarity of the Russian civilizational worldview, was the universal dominant of the Russian experience of civilizational creation.

Being the core paradigm of Russian life-building, the archetypal image of the house in Russia combines several semantic plans. In the Russian civilizational vocabulary, the word "home", along with the meaning of housing and human habitation, also means family and native land-small and large homeland. Moreover, the words "family" and "homeland" have initially identical meaning, and the word "family" contains the meaning of service (6).

The idea of home-family overcomes the framework of blood-related relations, and through the concept of family-homeland, is projected on the entire Russian civilization. The latter is revealed as a large homeland — a single civilizational building, a House built on the principles of the Family, that is, the common service of people living together, countries and peoples who share a sense of deep affection for their native Home-the Family, endowed with archetypal traits of the mother.

The space of the Russian civilization, like the Byzantine, is based on the recognition of the universal kinship of people, on the principles of kinship openness, expressed in the world, universal responsiveness of the Russian people and the peoples of Russia, who attach other peoples and cultural worlds to the Russian civilizational core through sacrificial participation in their historical destinies.

The Russian civilization develops as a civilization of the Cathedral unity-the Cathedral of the people and the cultures which have freely United in integral civilizational space in all the variety and originality. This is a collective civilization, which has as its common cause the development, conservation and development of cultural and natural resources, the implementation of cultural rights, cultural justice. 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. Like Byzantium, it embodies the ecological imperative, is a full-fledged exponent and carrier of the ecological idea.

## **Main part**

The idea of Ecological civilization is connected with ecohumanistic personalistic worldview, the value of a holistic personality connected by creative threads with the entire universe. The value of the integral personality and conciliarity (as an image of communication of integral persons) is profoundly expressed, with exceptional depth revealed by the Russian civilization. The Russian civilization is a civilization of the soborno-personalistic paradigm, asserting the image of the integral personality as a creative conductor of the spiritually unifying principle in the Universe, preserving the unique originality of its forms.

The formation of the lines of modern progress is carried out by the mind transforming the universe. The idea of a holistic mind transforming the universe while preserving its unique forms is inherent in the Russian-Byzantine civilizational path and is one of its basic value dominants. No wonder it was in Russia and Byzantium that the doctrine of the noosphere as a holistic, morally transformed mind was developed, as a mind closely connected with moral assessment, spiritual contemplation and experience, as a dialogical and non-repressive mind (7).

Obviously, the conciliar and personalistic self-determination of the Russian civilization presupposes a creative inheritance of the life-building principles of personalistic humanism formed in Byzantium, reflecting the unity of the Russian-Byzantine civilizational path.

The idea of Ecological civilization stems organically from the world of Russian-Byzantine values, pointing to the interdependent preservation of the natural and cultural environment of man, the preservation of cultural and natural systems as the basis for the solidarity of the development of all mankind.

Byzantium and Russia carried the values of Ecological civilization to the Eurasian space. Revealed in a deep way, they were in tune with the value worlds of the peoples of Eurasia. In this regard, the idea of Ecological civilization can be called the idea of Eurasian.

Ecohumanism opposes a certain mentality, so characteristic of modern civilization. It is often critically defined as technicism. Technicism justifies the enslavement of nature by man. However, by enslaving nature, man loses sight of the spiritual goals of his influence and falls into the slavery of the spirit, permeated by the egoism of reason, the thirst for power. Technicism, associated with the mania of domination over nature through instrumental rationality, eventually turns man himself into an object of manipulation, makes him a victim of dehumanized social technologies.

The twentieth and twenty-first centuries have clearly demonstrated that a world designed on the egoistic principles of instrumental rationality will never be sustainable. The power of reason, the achievements of science and technology in it will be directed to the unrestrained consumption of natural resources, the struggle of people with each other, the clash of civilizations and universal barbarism.

The social and technological forms and ways that are brought to life will be overloaded with manipulative approaches to human nature, distorting the true attitude of man to himself and the world. Instead of a new breakthrough in the sphere of scientific and technological progress, man finds himself as a victim of a "breakthrough" in the formation of refined forms of oppression of his own existence and nature. Forms of oppression, developed with the advances of science and technology, are becoming more refined and ruthless. They demonstrate truly unprecedented opportunities in the "progressive" attack on the biosphere and the anthroposphere.

Today it is important to point out the danger of instrumental use of the idea of sustainable development — as a camouflage based on animal selfishness and individualism of consumer society, contributing to the formation of global inequality. It is categorically unacceptable that the idea of sustainable development should serve to justify the dominance of comfortable States and financial elites, whose well-being will be achieved at the cost of the degradation of the rest of the population and natural resources. The Foundation of true sustainable development is the ethics of service, the principles of solidarity and conciliarity. The value paradigm of sustainable development is an alternative to its instrumental interpretation, masking frankly zoomorphic scenarios of the organization of the world.

In line with the ideas of ecohumanism, the liberation of nature and man from the repressive forces caused by it is impossible without a deep consideration of the value structures and spiritual identities inherent in human existence. Technology, as well as the network of modern civilizational relations do

not exist in addition to man. The creation of a more human and free society is achievable if its context is an appeal to the deeper layers and levels of human existence.

Claims to the formation of truly human communities seem unfounded if their context is vulgarly interpreted anthropological structures, value-understated picture of man, spiritually impoverished anthropology. Our era is characterized by the destruction of ideas about the spiritual dignity of man, value-depleted anthropology, consistently adjusts the forms of modern social and technological development against man and nature.

The ecohumanistic assertion of the spiritual dignity of the individual is designed to overturn the images of the universe, where man loses sovereignty in the repressive systems of the global technosphere, as well as in anonymous natural processes.

The ecohumanistic picture of the world does not presuppose taking on faith the equivalence of any impulses of human life to the laws of natural existence, the identity of spiritual perfection and any forms of life in direct contact with nature. Ecohumanism critically distances itself from misanthropic anthropology, which depersonalizes human life in anonymous natural processes, ignoring its sublime free-creative, moral and spiritually transforming character, and, consequently, the very dignity of man.

Ecohumanistic worldview clearly opposes all forms of modern transhumanism, depersonalizing man in the conformism of consumer society, all kinds of configurations of technological and biological determinism, wrongfully reducing the image of man to the image of a machine and an animal.

Ecohumanistic worldview undoubtedly opposes transhumanistic worldview, underestimating the universal historicity of man, breaking the link between generations and times, unreasonably alienating man from the eternal as historically given. The destruction of historical ties means today the destruction of ties with nature. Preservation of continuity of historical development is organically connected with preservation of ways of development of space.

The ecohumanist worldview opposes the transhumanist ideology of neoliberalism and environmentalism.

Environmentalism and neoliberalism equally negatively relate to the image of man as a sovereign person, freely acting in the universe. Both ideologies tend to split the personality in an anonymous environment. They tend to see a "comfortable" human existence only under the yoke of depersonalized processes.

Neoliberalism and environmentalism subordinate man to impersonal forces, which are endowed with the ability to "wise self-regulation" and are able to "heal" and improve the person. Environmentalists assign the highest value to the transpersonal natural environment. At the same time, its value immeasurably exceeds the value of the individual, which is clearly manifested in such radical forms as ecoterrorism.

In neoliberalism, human destiny is governed by faceless market mechanisms and environments. They define the whole spectrum of human actions, acting as a "sufficient basis" including moral rules. This is especially expressed in neoliberal radicalism, which initiates cultural wars up to the complete destruction of the ethical foundations of public life. Anonymous market orders, like the transpersonal "call of the Earth," function on their own transpersonal principles that cannot be fully understood by humans. These principles are clearly at odds with traditional moral and ethical norms and are clearly aimed at coding "updated", "Posthuman" forms of life.

Both ideologies are based on similar ideological postulates, formed under the strong influence of postmodernism, which proclaimed the "death of the subject" and aimed at replacing the free creative personality with a complex of primitive instincts. The "highest good" in environmentalism and

neoliberalism is the liberation of primitive instincts, designed to play a decisive role in human life. Identification with non-sublimated instincts proclaim not only supporters of connection with the "principle of Gaia" (environmentalism).

Consistent identification of the essence of man with blind economic instincts, rationally uncontrolled "will to consume" carries neoliberalism. The "Eros of the Earth" (environmentalism) is thus organically complemented by the "Eros of consumption" (neoliberalism). The biocentric anthropology of environmentalism, as well as the social biology of neoliberalism, fundamentally ignores the image of a self-governing through traditional spirituality and moral reason, a holistic personality, a personality that is continuously improving and developing.

Both ideologies encourage manipulative attitudes toward human nature and destructive experimentation with it. The neoliberal and environmentalist "therapies" of man open the way for the triumphant March of primitive impulses and drives. Humanity, bound by instinctive ties, is seen as closed in an infantile "Paradise", where the creative potencies of the individual, the aspirations for the actualization of spiritual meanings, for the constructive transformation of social conditions become unclaimed.

"Brave new world" turns into encouragement of conformist attitude to reality, egoistic adaptation to it. The neoliberal and environmentalist monopoly on "deciphering" the unconscious requires the elimination of creative principles from the universe. The "logic" of the unconscious obliges us to see in the creative development of culture, science and technology forms of social pathology.

Environmentalists and neoliberals alike distrust the classical vision of scientific and technological progress. They seek to freeze the existing order of things, rejecting the very possibility of creative breakthroughs. They see the improvement of technological systems and scientific knowledge as a threat to "natural" and "economic" humanity, which has clear "limits of development" and "limits of growth".

Neoliberalism and environmentalism view spontaneously composed market and natural orders as flawless compared to creatively formed ones. Intervention in their environment, improvement and creative transformation seems highly undesirable. Thus, they challenge culture, neutralize the value of cultural creativity, block cultural development.

Impersonal natural and market orders "cancel" the person creating, replace it with the person consuming, not knowing and not wishing creative UPS and innovations. Thus, the ways of creative improvement of the universe, the modernization movement of society, scientific and technological progress in combination with moral development are blocked. Moreover, the "more perfect" natural orders can always be "purified" from such "too human" and "polluting" factors as the creative free-thinking personality, the institutions of religion, morality, science and culture, the cultivated nature of man.

Neoliberalism and environmentalism affirm the image of a stationary, closed environment in which creative breakthroughs are impossible, where only the redistribution of resources and things is feasible. It is an anonymous, impersonal, nameless space. Here man ceased to be a creative peacemaker, a cultivator of his own home, the territory of which is henceforth subject to anonymous forces.

The practical implementation of the principles of environmentalism and neoliberalism turns green and market misanthropy. Introduction of the specified ideological systems creates favorable opportunities for manipulation of the person and blocking of development, both the individual, and big subjects-the people, the countries and civilizations.

Environmentalism, like neoliberalism, does enormous harm to the conservation of natural systems. The preservation of the natural world implies a responsible attitude to it, its creative cultivation and

transformation. If neoliberalism openly declares a consumerist approach to nature, the environmentalist worship of it, which turns into a radical rejection of participation in its life, an indifferent look, which is a significant component of the project of the infantile civilization of narcissism, provokes the expansion of consumer attitudes to nature on a scale unprecedented for the planet.

## Conclusion

Ecological house-building is feasible in a society that has not lost the idea of the subjective nature of human activity. Ecological house-building implies the realization of a clear connection between nature and culture, the disclosure of the deep interdependence between nature-saving and culture-creating action. Ecological house-building sees in natural forms the necessary basis of cultural creativity, recognizes nature as a human-sized and human-related reality — the most important prerequisite for the creation of cultural forms.

Here the being of nature is not alienated from man, is not replaced by impersonal self-sufficient fictions, and appears an integral part of the human being. Nature conservation here is linked to cultural conservation, genuine participation in the life of nature is fulfilled through communion with culture. Accordingly, the storage and cultivation of nature is inextricably intertwined with self-preservation and self-development of man. Only creative culture-conscious individuals can accomplish this vital task. We are talking about a responsible society with a holistic cultural identity, a society where economic and technological complexes, science and technology are rooted in value systems, the source of which is the creative person.

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## Понимание структурного элемента политики в области космической деятельности

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**Аннотация**

В статье на основе исторического опыта Византии раскрывается истинный смысл экологической цивилизации. В византийской истории отражены основные ценностные принципы экологической цивилизации. Авторы говорят о реализации естественных культурных прав человека – неотъемлемых атрибутов существования человека как полноценного субъекта культурного творчества. Во-первых, это право на культурное наследие и самобытность, право на идентичность, право на творческое развитие и

продолжение традиций. Во-вторых, это право на природное наследие, то есть право участвовать в жизни природных систем, неразрывно связанных с культурным творчеством, которое является основой культурного существования человека. И наконец, право на творческое культурное и цивилизационное развитие, право на настоящее и, следовательно, на будущее. В то же время право на развитие осуществляется в согласии и на основе прав на самобытность и природное наследие, а не вопреки им. Как исторический образец культурных прав человечества, Византию можно охарактеризовать как цивилизацию культурной справедливости – цивилизацию, в которой субъекты культурного права в форме отдельных лиц, стран и народов нашли наиболее благоприятные условия для осуществления культурного творчества и где созданы наиболее благоприятные условия для культурного самовыражения человека.

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#### Ключевые слова

Культура, структура, развитие, возможности, становление.

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