Abstract—The article is dedicated to the development of ecphilosophic view on the modern world. The authors focus on the theoretical and practical importance and relevance of this problem and suggest expanding the framework of philosophic sense attributed to the notions of ecology and environment. The article pays particular attention to the importance of natural and cultural heritage sites in finding solutions to the problems of social ecologic safety and for ecophilosophic modeling of the future.

Keywords—ecology; social ecology; ecophilosophy; environmental culture; cultural environment; environmental awareness

I. INTRODUCTION

For several decades, environmental problems have been persistently reminding about themselves in the form of natural disasters, degradation of natural environment, climate changes, etc. This subject seems to be always in the center of attention: special journals are issued (for example, EkologiyaRossiy, the Global Nest, etc.), dedicated columns in the press are published, environmental organizations are created (the Global Environment Facility, WSPA, the World Wildlife Fund, Greenpeace, etc.), international and governmental environmental programs are launched (monitoring of the environment, Geosphere-Biosphere Programme, LOICZ, LUCC, GCTE and other).

But there is a feeling that the depth of the environmental problem has been underestimated and hasn’t been studied well enough. The need to deal with these issues not only in breadth (embracing new levels and structures of the territorial administrative authority and general public of different nations) but also in-depth, developing an appropriate ecological worldview and perception, studying and comprehending the internal complexity and ambiguity of the environmental problem emerged long time ago. We speak, primarily, of acategorical problem which only at first glance seems to be a purely theoretical debate about definitions.

The new emerging branch of knowledge – ecological philosophy – is meant to reveal the underlying prerequisites of environmental problems, to expand the range of problems and to show their importance for the future of mankind.

II. SUBJECT MATTER AND DEFINITIONS

In the Ecology section we usually find data on air and water pollution, the disappearance of animals and many plant species, the scarcity of natural resources, change in climate and radiation background, etc. This information is relevant and necessary for developing the awareness of today’s school and university students, future experts. However, they lie within the familiar traditional bioecology. When looking through educational and scientific literature, one can find such words as “social ecology”, “ecology of society”, “human ecology”, “ecohumanism” more and more often along with the usual concepts of “ecology”, “environmental problems”.

Thus, over the last decades, the concept of “ecology” acquired a broader, more socially-focused sense in comparison with the term proposed in the 19th century by the German biologist E. Haeckel. This is encouraging as we see the emerging trend towards the deepening of research in the spirit of Yu.M. Lotman, “Culture is the ecology of human society. This is the atmosphere that humanity creates around itself to continue existing in order to survive” [http://imperiya.by/video/yPXXEyFjnSZ/chto-takoe-kultura-lotman.html (Access date: 01.06.2018)].

There are two main approaches to ecology: biocentric and anthropocentric (humanitarian). A new technocratic approach is actively developing. Their importance can be viewed in terms of complementarity. Biocentric approach suggests the equivalence of all living things and the primacy of nature over man. Anthropocentric approach focuses on the problems of a man and his relations with the environment as a condition of his existence and development. Technocratic area involves the development and dissemination of various technologies (resource-saving, purification), regulatory and prohibitive documents, etc. Nature and the environment are perceived as objects that are used and protected at the same time. This is not enough to solve environmental problems. It is necessary to take into account the social aspects and psychology of a person, which implies a humanitarian area. It includes the change in the value system, the adjustment of the world outlook, the development of a new ecological culture in the context of universal human culture.

With this approach, the concepts of social ecology, ecology of society, cultural ecology have an additional semantic connotation, and their content includes environmental issues arising within the society, generated by...
the social environment and the cultural and historical environment, problems of the "second nature" created with the hands and mind of a man. After all, the etiology of the environment, problems of the "second nature" created with the social environment and the cultural and historical communications [1]. In developed countries, the majority of the total area is used for human settlements and transport. Countries are in socio-economic use, and 20-25% of the total environment. About 70% of the area in highly industrialized countries was considered "close to nature", and only 1% was protected. The fact that the visual environment dominating today seriously affects a person's condition is not a surprise for anyone any more. Even ancient Egyptians knew about the power and influence of color on a man and built colored halls in temples and palaces for medical and other purposes. Today, we can speak about videocology (ecology of visual perception), arcology (ecology of architecture) in scientific terms. The urban environment over the past 50-70 years in most countries became increasingly aggressive towards a man – the ill-considered development plans disturbed the harmony of perception (this is relevant for Moscow at the end of the 20th century); homogeneous (gray concrete walls and asphalt spaces) and "aggressive" (repeating elements, straight lines, running lines of advertising) fields make you depressed with their monotony and prevent from concentrating. With the simultaneous impact of various man-made loads in conditions of dense urban development, the state of ecosystems deteriorates sharply due to the effect of ecological resonance [5]. Overconsolidation and overcrowding affect the growth of violence and crime, drug addiction and vandalism, which create a number of socio-psychological problems, including deidentification. In the urban environment, it is also impossible to admire the sunset, shining stars or look at the horizon because of packed skyscrapers that create the atmosphere of a "bag with stones".

According to the World Health Organization, urbanization processes lead to a steady increase in the number of mental illnesses. The level of morality is steadily falling, as evidenced by world political crises and degraded norms of international relations. It is time to seriously develop such concepts as "ecology of culture", "city ecology", "landscape ecology", "evolutionary ecology", "spiritual ecology", "language ecology", "ecology of ethos", that require the involvement of not only philosophers and sociologists, but also psychologists, physiologists, doctors, culturologists, architects, artists, linguists and politicians.

A broadecophilosophic view will reveal potential opportunities and perspectives of social management on the basis of anthropological and ecological references and ecohumanitarian modeling of the future [2]. The range of ecophilosophic problems is very broad – from an ecologically-oriented comprehension of the values and achievements of modern sciences to the creation of a new world picture, which gives the possibility of developing a new environmental culture of mankind. Even problems of the human community that seem private should be reconsidered [3; 4].

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If the habitual cultural and aesthetic image of social space changes, and traditional national forms are replaced by standardized, unified, faceless creations, the meaning, symbolism of such a social space, its humanitarian content disappears. Along with this, a person loses his personal, private place in it (loss of sense of place and territoriality). This environment becomes alien and incomprehensible to humans. Thus, the spots with cultural and historical sites and buildings creating a harmonious sophisticated atmosphere which energizes, inspires, brings the peace of mind should be valued and protected even more ... This is an example of a health-preserving socio-cultural environment.
IV. CULTURAL ENVIRONMENT AS ECOLOGICAL FACTOR

One of the features of a man as an ancestral being is the necessity of his presence in the field of culture, without which he cannot form, preserve, manifest and continue his best human qualities. Thus, the socio-cultural environment is the same natural condition for the functioning of a man and society, as well as natural and biological environment. Culture is both frozen and living cultural monuments, bearing the genetic memory of centuries and traditions; this is the value relationship between people, the dialogue of various societies, and the inner secret world of human consciousness. This all creates a special sphere of ecological space necessary for self-realization, self-preservation of a man and harmonization of his relations with the surrounding world. Moreover, the establishment of harmony of relations with nature with the need to harmonize social and cultural relations.

Cultural heritage in the modern era becomes especially relevant, as S. Huntington wrote in the famous geopolitical treatise The Clash of Civilizations [6]. At the stage of active migration, a person often finds himself in a social and cultural environment that is uncharacteristic of him which causes him internal disharmony, conflicts and often deviant forms of behavior. This threatens the processes of deidentification, which are accompanied by the loss of cultural and spatial values and the socio-psychological disorganization of the individual. He treats space with indifference or hostility, which is often associated with manifestations of social alienation: a sense of impotence, cultural exclusion, social isolation.

Humanism as a great spiritual conquest and pillar of human development has been shaken, which leads to the degradation of the surrounding social environment and creation of active forms of anti-culture. Even before Spengler, the Russian poet A. Blok wrote with amazing insightfulness, "The balance between a man and nature, between life and art, between science and music, between civilization and culture – the equilibrium that was the heart of the great movement of humanism – has been lost" [7].

Spiritual creative environment is not developed by itself and requires a variety of activities to create it. This is relevant today amid the crisis of spirituality, characteristic of the whole world community. Al Gore (USA) in his monograph Earth in the Balance. Ecology and the Human Spirit characterizes this tendency of spiritual and moral social and ecological space pathology: “I also came to a deeper understanding of the most frightening fact of all that we had to face in our age: civilization is capable of destroying itself ... All this is evidence of spiritual crisis of modern civilization, generated by its inner emptiness and the absence of a great spiritual goal” [8].

It is possible to overcome this situation by developing a new broader ecophilosophic view on the world and supplementing the familiar picture of the world with it. The Dutch researcher G. Salmon expressed this trend as follows: “A new science appears based on communication with living reality. Many people do not feel comfortable in the world created by modern science because it does not allow them to communicate with reality, to understand the depths of natural beings and other people. And this reality dies (which we see around us): people die internally empty, deprived of social sympathy for each other. If we want to save humanity, then we must ... create a ‘spiritual science’ in which knowledge will be a form of love and a way of communicating with reality ... ”[9]. This requires a certain socio-ecological strategy aimed at the development of a new ecological culture of a modern man. The Russian academician N.N. Moiseev introduced the concept of ecological imperative, which should become an integral part of the new thinking [10].

What features will characterize it? First, the principle of causing the least harm to socio-biological systems (including cultural ones). Secondly, the principle of preserving traditions and socio-biological diversity, including cultural diversity, conservation. Thirdly, the principle of humanization of the environment, its spiritualization. The loss of spirituality in human relations is, first of all, the dehumanization of our environment. Fourthly, the principle of harmonization of relations with the environment and co-evolution. Fifthly, the principle of the formation of eco-oriented attitudes and values in the human community.

V. CONCLUSION

Thus, in the modern world, environmental problems are systemic, multilevel. Their solution should also be systemic, comprehensive, and it is impossible to achieve positive "ecological worldview" just with some appeals or methods of economic stimulation. It is necessary to systematically develop the values of a broad eco-humanitarian view on the world and create appropriate technology for ecophilosophic forecasting of the future. A man should feel not only being a part of the natural Cosmos, but also needs to understand his spiritual creative role, which preserves all forms of life on Earth. Such consistent activity should not only prevent the disastrous consequences of man's thoughtless behavior and his mistakes, but also improve the biological and socio-cultural conditions for the development of a man and all life on Earth.

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