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Ecological Development of Society through the Prism of Spiritual Values

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Key words and phrases: eco-education; ecological culture; ecology; environmental knowledge; global education; nature-like technologies; spiritual values.

Abstract. The purpose of the article is to state the relevance of the ecological development of society through the prism of the spiritual values of mankind. The main hypothesis is related to the fact that the most important condition for the self-preservation and sustainable development of human civilization is a high level of not only environmental education and culture of the younger generation, but also the spiritual component of the educational process in the modern era. The objective of the study was to consider the stages of the formation of mankind, taking into account its relationship to nature. Based on theoretical methods – analysis, synthesis, generalization, description, comparison and systematization – the author proposes to demonstrate the spiritual potential for the formation of the ecological culture of young people through the integrative connection of Ecology with such a discipline as Philosophy. The research hypothesis is related to the assumption that spirituality is reflected in a person's relationship to nature and the environment. Awareness of this connection will give the necessary solution algorithm to eliminate the negative consequences of human activity. As a result of the study, the following were considered: modeling the process of forming the spiritual and, subsequently, ecological culture of students, the implementation of interdisciplinary relations of several disciplines and the analysis of the effectiveness of the pedagogical approaches.

Under globalization the social and natural interaction is the main component of sustainable development of society, where spiritual values play an important role in the self-preservation and development of human civilization. Mastering the process of scientific knowledge, the use of natural technologies, the introduction of wasteless production, environmental education and the development of eco-culture in the masses are the fundamental points leading to the creation of a harmonious relationship between society and nature. Man is a creation of nature itself,

which is driven by the instinct of self – preservation, so to consider the development of humanity through the formation of spiritual values is necessary and reasonable in relation to the human race itself.

In the process of development and change of the environment, the stages of formation of a separate individual of society are being formed, the problem of the relationship “man – environment” is being updated. The interaction of these two concepts has always been relevant, since these concepts are inextricably linked, support and strengthen each other. Today, with the prefix “eco”, many words have been added to the Russian language, some of which are: eco-education, eco-culture, eco-knowledge, ecology, eco-project, eco-problem, ecosystem, etc. [5].

Ecology as a concept was born long ago. We can say that one of the first ecologists was Aristotle. According to the origin of the ancient Greek word “ecology”, it can be understood that it is formed from two roots: *eco* – house, dwelling, *logia* – science, i.e. the science of the house [2]. Ernst Haeckel (1834–1919), a German naturalist and philosopher, was the first to define it as “the science of the interaction of living organisms and the environment”. Ecology is a rather problematic topic, so a wide range of natural Sciences is devoted to it, including philosophy. It helps to reveal the ethical and moral qualities of a person, show his inner world, his spirituality, help to achieve a moral ideal, and enrich the spiritual culture of an individual. Ecology in conjunction with philosophy studies the most complex world of humanity, aspects of the health of the entire planet, all living things, and also forms a social philosophical knowledge of the world. Such great philosophers as Aristotle, Theophrastus, Pliny the Elder, Hippocrates, and Humboldt studied the interdisciplinary connection between Ecology and Philosophy. They argued that without philosophical knowledge, it is impossible to cure the world of a spiritless attitude towards it. Philosophy is needed in this sense as air for creating a new person’s worldview.

Of course, we can say that Ecology and Philosophy are completely different sciences, but if we look at their functions, we can find the unity of their meaning for humans. Both Philosophy and Ecology set purposes, try to overcome them, develop a step-by-step method for identifying the problem, and they also research and implement a special methodology for their actions. These sciences have one task, and this task is to save humanity from spiritual and environmental diseases, prolong its existence and increase natural growth. First of all, Philosophy helps the inner world, it brings morality to normal, and ecology strengthens and preserves our nature and environment. From time immemorial, people believed that if a person lives in harmony with nature, then he gets the gift of happiness to live on this planet in an environmentally friendly environment.

Today, according to the “Fundamentals of state policy in the field of environmental development of the Russian Federation until 2030”, the formation of environmental culture, the development of environmental education and education are the primary tasks of society [6]. The humanization of today’s education based on spiritual values, the moral position of young people, their responsible decisions for the future of the planet Earth should be redirected to the creative process, using nature-like technologies in the technosphere, developing the most important life principle “Don’t harm all living things”. Competitions, exhibitions, Olympiads, and eco-projects, both Russian and international, will help to foster a humane attitude to all living things, in which schoolchildren and students can take part in order to improve their knowledge and apply it in practice [1; 3; 7]. Environmental education of schoolchildren and students can be distinguished as an educational process with a certain level of knowledge in the field of ecology, as well as an opportunity to solve environmental challenges of our time.

Involving young people in the process of social activity can give students and schoolchildren not only knowledge and professional competencies, but also form a clear civic position; a person

who makes decisions in the problems of human harmony with nature [4]. Modern ecology, within the framework of philosophical thinking and its approaches, minimizes the role of this knowledge, and increasingly becomes dependent on the rapid enrichment of the individual at any cost, even at the cost of losing their own habitat and searching for new exoplanets for the development and viability of our civilization.

Summing up the above, it is noteworthy that spiritual values are formed throughout the life of an individual and how an individual uses his capabilities in solving environmental problems depends on his moral image, the presence or absence of the basis of environmental education, its humanitarian component, and the successful implementation of the accumulated knowledge in practice to overcome the environmental crisis in Russia. The situation can change only when a person begins to “listen” to nature and “feel” the impending disease.

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Экологическое развитие общества сквозь призму духовных ценностей

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Ключевые слова и фразы: глобальное образование; духовные ценности; природо-подобные технологии; эковоспитание; экологическая культура; экологические знания; экология.

Аннотация. Целью статьи является констатация актуальности экологического развития общества сквозь призму духовных ценностей человечества. Важнейшим условием са-

мосохранения и устойчивого развития человеческой цивилизации является высокий уровень не только экологического воспитания и культуры подрастающего поколения, но и духовной составляющей образовательного процесса в современную эпоху. Задачей исследования стало рассмотрение этапов становления человечества с учетом его отношения к природе. На основе теоретических методов – анализа, синтеза, обобщения, описания, сравнения и систематизации – автор предлагает продемонстрировать духовный потенциал для формирования экологической культуры молодежи посредством интегративной связи экологии с такой дисциплиной, как философия. Гипотеза исследования состоит в предположении, что духовность отражается на отношении человека к природе и окружающей среде. Осознание этой связи даст необходимый алгоритм решения для устранения негативных последствий техногенной деятельности человека. В результате проведенного исследования рассмотрены моделирование процесса формирования духовной и впоследствии экологической культуры студентов, реализация междисциплинарных связей нескольких дисциплин и анализ эффективности предложенных педагогических подходов.

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