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Philosophical comprehension of the nature-human harmony in the context of modern sustainable development of society

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Abstract

Relevance. The scientific and technological development of society made modern people believe in the possibility of conquering nature by the power of reason. Modern society feels the unattainability of this goal: anthropocentrism cannot cope with climate change and natural disasters. The comprehension of the harmony between nature and man becomes topical.

Purpose. The study aims to determine the specifics of philosophical comprehension of the harmony of nature and man in modern society.

Methodology. To achieve the goal, the historical-philosophical method is used (with its help the development of the discourse on the harmony of nature from Antiquity to modernity is traced), the historical-comparative method (to find the differences between pantheism and environmentalism) and others.

Results. The doctrine of philosophers devoted to the theme of harmony between man and nature is considered in the article, and their distinctive features are highlighted. It is determined that in modern societies the search for harmony between nature and man plays the role of basic ideology, which displaces anthropocentrism. Eco-philosophy emerges from pantheism but has unique features: political projectivity, preventiveness, ethical turn of ontology, and reactionism. Modern sustainable development societies feel the connection of three phenomena: human, nature, and security. It is existential challenges that motivate them to "green reforms". Ancient societies, on the other hand, felt either indifference

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to nature (the Middle Ages) or non-committal admiration (Antiquity). Early modernity proceeded from an anthropocentric basic attitude, which predetermined the acuteness of environmental challenges of modernity.

Conclusions. The study can be used for historical and philosophical research on the topic of eco-philosophy, as well as for comprehension of modern trends in Western philosophical thought. The results of the study can also be used as a philosophical basis for the implementation of environmental, enlightenment and educational projects.

Keywords: environmentalism; anthropocentrism; pantheism; transhumanism; globalisation; security.

Introduction

Early modernity felt the prospects that science had opened up for mankind, so its ideological basis was the desire for scientific and economic expansion of nature. The failure of this project was proved by the inability of mankind to resist climate change and natural disasters. Philosophers and politicians more often talk about the need for co-evolution between people and nature. Philosophers have been trying to conceptualise the harmony of nature and man since ancient times. The question had existential significance for both the individual and society. The thinkers of Antiquity used the concept of “κόσμος” to describe the world order that should reign in both nature and society [1]. Theologians of the Middle Ages regarded nature and society as divine creations, although they attributed sinfulness and falling away from divine powers to them [2].

The major changes in discourse occurred with the beginning of modernity. Science became a tool for the conquest of nature. The ideal of the Enlightenment project was to distance culture from the wild external environment employing education and science: the natural in man was tried to be replaced by cultural influence, and the natural outside of man was tried to be subordinated to the interests of society and the individual. J. Gray [3] shows that these ideals have failed – the complete conquest of nature has proved impossible. The more humanity increases its economic power, the more nature responds to climate change and catastrophic events. This was not a reason to abandon the Enlightenment ideal, nor was it a reason to abandon attempts to rationalise humanity’s life for the common good. It was simply time to adjust. One of the significant adjustments that has gradually entered the discourse since the second half of the twentieth century has been environmentalism. Philosophers V. Höhle [4] and A. Naess [5] emphasised that rationality does not necessarily mean conquering nature. Sometimes the most rational solution is to slow down economic and scientific expansion and adapt it to the requirements of nature. Kyrgyz philosophers also developed this direction of philosophical thought [6].

The COVID-19 epidemic is a significant symptom of the imbalance in the relationship between humans and nature [7]. However, such symptoms had been manifesting themselves for a long time, and environmental awareness began to awaken long before the pandemic. This ecological turn is rather understudied, as are its origins in European philosophy. Although, at the same time, the religious foundations of environmentalism [8], their connection with spiritual and moral values [9], and changes caused by the development of technological civilisation [10] are being studied. Although the concept of nature-human harmony is being revived after a long decline, it is still not often discussed at the general philosophical and historical levels.

There are new studies on the integration of ecological values into educational programmes [11] and the global system of human security [12].

If the harmony of nature and human beings was more of an ontological and psychological problem for ancient philosophers because technology has not yet displaced nature into separate reservations, for modern philosophers it is a practical challenge. The study attempts to trace how the discourse of philosophical understanding of the harmony of nature and man has changed from antiquity to modernity. The study aims to determine the place and specificity of eco-philosophical discourse in the modern social structure. To achieve this goal, it was necessary to solve the following tasks:

- analyse the philosophical teachings of Antiquity, the Middle Ages and early modernity, highlighting the key characteristics of their approach to the problem of human-nature relations;
- determine the social preconditions for the emergence of environmentalism and ecophilosophy in modern times;
- highlight the key characteristics of the approach of modern eco-philosophers to the problem of harmony in the relationship between man and nature;
- compare modern environmentalism with ancient pantheistic teachings.

The study results can be used by philosophers of Kyrgyzstan and other states for historical and philosophical research on the topics of “eco-philosophy” and “naturphilosophy”, for analysing modern Western sources, and for creating a philosophical basis for environmental projects.

Materials and Methods

To achieve the objectives of the research, the historical and philosophical approach was used: it was necessary to trace the development of thought in the search for harmony in the relationship between mankind and nature. The historical excursion was based on the genealogical method – the study of ideas and concepts was conducted from the earliest (the starting point was taken from the Antique philosophy) to the modern ones. The leading philosophical trends of Antiquity (Platonism, including Aristotle), the Middle Ages (Catholic scholasticism), early modernity (F. Bacon, R. Descartes, I. Kant, F.W.J. Schelling, G.W.F. Hegel), and modernity (A. Naess, W. Höhle, G. Jonas, M. Heidegger) were considered. The choice fell on philosophers in whose ontological systems there was a systematic, elaborated philosophy of nature. Consideration of thinkers who contributed to the development of the discourse without creating a coherent philosophy of nature should be carried out in another article.

To deepen this method, the historical-concrete approach and M. Foucault’s archaeological approach were

employed. The historical-concrete approach made it possible to consider the subject of the study in dynamics, while Foucault's archaeological approach made it possible to find indications of the social conditionality of changes in discourse [13]. Given M. Foucault's affinity to the French structuralism of the 20th century, the article employs a structuralist approach to the relationship between society and discourse. The study also aimed to determine the peculiarities of modern environmentalism in comparison with ancient pantheism. The historical-comparative method was used to solve this task. The content and meaning of the discourse on the harmony of nature and man, which is observed in different epochs, are not just described but also correlated with each other. With the help of this approach, it was possible to identify the peculiarities of the discourse's manifestations in modern times and to discover its origins in more ancient teachings.

The dialectical method was used to interpret the vector of historical development, both of humanity as a whole and of the discourse on the harmony of nature and man. It is based on the position that any development is ensured by conflict: confrontation of opposing opinions, binary oppositions in culture, competing social phenomena. Thesis and antithesis in the process of struggle give rise to synthesis. Thus, a new synthesis becomes a new thesis, in opposition to which there is a new antithesis. This movement is endless and provides continuous development of history and science. The similar role of dichotomies is recognised by the founders of the structuralist approach; therefore, it is possible to consider that the dialectical method is an element of the structuralist approach in this study. The research involved working with the texts of thinkers, therefore, it was necessary to select a method for a structured and systematised interpretation of the content of these texts. To solve this task, the article uses the hermeneutic method. Its role is to ensure methodological rigour in the process of understanding the texts encountered during the research.

The systemic, functional, and synergetic approaches are also of key importance in the study. The systemic approach was used to consider the modern society of sustainable development holistically, singling out the discourse on human-nature harmony as one of its elements. The functional approach was useful for determining the functional role of philosophical reflection on the mentioned topic. The synergetic approach added to all this the statement about the simultaneous and interdependent development of society and philosophical reflection. Commonly known and generally used methods of scientific research were also used: analysis, synthesis, deduction, and induction.

Results

Ancient philosophy began with the study of nature – it was in it that the “pre-Socratic” philosophers looked for the origin of being. Thales regarded ὕδωρ (water) as such an origin, Anaximenes – αἶθρη (air or breath), Heraclitus – πῦρ (fire). They had one word to denote the universe, order, and law – κόσμος; equivalent for both the laws of nature and social life [1]. Consequently, the ancient Greeks, even at the linguistic level, subtly felt the unity of all systems (natural and human) in the universe, and their subordination to the general laws of the universe.

Plato created an entire philosophical system in which he subordinates both nature and society to a single universal principle [14]. Platonism became the most systematic expression of the worldview of the ancient Greeks, their worldview. Plato proposes the concept of the “world soul” and argues that nature is animated, spiritualised and composed of eidos that have been materialised. At the same time, his student Aristotle extended this philosophical system most fully to ethics. For him, all ethical virtues (justice, courage) are a “search for the golden mean”, which is similar to the search for balance in nature: water turns into vapour and back into water, objects heat up and cool down again. Ancient philosophy did not try to separate man from nature and conquer it. It sought to cognise nature as the most beautiful, harmonious, and good creation. Man can only aspire to this level of harmony and goodness, and he can learn it from nature itself. Thus, the Greeks proposed for mankind the principle of “mimesis to nature” (μίμησις), imitation of its laws.

Medieval philosophy is based on a more complex and contradictory attitude towards nature. On the one hand, under the influence of Christianity, all the philosophers' attention is directed to the “transcendent” (that which is on the other side of nature and this world in general). Nature and man are declared to be mired in sin. On the other hand, glimpses of divine greatness are recognised by both man and nature [2]. The task of the individual was considered to be to achieve the ideal of the “God-human”, to help people close to him to do so, and to organise the world (nature) in such a way that it would “fall” out from under the power of demonic forces and return to the divine covenants. That is, the Middle Ages laid the foundation for the emergence of the future of expansionism directed at nature and anthropocentrism in general. The influence of man, as a “son of God”, on nature was already asserted in the Middle Ages. However, the general mood was one of rejection of nature as the receptacle of sin. Man, striving for divine self-perfection, resorted to a strategy of “forced indifference” to a nature steeped in sin. In the Middle Ages, individual salvation was more important than collective salvation.

The beginning of modernity triggered a process of desacralisation of the world, in which the “philosophy of the transcendent” was relegated to the background. Mankind, and thinkers among them, concentrated on the visible part of the world – nature. Science provided inexhaustible possibilities for utilising nature for economic purposes and continued to develop. Two prominent philosophers of the early modern period, who created opposite directions of philosophical thought (empiricism and rationalism), F. Bacon and R. Descartes. Descartes simultaneously promoted the idea of anthropocentrism. Their winged expressions became a vivid expression of the new attitude: R. Bacon and R. Descartes. Descartes [15] – “Cogito ergo sum” and F. Bacon [16] – “Scientia potentia est”. In German classical philosophy, a departure from anthropocentrism began to take hold. I. Kant [17] makes a “Copernican turn” in philosophy, showing that human thinking is only a part of nature and the universe [18]. He aims to show that man cannot go beyond himself, being a creature of nature. However, this “turn” was largely

ignored by followers, and returned to philosophical discourse much later.

The modus of the man-nature relationship in which “man is the child of nature” was adopted by F.W.J. Schelling [19]. He proposes the concept of “philosophy of nature”, identifying nature and God. Nature for him is *intelligentia*, the dormant intellect. The philosopher also calls it *Weltseele* (world soul). *Intelligentia* reaches its culmination and awakening in the human being, who can think for himself. Similar was the concept of G.W.F. Hegel [20], who describes the history of humanity and the history of nature as constituent parts of the history of the Absolute Spirit, emphasising the fundamental unity of the destiny of nature and man. Even his dialectical method is used by him equally to investigate the development of nature and the development of human societies and history.

Even though F.W.J. Schelling and G.W.F. Hegel take a step towards the recognition of the unity of man and nature, they further deepen the “anthropocentric attitude”. For them, man, being the highest form of nature, its best

generation, can decide for himself how to deal with the “lower forms of nature”. Consequently, until the 20th century, the reflections on nature-human harmony, although changing, remained within the framework of the pantheistic worldview. They were based on ontological grounds but were not transferred to the practical and design plane. Moreover, the further pantheism went, the more it was replaced by anthropocentrism. In some cases, it did it covertly, “between the lines”. Concepts of F.W.J. Schelling and G.W.F. Hegel are prime examples of anthropocentrism disguised as pantheism.

Thus, the changes in basic attitudes towards the problem of harmony between man and nature, which were characteristic of different epochs, were considered. A more detailed study can identify sub-stages of discourse development, but this is a task for future research. Not considered was the Renaissance Era, which accommodates elements of the Medieval basic attitude and the attitude of early modernity. A systematised classification of basic attitudes and their relationship to epochs can be seen below (Table 1).

Table 1. Basic attitudes of human-nature relations in the Antiquity, Middle Ages, and early modern times

Era	Basic attitude	Characteristic
Antiquity (Ancient Greece)	“Mimesis of nature” (imitation)	Nature is a model of good life for human beings. Society must obey its laws and inherit them.
Middle Ages	“Involuntary indifference”	Nature and man are mired in sin, and one individual cannot change that. A man should concentrate on his spiritual perfection and not pay attention to nature.
Early modern	“Anthropocentric attitude”	Man is the apex of nature’s development. Everything else exists for a person to use as a resource or tool.

Source: compiled by the authors.

The “anthropocentric attitude” and the “expansionary model of interaction with nature” dominated mass consciousness for a long time. The turning point was the two world wars and the globalisation that followed. It became obvious that science not only develops the economy and improves people’s lives, but also creates weapons of mass destruction. A developed economy, in turn, pollutes water sources and the atmosphere, provokes wars, and exhausts the planet’s resources, which will be either impossible or extremely difficult to compensate for. The realisation of this has prompted humanity, and at first individual thinkers, to rethink the model of interaction between nature and man.

The fundamental connection between ecology and philosophy was noticed by the Norwegian philosopher A. Naess [5]. He reflected it in the concept of “deep ecology”. It reflects the inclusion of human thinking in the general natural context, as well as the ultimate goal of any thinker – to conceptualise and systematise the best conditions for all living things on the planet. The philosopher challenges anthropocentrism, and, in many ways, it is in his philosophy that the influences of the “Copernican turn” prepared in advance by I. Kant [17] are felt. I. Kant [17] “Copernican turn”. A. Naess calls the equal value of every living being the basic principle. Thus, he opened the way to the creation of zoo ethics and ecopolitics. A. Naess considered fear of diversity as an obstacle to the integration of this principle by mankind. A. Naess considered the fear of diversity. People tend to unify everything they see around them to stay in their “comfort

zone”. This zone for people of modernity was an anthropocentric attitude, and only in our time, it is beginning to yield to new values. The Norwegian philosopher also breaks the stereotype that defence of nature will worsen people’s lives through radical vegetarianism, rejection of most resources. A. Naess believed that to fulfil vital needs man has the right to use nature. However, only for the vital ones. All other needs should give way to caring for nature. By abandoning this principle for the sake of added benefit and pleasure, according to A. Naess, mankind will lose more in the future.

V. Hösle [4] called for the improvement of ecological safety of material production. He considered it the duty of modern philosophers to address ecological problems. Although it was V. Hösle popularised the term “philosophy of ecology”, he believed that the “green agenda” should not be considered only within this discipline. This problem becomes a key issue for political philosophy, philosophy of law, and so on. He saw the result of philosophical understanding of the world in the postmodern era as a holistic concept of a new human civilisation living in harmony with nature. Such a transition will not do without radical changes in the economy, social structure, politics, and all other spheres of human life.

The relationship between man and nature in the context of technological development was considered by M. Heidegger [21]. The philosopher pointed out the dangers and alienation that technology brings with it. At

the highest point of development, it is capable of displacing nature, in connection with which man will lose the link with his origins. This loss will lead to the erasure of the reference points of the meaning of life both for the individual and for society as a whole. It is noteworthy that M. Heidegger did not call for stopping scientific and technological growth. He believed that technology is both a “poison” for the harmony of nature and a “cure”. If technology is introduced correctly and gradually, respecting nature, it will only be beneficial.

Rethinking the philosophical heritage of M. Heidegger, another German philosopher H. Jonas [22] introduces the term “principle of responsibility”. The thinker considers this principle to be the key to technological civilisation if it does not want to disappear under the blows of natural disasters and climate change. The principle is that any action, before committing it, should be correlated with the consequences it will have for nature and humanity. Uncontrolled technological growth, scientific and economic development – all this, according to H. Jonas, can also be unethical if the consequences of the latter have not been thought through.

Modern environmentalism has several distinctive features that make it a distinctive discourse, different from ancient pantheism: “political projectivity”, “preventivity”, “ethical turn of ontology” and “reactionism” [23-25].

“Political projectivity” is that ecologically oriented philosophers strive for two things: (a) to realise concrete values at the political level, rather than being content with “abstract cognition”; (b) to avoid abstract reflections and propose concrete projects to improve life on the planet. Ancient pantheism proceeded from the opposite logic: it was a constituent part of the then science and religion and did not seek to reach the axiological level by proposing values on its own [26; 27].

The concern for the future prescribed in the foundation of environmentalism can be called “preventivism”. The call to abandon anthropocentrism is based not on a search for wisdom, as was the case with the ancient Greeks, but on the concrete risks that further exploitation of nature will lead to.

The “ethical turn of ontology” refers to the shift from the question “What is being?” to the question “How should we deal with what has been, i.e., is a living being?”. The discourse of contemporary sustainable development societies does not try to find the origins of primordiality by any means [28]. It only needs to consider how individual human beings and human communities of different scales should act to find harmony in their relationship with nature. For the ancient Greeks, the search for such harmony was rather a cognitive value, for the philosophers of the Middle Ages – it was indifferent, for the epoch of early modernity – it was a toolkit for more effective management of the material property of man and mankind [29-31].

The term “reactionism” has negative connotations, but in this case, it simply states what is observed in the discourse of environmentalism. The ecological turn is a reaction to the rampant anthropocentrism and exploitation of nature that characterised modernity [32]. The ancient Greeks, for example, did not face the prospect of climate change, and for them to fight for ecological values in the modern sense would have been strange. Modern man, on the other hand, seeks harmony in his relationship with

nature not only because of his love of wisdom but because he recognises this task as an existential one [33; 34]. The life/death of humanity, the life/death of an individual, may depend on the solution/failure of the ecological mission.

Discussion

The term “reactionism” has negative connotations, but in this case, it simply states what is observed in the discourse of environmentalism. The ecological turn is a reaction to the rampant anthropocentrism and exploitation of nature that characterised modernity. The ancient Greeks, for example, did not face the prospect of climate change, and for them to fight for ecological values in the modern sense would have been strange [23; 35]. Modern man, on the other hand, seeks harmony in his relationship with nature not only because of his love of wisdom but because he recognises this task as an existential one. The life/death of humanity, the life/death of an individual, may depend on the solution/failure of the ecological mission [24; 25].

The origins of environmentalism in the religious teachings of the past, particularly in Sankhya philosophy, are found by N.G. Biswas & G. Prakash [26]. The authors believe that an in-depth study of Eastern religious thought contributes to the awakening of an ecological attitude and responsibility towards nature. They consider the realisation of one’s unity with nature as the most important mental basis for integration into the worldview of environmentalism. However, the experience of studying philosophical systems of early modernity shows that this is not the case. Pantheistic philosophical systems can successfully conceal anthropocentric ideas. [36] For example, as in the philosophy of nature of F.W.J. Schelling appears the statement that man is the highest point of nature’s development and, in fact, its ruler [37].

G. Luque-Moya [27] sees the problem of exploitation of nature as caused not so much by anthropocentrism as by the instrumental use of reason. Instead of channelling reason for the common good, considering the interests of all (including nature), people continue to regard knowledge and education as a privilege through which they can control other people and nature. The dominance of this ideology leads to two consequences: a “politics of domination” over nature, which worsens the ecology and thus has become a “time bomb” for humanity; social inequalities between states and social groups within the same state. The instrumental application of reason is indeed one of the reasons for the expansionist policies directed at nature. But its origins in historical and philosophical terms also come from the anthropocentrism that took hold of the minds of the masses in the early modern period [38; 39]. And building an ecological society is hardly possible without fighting anthropocentrism, at least in its classical form. It will not be enough to eradicate the perception of reason as a tool.

B.A. Minteer [28] reflects on the reasons why environmental philosophy is still perceived as a kind of “pariah” within philosophy in general. In his view, the blame for this lies partly with the “ecophilosophers” themselves, because they sharply separate themselves from all traditional currents of ethics. Although they could find the historical and philosophical roots of their views, complement them, and show that they too draw on the debate. This position is in solidarity with the

characterisation of environmentalism as a partly reactionary phenomenon. It is also supported by the small number of studies devoted to a historical and philosophical retrospective of the “green agenda” in philosophy. The excursus on the theme of philosophers’ search for harmony in human-nature relations from Antiquity to the present partially compensates for this omission.

I.K.K.A. Wijaya *et al.* [7] show that the COVID-19 epidemic contributed to the development of ecological thinking: people began to think more about finding a more harmonious coexistence with nature and all living things. Any catastrophic event, especially on such a scale, does indeed put individuals and societies in front of existential fear [40; 41]. Fear, however, provokes changes in values and lifestyles. However, the role of COVID-19 can be assessed in different ways, and this should be a field for a broader scientific debate. On the one hand, the epidemic has made us think about more responsible behaviour, observing quarantine, so as not to put others at risk. On the other hand, the epidemic raises questions about whether humanity can find harmony with nature without subjugating it. Stricter control over the emergence of new strains of viruses and other biopower practices can both benefit humanity and contribute to the further exploitation of nature and its resources [42-45].

The topic of environmentalism through the perspective of the COVID-19 epidemic has also been addressed by K. Kolandai *et al.* [29]. The authors believe that the epidemic demonstrated the benefits that the anthropause brings to the environment. On the one hand, the reduction of human activity can indeed have a healing effect on nature. On the other hand, the question of the necessary level of anthropause remains unresolved. Excessive regulation of human activity would jeopardise several things at once: the fullness of individual human life; the standard of living of individuals and nations; and the principles of liberalism and democracy [46; 47]. Trying to keep the harmony of man-nature by such means, instead of harmony, one can get a significant excess of nature’s needs over human aspirations and desires.

Following A.A. Tailakova [6], environmentalism has a deep tradition in Kyrgyz philosophy and folk customs. Modern global challenges only further actualise this topic. The author believes that modern society needs a value-based reorientation of thinking: from anthropocentrism and consumerism to a respectful and “morally understanding” attitude towards nature. This article complements the study and solidarizes many of its points. However, the desire to revive the values of thrift and respect for nature may turn out to be a “hidden anthropocentrism”, which is something to be very careful about [48]. As long as environmentalism is not integrated into society at the level of values, it is possible to promote eco-philosophical ideas based on the theme of human security [49]. The gradual formation of new values is possible both based on Kyrgyz culture and based on Western and Eastern philosophy.

I. Ozdemir & A.B. Keldinova [30] also examined the problem from the angle of religious thinking. They pointed out the contribution to environmentalism that a careful reading of the Qur’an can bring. In their opinion, the revival of religious consciousness will also contribute to harmonious relations between man and nature. Although

religiosity is indeed beneficial to a sense of harmony, its enduring influence on humanity’s ecological responsibility remains questionable. Many teachings of the past exalted nature with instruments of pantheism, but retained a profoundly anthropocentric attitude, proclaiming humans as the pinnacle of the natural system [50; 51].

The phenomenon of transhumanism was studied by L. Benvenga [31] named two of its most important characteristics: transhumanism is not based on the harmonisation of human-nature relations, but on the harmonisation of human-artificial intelligence relations; transhumanism is a project of conscious, human-directed evolution. All of the above confirms the hypothesis of the dichotomy between environmentalism (the successor of pantheism) and transhumanism (the successor of anthropocentrism) [52]. The topic of the correlation between transhumanism and contemporary environmental problems, which can be the subject of a separate study, remains untouched.

Thus, attempts to conceptualise the harmony of nature and man, and to do so in the context of modernity and its challenges, are gaining popularity. The influence of classical European philosophy on 21st-century environmentalism remains poorly studied. At the same time, the influence of Eastern philosophy and religious teachings has been studied more fully. There is a noticeable desire to search for an ideal model of human-nature relations in the past, despite radical changes in external conditions. The problems of ecological awareness are also considered in the context of such relevant and fundamental phenomena as the COVID-19 epidemic.

Conclusions

Historical and philosophical research has shown that for the sustainable development of society, the harmony of nature and man is an existential problem related to its survival and, consequently, to the problem of security. At the same time, environmentalism is not a unique worldview construct of modernity; it has roots in history. Pantheism can be considered as such an origin: both its forms in ancient Greece and early modernity. Ancient Greek philosophy, however, saw union with nature more as the task of individual intellectuals and philosophers. Early modernity concealed an anthropocentric attitude behind pantheistic doctrines. Modern challenges push thinkers and people in general to significantly reduce the “anthropocentric attitude” in the interests of common security.

Four characteristics of environmentalism, which it has acquired in sustainable development societies, were also identified: “political projectivity”, “preventiveness”, “ethical turn of ontology”, and “reactionism”. Reactionism is the negative side of environmentalism, which runs the risk of excessive radicalism and other problems: the struggle for ecology should be a struggle “for something” and not only “against something”. Modern environmentalism, to fully understand and realise itself, must realise its difference from previous forms of the search for harmony between man and nature. In this regard, the study characterised the former stages of discourse on the above topic. The key characteristic of the ancient discourse was named “mimesis of nature”, of the Middle

Ages – “forced indifference”, of early modernity – “anthropocentric attitude”.

It is meaningless to return to the old models, as the objective external conditions of human existence have undergone fundamental changes. The development of technology has jeopardised the well-being of the relationship between mankind and nature, but the same technology can harmonise it if it is used in search of this harmony rather than in endless expansion. The principle of responsibility can do much more in this matter than a return to the religious discourse of the unity of nature and man. Although, of course, thinking about this topic through

religious discourse is also useful and can deepen the inner sense of this harmony among people. At the same time, these provisions are relevant to all parts of the globalised world, including the Kyrgyz Republic.

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Conflict of Interest

None.

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Філософське осмислення гармонії природи та людини в контексті сучасного сталого розвитку суспільства

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Анотація

Актуальність. Науково-технічний розвиток суспільства змусив сучасних людей повірити в можливість підкорення природи силою розуму. Сучасне суспільство відчуває недосяжність цієї мети: антропоцентризм не може впоратися зі зміною клімату та природними катаклізмами. Актуальним стає осмислення гармонії між природою і людиною.

Мета. Метою дослідження є визначення специфіки філософського осмислення гармонії природи й людини в сучасному суспільстві.

Методологія. Для досягнення мети використано історико-філософський метод (з його допомогою простежено розвиток дискурсу про гармонію природи від Античності до сучасності), історико-порівняльний метод (для з'ясування відмінностей між пантеїзмом та екологізмом) та інші.

Результати. У статті розглянуто вчення філософів, присвячені темі гармонії людини й природи, та виокремлено їхні відмінні риси. Визначено, що в сучасних суспільствах пошук гармонії між природою і людиною відіграє роль базової ідеології, яка витісняє антропоцентризм. Екофілософія походить від пантеїзму, але має унікальні риси: політичну проєктивність, превентивність, етичний поворот онтології та реакційність. Сучасні суспільства сталого розвитку відчувають зв'язок трьох феноменів: людина, природа та безпека. Саме екзистенційні виклики мотивують їх до «зелених реформ». Стародавні суспільства, з іншого боку, відчували або байдужість до природи (Середньовіччя), або незобов'язуюче захоплення (Античність). Рання модерн виходив з антропоцентричної базової установки, що зумовило гостроту екологічних викликів сучасності.

Висновки. Дослідження може бути використане для історико-філософських досліджень на тему екофілософії, а також для осмислення сучасних тенденцій у західній філософській думці. Результати дослідження також можуть бути використані як філософське підґрунтя для реалізації екологічних, просвітницьких та освітніх проєктів.

Ключові слова: екологізм; антропоцентризм; пантеїзм; трансгуманізм; глобалізація; безпека.