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**RECONSTRUCTION AND DIALOGUE IN THE RECOVERY OF THE LOST
PARADIGM «HUMAN-NATURE»**

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ABSTRACT

In the context of the aggravation of global contradictions in the interaction of man and nature, environmental consciousness must respond quickly and adequately to the situation, outstrip threatening events and seek ways to overcome environmental disruptions and harmonize relations in the supersystem «nature».

These challenges encourage the natural and human sciences to create for man a new knowledge, which would be based on the laws of human development, as part of nature, and the principles of value-semantic proportionality of human existence in nature.

The complex of analytical, theoretical research methods and historical reconstruction provided an opportunity to substantiate the significance of the value-semantic relation of man to nature as the axiology of ethical correction of ways of interaction between man and nature. It is proved that the natural and humanitarian scientific systems should be based on the historical reflection of the evolution of nature and society and the analysis of the stages of the value relation of man to nature to form a new value position in relation to nature, based on the comprehension of the principle unity of society and nature, on the awareness of the laws of co-evolution, on recognition of the genetic priority of nature, ecological and moral imperative, taking into account ethnocultural factors of the formation of an ecophilic tradition.

The rational-cognitive component of the content of education and culture should be accompanied by discursive ethics and the meanings of the «world of life», which cannot be realized without a human dialogue, which unfolds in various vital senses and appears directed to the proportionality of being of man with all living and nonliving world.

The disclosure of the idea of co-evolution, the planetary, universal approach to the solution of terrestrial social and economic problems and problems caused by environmental laws, confirmed the need for historical reconstruction of not only the stages of interaction of components of the supersystem «Man-Nature», but also that without the theoretical reconstruction of the history of value relation of man to establish in nature in the minds of the ideas of universalism, the idea of the need for self-restraint, the experience of previous human development, the idea of optimal use Earth's

resources, ideas preservation and enhancement of biodiversity, consolidation of mankind from tradition ekofilniy not possible. Reconstructed and reflexive world and domestic humanitarian heritage, modern discourse ethics of nature should become the object of informative-dialogic interaction of representatives of different cultural preferences. The dialogue as a construct of understanding and concordia will translate the genetic priority of nature, the ecological imperative, the ethics of responsibility and non-violence, invariance to the value.

Keywords: natural axiology, genetic priority of nature, dialogue, ecological consciousness.

INTRODUCTION

The urgency of the study is connected with the problem of optimization and harmonization of the relations of society and nature and the solution of the planetary ecological, energy, food, resource and raw materials and other contradictions of the modern world.

The analysis of scientific works shows that modern technologies make it possible to influence the nature on a huge scale. But it is also evident that the progressive dependence of human life on nature. Despite the fact that science also gives people the opportunity to predict the effects not only of actions in the near future, but also remote in time and scope of actions in relation to nature, environmental consciousness is changing very slowly. In this way, consciousness does not focus on the advance of threatening events, and the development of a global system of values, which would be perceived by mankind, becomes a way of preserving the highest value - human life.

At the same time, the value attitude to nature today is rather fragmented in humanitarian science, with the exception of environmental education and environmental education, and the huge historical and philosophical and educational potential remains beyond the constructive influence on the process of forming the ecological culture of man as a measure and method of its realization.

Essential forces in social and cultural life. That is why the formation of ecological consciousness is burdened with significant contradictions: - the process of environmental education is limited to the traditional formation of knowledge, skills and skills based on rationalistic «recipes» of the use of nature without the historical and philosophical (axiological) saturation of this knowledge; the process of harmonizing relations in the «man-nature» system is not accompanied by the inclusion in the ethical sphere of the values of nature and, moreover, the process through dialogue, as a construct of understanding and conventional action, does not involve discursive ethics that responds to the challenges of the ecological crisis; the content of historical and humanitarian education does not implement examples of the eco-philosophical tradition of peoples, in particular Ukrainian philosophical and historical heritage.

METHODS OF RESEARCH

A set of research methods should begin to be presented from the analysis of research, in which the problem was initiated. This analysis suggests that most of the works are devoted to solving global environmental problems of the present, which to some extent relate to the formation of an ecological culture (V. Vernadsky, D. Meadows, N.

Moiseev, E. Moren, A. Peccsi, A. Tolstoukhov and others). Problems of environmental education, in particular, global-oriented education are highlighted in the works of L. Bolshak, Y. Kulyutkina, N. Morozova, V. Yasvina and others. The experiments of axiological and dialogical support of the formation of ecological consciousness were investigated by K.-O. Apel, V. Boreiko, A. Yermolenko, G. Yonas, V. Kulman, G. Simkin, T. Troitska and others.

In recent publications (A. Burzalov, P. Buryak, A. Vershkov, J. Huseynov, S. Yantsiy and other researchers within the framework of the co-evolutionary paradigm considered compatibility of nature and society, outlined the co-evolutionary model «Man – Society – Nature» in the context of the theory self-organization, characterized social regulators and trends of harmonization.

In our opinion, the works that identified the problem of integrating ecology and philosophy in modern scientific knowledge, their role in the formation of ecological culture, the stages of the interaction of society and nature, and also the five-step scheme of this interaction are shown (O. Moskaev, P. Karakot, O. Kysel).

The method of content analysis highlighted the fact that in the process of formation of ecological consciousness there is not enough cognitive material on the history of the interaction of nature and society, which is presented mainly in an objectively rationalist and pragmatic and technological variant, as well as theories on the evolution of environmental consciousness and communicative-dialogical Constructs of the human (proportional, co-responsible) attitude of man to nature.

The method of theoretical, in particular, historical reconstruction, made it possible to determine the determinants of the change in the ecological consciousness of a person, which evolved from the stage to the stage of the objective process of the system «society – nature» in the direction of deepening co-evolution and violation of the laws of the supersystem.

The method of express diagnostics shows an insignificant level of significance of nature in the system of vital values. The combination of analytics with the phenomenological approach to understanding human ecophilia has led to the recognition of the need for dialogue as a construct of humanization of the attitude of man to nature.

The purpose of the study is to conceptualize the cognitive-communicative accompaniment of reproduction of human-like relationships in the system «Nature-Man» on the basis of historical and theoretical reconstruction.

DISCUSSION

The discussion of the problem should begin with emphasizing the importance of the value-semantic attitude of man to nature in both conceptual and contextual-historical dimensions. As M. Mamardashvili notes, «... somewhat vital can irretrievably break into a person in direct dependence on the destruction of civilizational foundations» [3].

It is this way of self-development of man in relation to nature occurred gradually in the evolution of human consciousness. Historical reconstruction of the evolution of the value-semantic relation of man to nature confirms the opinion of A. Peccci that «... the true problem of the human species at this stage of evolution is that it was incapable of a cultural attitude to keep pace with time and to fully adapt to those changes, which she herself brought into this world. Since the problem that arose at this critical stage of human development is internal, it is not outside the human being, which is considered

both individually and collectively. Consequently, its solution must be based, first and foremost, on the inner essence man» [4].

In the context of identifying ways to overcome the crisis and identifying the root causes in violation of harmony in the interaction of nature and man, one must carefully study the evolution of the axiological foundations of mankind regarding nature, since it is known that the value position of man relative to the outside world changed from the stage to the stage of the evolution of nature and the development of civilization. In the early stages of history, man was characterized by a respectful attitude to nature, even the deification of it. World view, the dominant of which was nature as perfection, as harmony, as a logos (law, order), determined the vital position of man, namely, her attempts to live in harmony with nature, to connect with it. It seems to us that this was not connected only with the full dependence of man on nature, and there are few deep causes. The testimony of this idea may be at least the fact that the high level of ancient culture demonstrated the same moral standing of man in relation to nature.

The main purpose of scientists and philosophers at that time was the knowledge of the laws, the essence of natural (cosmic) processes and the combination of life with the help of the philosophy of cosmocentrism with these processes. For the Middle Ages, the attitude towards nature as the kingdom of God, in which the components of the universe (man and nature) reach equilibrium, are characteristic: God appears over nature and above man. Most likely, a man of the Middle Ages was quasi-equilibrium with nature, because people considered nature to be still lower than himself.

Moreover, all researchers confidently mark the beginning of the abstraction and axiological separation of man from nature in the Renaissance, when her self-assertiveness self-co-creator of nature transforms into a desire to turn nature into their own way, when nature begins to be regarded as the place of human activity, some inert, dead power, that needs to conquer, construct it as a set of passive objects that can be used and improved by man.

In modern times, the utilitarian and pragmatic relation of man to nature is clearly formed, according to which nature is considered solely as a consumer value, a resource and an addition to «reason and intelligence», the domination of the idea that nature is not «a temple, but only a masterful», and man is in it an employee, justify the huge interference of people in other things, pushed the nature out of the scope of moral regulators and directed it to the «outskirts» of civilization.

From the second half of the twentieth century. the attempts of people to conquer the nature of a planetary scale and relied on the doctrine of modernity, according to which the progress of mankind is determined precisely by the categories of human domination over nature.

But the growth of world scientific and technological progress has made the nature of anthropogenic influence on nature incommensurable with its capabilities, which, in turn, led to the violation of the co-evolution processes: the limited resources of the globe, global ecological disasters, deterioration of health, etc., which forced people to deepen the reflection of relationships with nature to the new type of value position and responsible relationship of the needs of society and the possibilities of nature, the recognition of the fact that it is humanity that is part of nature, the reorientation of behavior from the rule over nature to connect with it under conditions optimal for both man and for nature

That is why all humanitarian systems must form a new value-oriented position in relation to nature, based on the understanding of the principled unity of society and nature, on recognition of the genetic priority of nature, of the ecological and moral imperative, on the awareness of the laws of co-evolution, according to which, socio-historical processes through participation consciousness and target destinations develop faster and more intense than natural, by looking at ways of explaining reality on the basis of direct linear causal relationships, on the comprehension. The internal alternative of making decisions, foreseeing not only the immediate, but also long-term consequences of the decisions made, on the understanding of the ethnocultural nature of anthropogenic influence on nature, which determines the geographical, historical and social formation of the natural environment [7].

The second result of the historical reconstruction is the establishment of a geocultural and national-cultural variability of the formation of an ecophilic human consciousness, since ethnocultural and mental factors significantly affect the ecological consciousness. Thus, in the Ukrainian philosophical and historiographical traditions, long before the emergence of the concepts of the ethics of nature, of the ecological imperative, under the conditions of the rule of anthropocentrism and rational pragmatism, the position of returning nature as a value to the world of moral and spiritual action was formed (the G. Covovod's cordocentrism, V. Vynnychenko's concordism, and other examples humane attitude towards nature). The quintessence of the new ecological thinking and human behavior was the noosphere concept of V. Vernadsky [2].

As you know, relations in the system of «Man – Nature», which have become universal and have led to global problems that are a threat to the existence of mankind, are largely due to the consequences of human activity, the scale of which exceeds the potential of the natural environment. However, this activity is determined by the type of value attitude to nature, which today requires from science, primarily from humanities, the intensification of efforts to orient research to the practical result of correction of value-semantic sphere of interaction between man and nature.

The axiom of the ethics of human egocentrism in this sense is the thesis that in nature there are no values, no sense and soul. And the results of our study to identify the characteristic content of the value orientation system of modern youth, in which 300 young people (150 boys and 150 girls) participated, confirm the position that the values of nature are not sufficiently important.

Thus, among the most significant values, health (90% of girls, 90% of boys), love (85% of girls, 25% of boys), material security (60% of girls, 100% of boys), happy family life (75% of girls, 45% of boys), the presence of good friends (65% of girls, 90% of boys). Values that do not have a certain value were the beauty of nature and art (14,35% of girls, 17,25% of boys), happiness of others (15,35% of girls, 16,75% of boys) and creativity (15,5% of girls, 16.3% of boys). It should be borne in mind that the process of awareness of values by young people takes place in the polydiscursive space, in which the discursive ethics of environmental responsibility K.-O. Appel and G. Jonas [1].

RESULTS

That is why, in the formation of ecological consciousness, the rational-cognitive component of the content of education and culture should be added discursive ethics and the meanings of the «world of life», which can not be realized without a human-

dimensional dialogue unfolding in various vital senses and appears to be directed towards the proportionality of human being's existence with all living and nonliving world. Dialogue becomes in this sense a genuine multifaceted interaction of subjects of knowledge and subjects of nature conservation and nature conservation activities and a way of establishing the integrity of human existence. In this way, the dialogue becomes a phenomenon of culture, which involves the formation and development of the body-spiritual and spiritual integrity of man in the comprehension of the socio-natural environment and the establishment of constructive relations with him, where the subject of the discussion centered around the meaning [6].

In this context, it is crucial to create a communicative platform that implements dialogical strategies:

- a presentation as an open way of social communication that does not involve discussions, open disputes, disputes during its conduct, and is aimed at articulating the interests of the community or personal views;
- manipulation as a hidden and active way of influencing the subject in such a way that the addressee of the manipulations perceives distorted information (race information, submission of selective information, concealment of important information, presentation of it in a certain context, etc.) as a true and allegedly self-formative opinion and behavior;
- opposition, as a counteraction to a particular position (often manipulative actions) and the presentation of counterarguments to the position of the interlocutors;- a convention that provides through the chain of consents a content agreement between different segments of the environment or within a single segment, which is possible only on the basis of understanding as the goal of dialogue with its attributes (tolerance, empathy, orientation to the positive, even potential, properties of the interlocutor, etc.).

Sometimes these strategies can be carried out in the format of «carnival». Thus, the Polish professor E. Matinja writes that «... in society sometimes there is a protest, as well as a struggle with pre-cooked and imposed forms of behavior ... these protests can be compared with the carnival, along with the temporarily sanctioned disagreements embedded therein». But, she points out, «... this volatile sphere of community and dialogue plays a significant role in the emergence of a network of civic positions and the revival of the embryonic public sphere» and suggests several thoughts that can be transposed into social practice: they should be viewed locally on the ground under their feet, on the place that each of us knows best on places and narratives that have helped each of us overcome political and cultural separatism, reduce tension ...; epistemologically, attention must be paid to «knowledge with emphasis», which may become the source of new plans and solutions for the problems of the divided communities and societies; to bring to life the hospitality and openness that spread the dialogue in all its diversity, to embody them in the model of "civil architecture" - the agora as a place of «appearance» of a dialogue, a place where there are those who otherwise would never have met ..., but they (people) stayed here voluntarily» [5].

It is in these meetings that there are examples of eco-philosophical tradition and «new constructs» of its dissemination.

CONCLUSION

In the study, the axiology of nature is explicated as the development of human ecological thinking and the ability to build a harmonious relationship with nature, as well as a formed outlook, based on a deep understanding of the value-semantic potential of nature.

The disclosure of the idea of co-evolution, the planetary, universal approach to the solution of terrestrial social and economic problems and problems caused by environmental laws, confirmed the need for historical reconstruction of not only the stages of interaction of components of the supersystem «Man-Nature», but also that without the theoretical reconstruction of the history of value relation of man to establish in nature in the minds of the ideas of universalism, the idea of the need for self-restraint, the experience of previous human development, the idea of optimal use Earth's resources, ideas preservation and enhancement of biodiversity, consolidation of mankind from tradition ekofilniy not possible. Reconstructed and reflexive world and domestic humanitarian heritage, modern discourse ethics of nature should become the object of informative-dialogic interaction of representatives of different cultural preferences. The dialogue as a construct of understanding and concordia will translate the genetic priority of nature, the ecological imperative, the ethics of responsibility and non-violence, invariance to the value

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