

Artículo de investigación

Innovative Ecological and Economic Aspects of The Conceptual Transformation of Alienation in The Genesis of The Civilization

Инновационные Эколого-Экономические Аспекты Концептуальной Трансформации Отчуждения
В Генезисе Цивилизации
Aspectos ecológicos y económicos innovadores de la transformación conceptual de la alienación en el
Génesis de la civilización

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Abstract

The article deals with the anthropological problem of alienation in the historical epochs as an attributive property of the civilization construction in its genesis on the basis of historical, philosophical, economic, sociological and ecological material. Alienation is considered as a universal, constantly renewable category and its environmental and economic aspects are highlighted. The authors analyze the relationship of the phenomenal manifestations of alienation with social, economic, spiritual and environmental forms of objectification of the world crisis.

The multidimensional category of “Sustainable Development” adopted by the UN as a paradigm strategy and including the unity of economic, socio-spiritual and environmental segments of the genesis of civilization is investigated as an essential model of overcoming the deepening alienation. Being nominated as an absolute priority the sustainable development strives for the protection of the environment and contributes to its preservation and the future civilizational and, if possible, crisis-free promotion. In search of the ways to overcome the biosphere alienation

Аннотация

В статье на историко-философском, экономическом, социологическом и экологическом материале рассмотрена постановка антропологической проблемы отчуждения в исторические эпохи как атрибутивного свойства цивилизационного построения в его генезисе. Отчуждение рассматривается как всеобщая, постоянно обновляемая категория, выделяются его экологические и экономические аспекты. Авторы анализируют связь феноменальных проявлений отчуждения с социальными, экономическими, духовными и экологическими формами объективации мирового кризиса. В качестве сущностной модели преодоления углубления отчуждения исследуется многоаспектная категория «устойчивое развитие», принятая ООН как парадигмальная стратегия, включающая единство экономического, социально-духовного и экологического сегментов генезиса цивилизации, но, при выдвижении в качестве безусловного приоритета - защиты и охраны окружающей среды, сохранения ее в дальнейшем цивилизационном, по

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(the ecological aspect of the objectification of alienation), the authors bring forward the idea of forming a constantly updated innovative platform of the ecological culture represented by the integrated theoretical efforts of anthropologists, specialists in the field of applied mathematics, urbanists, economists developing the technologies of responsible consumption in the interconnected scientific space of human ecology as well as environmental practitioners accumulating environmental quests, trainings, flash mobs, active participants of green movements, volunteers from among citizens of different age and social status.

Keywords: anomie, alienation, sustainable development, human ecology, environment, natural biosphere existence, ecological crisis, ecoculture.

Resumen

El artículo aborda el problema antropológico de la alienación en las épocas históricas como una propiedad atributiva de la construcción de la civilización en su génesis sobre la base de material histórico, filosófico, económico, sociológico y ecológico. La alienación se considera como una categoría universal, constantemente renovable y se destacan sus aspectos ambientales y económicos. Los autores analizan la relación de las manifestaciones fenomenales de alienación con las formas sociales, económicas, espirituales y ambientales de objetivación de la crisis mundial.

La categoría multidimensional del "Desarrollo Sostenible" adoptada por la ONU como estrategia paradigmática e incluyendo la unidad de los segmentos económico, socio-espiritual y ambiental de la génesis de la civilización se investiga como un modelo esencial para superar la alienación cada vez más profunda. Siendo nominado como una prioridad absoluta, el desarrollo sostenible se esfuerza por proteger el medio ambiente y contribuye a su preservación y al futuro de la civilización y, si es posible, a la promoción sin crisis. En busca de las formas de superar la alienación de la biosfera (el aspecto ecológico de la objetivación de la alienación), los autores plantean la idea de formar una plataforma innovadora constantemente actualizada de la cultura ecológica representada por los esfuerzos teóricos integrados de antropólogos, especialistas en campo de las matemáticas aplicadas, urbanistas, economistas que desarrollan tecnologías de consumo responsable en el espacio científico interconectado de la ecología humana, así como profesionales del medio ambiente que acumulan búsquedas ambientales, capacitaciones, flash mobs, participantes activos de movimientos verdes, voluntarios de entre ciudadanos de diferentes edades y estatus social.

Palabras clave: anomia, alienación, el desarrollo sostenible, ecología humana, medio ambiente e, la existencia natural de la biosfera, crisis ecológica, Ecoculture.

Introduction

We understand civilization as a highly developed social structure. Its characteristic feature along with the existence of social strata, state and other social institutions is the level of material and spiritual culture. The content of the latter includes phenomenal formations: art, science, morality, education, law, religion. The modern

возможности, бескризисном продвижении. В поисках преодоления биосферного отчуждения (экологический аспект объективации отчуждения) авторы предлагают формирование постоянно обновляемой инновационной площадки экологической культуры, представленной интегрированными теоретическими усилиями антропологов, специалистов в области прикладной математики, урбанистов, экономистов, разрабатывающих технологии ответственного потребления во взаимосвязанном научном пространстве социальной экологии, и экологов-практиков, аккумулирующих экологические квесты, тренинги, флеш-мобы, активных участников зеленых движений, волонтеров из числа горожан разного возраста и статуса.

Ключевые слова: аномия, отчуждение, устойчивое развитие, социальная экология, окружающая среда, природно-биосферное бытие, экологический кризис, экокultura.

technogenic civilization which finds its roots in the era of the industrial revolution, the formation of the machine production, has fixed the break of the immanent connection of man with natural bases, the violation of the cultural integrity of life, the identity of life processes. In sociological, philosophical, socio-ecological and economic

academic traditions such existence of civilization is interpreted as a quite stable state of alienation.

Alienation is the process of transforming the forms of human activity and its results into an independent force that stands in opposition to individuals, dominates them, and causes a number of negative manifestations. The powerlessness and fear of a person facing external circumstances of life, confronting uncontrollable natural elements (socio-ecological aspect), the disconnection of social communications of an individual person, the idea of absurdity of existence, the feeling of loneliness, the loss of one's personal identity and other manifestations of anomie can be included in their number.

The alienation of an individual is an anthropological category with a solid historical and philosophical pedigree. In the doctrine of the XVII century English social philosopher Thomas Hobbes (1588-1679), in his treatise "Leviathan" (1651) we find some reference to the concept of "alienation". The philosopher regards this state as a result of the social contract of citizens which alienates their rights and will and turns them into a blind instrument of its will (Hobbes, 2011). In the XVIII-XIX centuries the phenomenon of "alienation" becomes an essential subject of study in the philosophical and economic constructions of J.-J. Rousseau (1712-1778) (Rousseau, 1985; Rousseau, 2014), G. V. F. Hegel (1770 – 1831) (Hegel, 1977), L. Feuerbach (1804-1872) (Feuerbach, 2008), K. Marx (1818 – 1883) (Marx, 2011) and other outstanding scientists.

In the XX century the problems of anomie and alienation, the conflicts in the relationship between an individual and the natural biosphere existence, the contradictory genesis of the civilizational formation were reflected in the economic, historical, philosophical, sociological, socio-psychological works of a number of well-known scientists: the French anthropologist, sociologist and religious scholar E. Durkheim (1858-1917) (Durkheim, 2002); the French anthropologist, paleontologist P. Teilhard de Chardin (1885-1955) (Teilhard De Chardin, 2008); the English historian of philosophy, culturologist A.D. Toynbee (1889-1975) (Toynbee, 1987); the American philosopher, sociologist, social psychologist E. Fromm (1900-1980) (Fromm, 2013); the founder and president of the Club of Rome, famous Italian humanist, economist A. Peccei (Peccei, 2016) and other authors. In 1893 the term "anomie" which is quite close to the concept of "alienation" was

introduced in the sociological space by E. Durkheim, who included in its content the state of the value-normative vacuum in the social position of an individual which is characteristic of transitional, crisis periods in society, when the old norms and values do not work, and the new ones have not been established yet (Durkheim, 2002). The concept of "anomie" which is now widespread in sociology, social psychology was developed in the works of the American sociologist of the XX century R. Merton (1910-2003) (Merton, 1968).

In the XXI century the international scientific community continues to raise the problem of alienation in various spheres of human life. There is a clear understanding that the phenomenon of "alienation" has not lost its relevance in the world of globalization. On the contrary, its activation and indispensability are obvious. The analysis of the modern scientific works allows to make a conclusion about the universality of application of Rousseauist, Marxist and other classical concepts of alienation to different sides of human activity. As L. Leal justifiably points out, "Marx's theory of alienation is valid as for media conglomerates, but also relates to the class struggles of social movements and their efforts to construct alternative forms of society" (Leal, 2018). This is made possible due to the fact that "Marxist theory of alienation is not mechanical or rigid, but very dynamic" (Mészáros, 2006, p. 166).

The aim of the undertaken analysis is the essential study of the concept of "alienation" as an attributive property of the civilization formation in its genesis, the analysis of the ecological aspects of existence of the phenomenon of "alienation", the discussion of the ways of overcoming the deepening ecological crisis as a result of the prolonged existence of the alienated reality.

The stated goal forms a number of tasks. It is indispensable:

- to show the relevance and renewability of the category of "alienation";
- to analyze the universality of manifestation (objectification) of alienation in different historical epochs as an attributive quality of the construction of the civilization;
- to identify the connection of the phenomenal manifestations of alienation with the social, economic, spiritual and environmental forms of objectification of the world crisis of the last two centuries;

- to demonstrate the presentation of alienation in human ecology and innovative ways to overcome the crisis alienated existence in the modern world.

Methods

To achieve the aim and solve the tasks Hegel's methodological unity of the logical and the historical, the method of comparison, as well as the method of the integrative analysis to build the conclusion are used.

Results

Alienation is a philosophical category that reflects the social processes having taken place objectively in the formation of the civilization since the ancient times up to the last contradictory and discordant centuries.

Having adopted the methodology of revealing socio-economic opposites in the society, we turn to the genesis of the main socio-ecological contradiction underlying the universal phenomenon of alienation. This contradiction was formed in the antiquity and is as follows. Initially man carefully observed the natural biosphere elements and their manifestations, he admired their harmony, peace and beauty following the ancient guideline about maintaining the sense of proportion in all things.

At the same time, in the personal antique awareness there were other processes that later served as the basis for the formation of the essential social and environmental contradictions – the misunderstanding and gradual loss of the ancestral connection with the environment, powerlessness, fear, retreat away from the Kingdom of nature. The result was the social transformations associated with the persistent, stubborn, sacrificial work directed at the conquest, consumption and subjugation of natural forces. And there seemed to remain no other alternative for man who presented himself as a master, a conqueror.

As the centuries passed, the syncretism of the mythological consciousness was replaced by new forms of mastering spiritual wealth – art, morality, religion, law, and later science. The emergence of national and religious systems (Hinduism, Judaism, Confucianism, Taoism, Shintoism, etc.), and then the world's religious and philosophical formations (Buddhism, Christianity, Islam) caused the appearance of new mentalities considered as socio-cultural creations of the formed and lasting alienation of

the individual from nature and society fixed in the public consciousness.

We will discuss how the universality and renewability of alienation are represented in the genesis of social processes in other historical epochs. The Renaissance idea of humanism, as an essential philosophical and worldview phenomenon opposing alienation to a certain extent, was creatively developed in the epoch of Enlightenment by a cohort of philosophers who believed sincerely that after a prolonged period of discord and misunderstanding between Man and Nature (an objectified contradiction between the human community and the natural biosphere being) the desired harmony would be established, the Kingdom of Reason would come. The philosophers of the modern times, the English and French enlighteners created original conceptions of "the social contract" (T. Hobbes, J.-J. Rousseau (Rousseau, 2012), etc.). The essence of these constructions is as follows: to establish the desired Kingdom of Reason the society needs to find the ways to "agree with each other" properly within itself, to find a consensus between various social forces, the contradictory polarity of which was realized by T. Hobbes and especially clearly marked by J. Rousseau.

Passing to the analysis of the following epochs, we are guided by the results already obtained and continue to discuss the problem of the universality of alienation.

The first result. The talented conclusion of the French philosopher J.-J. Rousseau about the imperfection of the civilization formation as a such convincingly designated and proven in his famous treatises "Discourse on the sciences and the Arts" (1750) (Rousseau, 2014) and "A Discourse on Inequality" (1754) (Rousseau, 1985), his foresight of the complication of the mediating links in the relations between man and the natural biosphere existence thus consolidating alienation, had a decisive impact on the subsequent transformations of the ecological and economic traditions of the analysis of the concept of alienation.

The second result. The designation of the attributive position of the phenomenon of alienation in the basis of the contradictory genesis of culture and civilization in the philosophical tradition (Rousseau critically analyzes culture essentially implying civilization by this term (Rousseau, 2014)) is preserved in various modifications in the fundamental conceptions of the following centuries: in the works of G. V. F. Hegel (Hegel, 1977), K. Marx

(Marx, 2011), M. Heidegger (Heidegger, 1978), etc. The conception of civilization by A. Toynbee (known for his multi-volume work "A Study of History", where the author examines the fracture, decomposition and disintegration of civilizations) can be brought as an illustration (Toynbee, 1987). The well-known English historian of philosophy of the last century considering the cycles of development of civilizational ideas confidently proclaims the "moral imperfection of human nature", the inevitability of the environmental crisis which is certainly based on the civilizational attribute of the universal character – alienation. (In the next section we will present an economic analysis of alienation in the conception of K. Marx).

Having considered the transformation of the existence of alienation in the historical periods we come to the following conclusion. The philosophers of the Enlightenment gave a rational explanation for everything that was happening in the previous epochs with man, the natural biosphere environment, society, labor and capital, and which found its reflection in the objectified construction of the world culture formed by that time. The bourgeois epoch which brought, of course, innovations in the development of society in all respects at the same time demonstrated the inconsistency of the achieved economic, social and cultural progress (the movement forward) in relation to the general paradigm of the civilization genesis. These conceptual provisions developed by a number of economists, cultural scientists, existentialist philosophers in the XIX-XX centuries form the basis of economic and environmental aspects of the analysis of the phenomenon of alienation objectified in the economic anthropogenic activities of the society.

Our methodological, conceptual conclusion is that the category of alienation is an actual, constant, renewable category which has a universal character and comprehensively reflects the real contradictions between the society and the natural biosphere existence in different epochs. It has its own object of study in the ecological and economic scientific spheres.

Discussion

The conceptual transformation of the universality of alienation in the crisis XX and megacrisis XXI centuries evolved to a decisive extent under the influence of the theoretical constructions of the previous centuries, but the fundamental works of the already mentioned and a number of other philosophers, economists, sociologists of the XX

century (G. Simmel (1858-1918) (Simmel, 1964), R.E. Park (1864-1944) (Park, 1984), L. Wirth (1897-1952) (Wirth, 1938), etc.), who modern scientists (anthropologists, philosophers, economists, cultural scientists, sociologists, etc.) often make a reference to, were of particular importance. An example of such a statement of the issue we find in the article "Alienation" in the 7th volume "Peoples and cultures" of the modern Oxford Illustrated Encyclopedia (O. I. E.). The authors of the publication consider the concept of alienation as a sociological category, they define its essence as disunity with other people or detachment from them, from society, from the inner "I". The British scientists thoroughly reproduce the analysis of alienation in "Economic and Philosophical Manuscripts 1844" by K. Marx (Marx, 2011), attaching serious importance to the economic research of the alienated essence of labor, alienation of the worker from the production process, when the products created by his work belong not to him, but to the employer, and, accordingly, cannot bring him genuine satisfaction from the labor process (Oxford Illustrated Encyclopedia, 1992, p. 191).

In other sources the characteristic of the phenomenon of alienation is justifiably supplemented. Marx considered the very nature of the capitalist civilization to be the main source of alienation (Oxford Illustrated Encyclopedia, 1992, p. 148). Bringing the problem to the modern level the English scientists cite a typical example of restructuring in the system of organization of monotonous conveyor work in the British automotive industry (where the labor possesses an obvious alienating character), expressed in the transition to the work in small teams or groups, where each worker can, if he desires, take the initiative (Oxford Illustrated Encyclopedia, 1992, p. 191) and thus to a certain extent eliminate the sources of alienation in the process of conveyor production.

Let us analyze the intellectual tendencies of the first two decades of this century in the Western anthropological sphere. The innovative project of the Club of Rome "Come On! Capitalism, Short-termism, Population and the Destruction of the Planet?" prepared by the sitting co-presidents of the Club Ernst Ulrich von Weizsäcker and Anders Wijkman in cooperation with more than 30 members of the Club contains an unambiguous statement about the inevitability of a fundamental change in the strategic direction of the development of the civilization (von Weizsaecker, Wijkman, 2017). According to the authors of the project, the human civilization was

formed in the conditions of the so-called "empty world" (in our interpretation - a traditional one), in which there are undiscovered territories, abundance of resources, dissociating political ideologies, social institutions, dominant religions, habitual norms of traditional thinking. In the modern reality the human community has entered a "full world" filled to the brim with very vague prospects for further expansion of its borders (von Weizsäcker, Wijkman, 2017).

Having studied the content of the abovementioned project – the harsh criticism of the capitalist foundations, the stand against financial speculations, the call for an alternative economy and other aspects presented in the intellectual product, we interpret them as possible effective ways to overcome the active manifestations of alienation in today's thoroughly contradictory world.

We conclude that in order to prevent the impending eco-disaster along with the implementation of the paradigm of the responsible consumption in the economic sphere, sustainable urbanization, monitoring of the climate changes and other serious measures, it is necessary to turn to the alternative philosophy of "New Enlightenment" in the spiritual sphere, in other words, to create an innovative product – an environmentally oriented mentality.

Having demonstrated the action of the socio-economic segment of the phenomenon of alienation in practice, we turn to the environmental aspect which sheds light to other values and is presented in the sphere of the social ecology.

Within the framework of the present research we outline the modern aspects and problems of studying alienation in human ecology. These problems are addressed in the works of F. Magdoff (Magdoff, 2012), L. Nackley, A. Skowno, A. West, W. Bond (Nackley, Skowno, West, Bond, 2018), and others. Using the concept of "alienation" in this context, the authors wish to emphasize the idea of the increasing isolation of man from nature, the weakening of the interrelationship with it. However, not all the scientists agree with this point of view. S. Hailwood criticizes this interpretation of the term "alienation" saying that it "can play a positive critical role in environmental contexts by expressing, through the ideas of estrangement and relinquishing possession, the negation of domination" (Hailwood, 2012). S. Vogel, appealing to Marx, argues that "we cannot be alienated from "nature", but we can be (and are)

alienated from the built environment (Vogel, 2015). The questions remaining open to the researchers are the prospects of this phenomenon in the future: how deeply is "alienation" rooted in the modern civilization? Is it possible to assume its extinction or disappearance and, if so, under what conditions? There is no doubt that alienation "effects every type of society and effects human beings greatly especially in the developing countries" (Shah, 2015).

Acting as an anthropological interdisciplinary field in the study of the processes of alienation human ecology has its own subject – the analysis of the essence of complicatedly mediated relations between Homo Sapiens and the natural biosphere existence; the study of the sources of alienation of an individual from the natural environment as well as the opposition of reproduction of the biosphere of the economic and anthropogenic activities of the society (the global environmental problem), and, what is even more important, the search for the ways to overcome the essential conflicts between the consuming urban milieu and environment.

Together with the achievements of science and technology and people's admiration of them the XX century, having created the technosphere, reinforced the alienation of an individual from the natural biosphere and socio-industrial life. It has gone down the history as a notorious century of global crises, wars and upheavals. The alienating conflicts have entrenched in the current XXI century, they have obtained a persistent character in the digital world and the digital mentality. Today, the society is threatened by an irreversible environmental shock in the form of a global eco-disaster, the destruction of the entire construction of the civilization. The prevention of this process is associated with the formation of a new environmentally justifiable paradigm of the civilization development with the appropriate eco-culture. We believe that the innovative model of the genesis of the civilization must rely on "The Concept of Sustainable Development" formulated in the 70-80-es of the XX century and adopted as a guide for action at the international forum of the United Nations in 1992 (Rio Declaration on Environment and Development, 1992). The global environmental problem constantly remains in sight of scientists, it is raised at the representative summits of the UNO in the XXI century.

In the categorical aspects of human ecology our result of the interpretation of the strategic concept of the sustainable development can be

presented in the following conceptual way. Different and sometimes opposing social, economic and environmental goals of the earth population are integrated into the single in its sustainability, balance, supporting nature of the earth biosphere genesis not undermining the potential of subsequent communities of people to meet their needs, to realize the possibility of development of educational and innovative scientific technologies, containing a humanistic axiological system associated with the renewal and construction of harmonious human relations with the natural biosphere being. In our understanding this is the innovative environmental scientific STAND UP.

Conclusion

On the basis of the integrated analysis of the contradictions in the environmental and economic aspects of alienation, the authors conclude that the deepening on an uncontrolled scale alienation between the natural biosphere existence of the planet and negative contradictory anthropogenic processes underlie the social mega-processes. The latter include: the constantly growing technourbanization, replacement of the profound and thorough scientific contextual analysis with superficial, virtual familiarity in the spiritual culture, creation of sophisticated, subtle, often veiled under some high technologies forms of destruction of the environment, negative transformation of the human personality, formation of the mass clip mentality, strengthening the dominance of gadgets and consumer digital mentality in the individual consciousness and educational institutions thus increasingly pushing citizens away from the natural ecosystems.

The documents of the UN General Assembly (September 2015) identify "The Sustainable Development Goals" (SDG) up to 2030 and outline the ways to address the main aspects of the environmental problem. They include: Goal 1: no poverty; Goal 2: zero hunger; Goal 3: good health and well-being; Goal 4: quality education; Goal 5: gender equality; Goal 6: clean water and sanitation; Goal 7: affordable and clean energy; Goal 8: decent work and economic growth; Goal 9: industry, innovation and infrastructure; Goal 10: reduced inequalities; Goal 11: sustainable cities and communities; Goal 12: responsible production and consumption; Goal 13: climate action; Goal 14: life below water; Goal 15: life on land; Goal 16: peace, justice and strong institutions; Goal 17: partnerships for the goals (The Sustainable Development Goals, 2015). So, these goals presuppose environmentally

sustainable urbanization, mitigation of the environmental results of the climate transformation and adaptation of the human being to its sustainable changes, etc.

We see a way out of this situation in uniting the green and humanistic forces of the planet, creating climate forums of the intellectual humanistic community under the auspices of the UN, conducting constant discussions among anthropologists, sociologists, political scientists, environmentally oriented influencers of cultural institutions and religious organizations, entrepreneurs, students, philanthropists, activists of green movements in all countries that use and develop advanced technologies of the green future of the planet.

The reproduction of the innovative models of forming the ecological culture, i.e. ecological actions, urbanized eco-festivals, youth eco-contests and other forms of scientific STAND UP in the relations with the environment, represents the real achievement of the ecological green-oriented mentality resisting to the rushing stream of destruction of the natural biosphere life and deepening alienation.

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