

**SOURCE AND CULTURE OF EXPERIENCE OF ECOLOGICAL CRISIS**

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***Annotation:** The ecological crisis is conceptualized in terms of its original source. From this it follows that the phenomenon of ecological crisis is a manifestation of fallenness. But then the original and in this sense obviously irresistible source of ecological crisis is the original sin of man.*

The very issue of EC turns out to be denominationally loaded, and loaded in a multifaceted way, since different confessions orient a person in different ways. The question of whether Abrahamite confessional systems and the cultures based on them are truly more “ecological” than Eastern ones is an acute one. It is generally accepted that in the former, man’s place as a supreme being gives him the right to dispose of created nature, while in the latter, man is deprived of such a “privileged” position. Christianity is contrasted with Buddhism as an ecophobic confession - an ecophilic one.

However, the discussion revealed that the situation was not simple and ambiguous:

- 1) The East knows very deep, ancient and modern, environmental crises.
- 2) the interpretation of the place and mission of man in the Abrahamite ecumene as called upon to care and protect the environment precisely because of his special position in the world is significant.
- 3) nature, especially living nature, is an object of love and care in Christianity (Franciscanism).
- 4) in understanding nature, the Creator’s plan is also comprehended, from where the conclusion about the need to preserve this nature follows strictly.
- 5) the thesis about “nature conservation” itself is universal, which means it also applies to the natural component of man, no matter how it is understood and no matter what role is assigned to it in human activity.

Environmental issues expose a culturally significant gap between the mass man and the individual man, for whom it is impossible to “damage” the environment, which is a continuation of himself. Then EC is a product of the activity of a massed person, or a person with a reduced human beginning. For these creatures, the situation of EC is something akin to their nature.

It is significant that in the scientific literature a distinction is made between EC and global changes in the biosphere that have taken place in history, normal for its evolution and not related to human activity. EC is not isolated from the actual natural dynamics, on the one hand, and changes in society, on the other.

It is known that every major problem in the development of Western mass society quickly acquired a social and political “trail.”

Socialism and environmentalism have many similarities. These are the ideas of trampled and restored justice, utopianism, the desire for a problem-free, conflict-free existence, revolutionary romanticism. In the ideology of environmentalism, nature is a kind of trampled, powerless minority, like workers for socialism, women for feminism. There are groups “speaking on behalf” of this powerless silent minority.

A special niche of activity is being formed, “parasitic” on the very real problem of the conflict between technological civilization and nature. This activity takes radical forms, including terrorism.

Advertising concern for the state of the natural environment, environmentalism concentrates on political, propaganda and other similar actions. Agitation and the cultivation of a mentality of public hysteria are evidence of neglect of concern for the protection of human nature.

The ideology of a “healthy environment”, devoid of pollution and in danger, postulates immediate action and brings together environmentalism and fascism. The ideological series “pure life is someone else’s polluting principle” and eco-fascism as its consequence are well known.

Environmentalism is not synonymous with environmental action. Here it is necessary to highlight the distinction between environmentalism and the actual “true” conservation of nature. Ecologism as such is a system of actions manifested as environmental and nature-saving actions. According to their goals, saving the environment should become a separate area of practice and policy. From here it is one step to eco-fascism.

Environmental measures themselves remain an integral part of meaningful management. Moreover, any long-term oriented activity could not but contain environmental components. An alternative arises: environmentalism as a relatively private activity with claims to dominance over all other spheres of sociocultural activity - and environmental actions and structures themselves, which each time turn out to be a component of any meaningful activity.

The heightened experience of environmental change is due to the idea of conflict-free development. This idea is utopian in nature. This contradicts the fact that any development contains critical turning points in the formation of personality, biological and cultural systems. Natural ecosystems have repeatedly experienced crisis stages. It turns out that you need to “be able to survive the crisis.”

Crisis is an integral part of life. Let us recall the role of economic crises, the function of which is the accumulation of innovations with subsequent renewal and economic growth. To generalize a little: a society that does not know the actualized experience of crises, in a certain sense, does not have a full life.

Today the cult of culture and the cult of nature go hand in hand, which is strange and almost impossible. Spontaneity and naturalness become one of the dominant features of culture. They do not exist in nature itself, but they are an attribute of human beings. Ecologism is a cultural phenomenon. The myth of pure nature becomes aggressive and all-encompassing. New cultural myth.

We are forced, on the one hand, to assume the fundamental possibility of counteracting the ecological crisis, and on the other, to attribute it to the objective result of the evolution of the “biota + humanity” system. In this case, human qualities that contribute to the development of the crisis, such as selfishness, stupidity, greed, etc., and the economic and political structures created with their help, are a property of the developing biosphere.

The biosphere is mortal, like any living creature, and man turns out to be just an instrument that allows the biosphere to complete the natural cycle: “birth – development – aging – death.”

This, however, does not in the least justify a person, but, on the contrary, reminds him of the need to overcome his biological animal essence by strengthening his own spiritual human essence. On this issue we can quite agree with F. Nietzsche: “Man is something that must be overcome!”, that is, to get out of the circle of biological death and bring with him all living things.

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