

**ECOLOGICAL CRISIS AS A CULTURAL PHENOMENON**

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***Annotation:** Theoretical biology actively addresses the doctrine of man as a whole. The reasons for this are simple and fundamental. Knowledge is human knowledge, and man is a living being. Biology is a special part of culture and works within the framework of thinking aimed at comprehending reality. It is important that for this direction of theoretical biology the basis is life as a biological and cultural phenomenon in the broad sense.*

The environmental crisis (EC) has long been a problem in popular culture. But replicating a cultural concept can lead to a separation from the semantic root. It is generally accepted that EC are processes in natural, living systems, including the cultural landscape of the Earth itself; modern society is reacting to dysfunction in the natural world due to the dangers that environmental disasters pose to humans. Of course, also because these dysfunctions are the result of human activity.

The environmental crisis is a problem, not a subject. But the EU is a multifaceted topic. EC turned out to be almost impossible to discuss without slipping into such “topics” as human nature, man’s place in the world, and many others. etc.

In what aspect of reality is the EU located? Is the main thing really that human actions have led to disruptions in the functioning of the biosphere? If this is so, then EC is secondary, that is, it represents a projection of negative environmental conditions onto the plane of social consciousness.

However, it is known that there is no strict connection between degradation and the perception of the situation as an environmental crisis. EU is observed predominantly in rich regions of the world. On the contrary, there are examples of a sense of social well-being in areas where the population is physically degrading under the influence of local environmental transformations. This raises the problem of culturally determined norms and “norms of response” to the state of the environment.

Thus, the population reacts not to the general state of the environment, but to the situation of inconsistency of some idea about the special state of the environment with reality that is dissonant with it. Ecological reactions are reactions not to the situation as such, but necessarily to some dissonance.

Different groups are focused on different environmental ideals. The situation in the EU itself has developed in a culture where there is dissonance in the interpretation of different groups of environmental management methods. It is known that environmental conflicts often hide the interests of various groups and their demands for quality of life. There is a diversity of environmental norms – many different situations that different groups consider environmental norms. To the point that the norm for some is an environmental nightmare for others.

There is a common belief that there was a natural state of the environment (“virginity”) that needed to be preserved. It is a complex set of ideas, largely illusory. The natural environment changed at different stages of development in accordance with the development of local ethnic groups. Such changes are normal for living nature, which, even without human influence, is not in a state of virgin statics.

Landscape-myth exists and there are many of them, they are not distinct and not realized. They may correspond to a state of the natural and cultural environment that never existed. However, this state is a kind of standard for the perception of the environment. But then it turns out that “nature

conservation” is the preservation of a special landscape, perceived as a certain landscape to which a certain group has adapted. The contradiction of environmentalism lies in the desire to recreate something that exists only as a cultural standard.

Many environmental actions are unconscious attempts to recreate in reality something that never existed in it. It is significant that such a myth exists as a reality primarily in cultural systems and is given as fiction. Characteristic is the separation of the functions of prose (and painting) and poetry: fixing the image of a landscape environment - and the system of emotional states characteristic of this environment.

Of course, these standards are regional, but they are often universalized, which leads to the invasion of some ethnic groups into the activities of others. It is well known that the local population of Africa and Asia has a negative attitude towards “nature protection”, which leads to a ban on many traditional activities. Nature conservation by non-local people and on the basis of foreign cultural stereotypes is cultural aggression.

The foregoing does not contradict the fact that environmental anxiety is primarily associated with massive technogenic impacts on nature. But the image of nature is the property of a particular culture.

So, EC is a phenomenon of mass culture based on the conflict of mutually alien environmental management practices and the conflict of mutual interpretations of the attitude towards nature of different groups of people. In other words, the idea of EC arises within a certain group when the environmental practices of other groups contradict the stereotypes of the first group.

Ecologism appears to be a reaction to the state of the environment. In a broader sense, the situation of EC is one of conflicts of cultural norms.

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