

AXIOPSYCHOLOGICAL ASPECTS OF HARMONIZATION OF RELATIONS IN THE «HUMAN-NATURE» SYSTEM

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Annotations:

Тараненко Галина. Аксиопсихологічні аспекти гармонізації відносин у системі «людина–природа»

Здійснено філософський аналіз аксіопсихологічних аспектів гармонізації відносин у системі «людина–природа». Наголошено на людиновимірності сучасного раціоналізму та доведено актуальність і доцільність урахування людиномірних інтенцій у сучасному науковому пізнанні, що передбачає залучення до його змісту ціннісно-смыслового компонента. Обґрунтовано необхідність формування нової системи цінностей, що відповідає глобальним змінам у системі «людина–природа» з урахуванням психологічних методів корекції утилітарно-прагматичного ставлення сучасної людини до природи.

Тараненко Галина. Аксиопсихологические аспекты гармонизации отношений в системе «человек–природа»

Проведен філософський аналіз аксіопсихологічних аспектів гармонізації відносин у системі «человек–природа». Акцентована людиновимірність сучасного раціоналізму та доведена актуальність і доцільність урахування людиномірних інтенцій в сучасному науковому пізнанні, яке передбачає включення в його зміст ціннісно-смыслового компонента. Обґрунтована необхідність формування нової системи цінностей, яка відповідає глобальним змінам у системі «человек–природа» з урахуванням психологічних методів корекції утилітарно-прагматичного ставлення сучасного человека к природі.

Taranenko Galyna. Axiopsychological aspects of harmonization of relations in the «human-nature» system

Philosophic analysis of axiopsychological aspects of harmonization of relations in the «human-nature» system has been done. The attention has been focused on human dimension of modern rationalism; topicality and expediency of considering the human dimension intentions in modern scientific cognition which suggests the inclusion of value and meaning component into its contents have been proved. The necessity to form a new system of values which corresponds to global changes in the «human-nature» system with the account of psychological methods of correction of a modern human's utilitarian and pragmatic attitude to nature has been substantiated.

Key words:

аксіологія природи, гармонізація взаємозв'язків у системі «людина–природа», людиновимірність.

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axiology of nature, harmonization of relations in the «human–nature» system, human dimension.

Present attaches special significance praxeological aspects of rationality, all system components which require a new outlook-valuable loads. Qualitatively new space science, logic human dimension intentions adequate picture of the world, focusing on the value approach, which involves the correlation of the anthropological dimension of the concrete historical situation, subjectification and interdisciplinary nature of scientific research. Modern rationality requires not only recognition of the inevitable changes anthropocentric worldview that prevails in society, but also a deeper scientific rationale for the involvement of its content value-semantic component that allows, on the one hand, to find in human nature that makes it human (anthropologism), and the other – ontologize the morality, that is, to bring it to human nature. As we know, human behavior in nature depends on feelings cause her natural sites that value orientations formed concerning them and sees them as a person. Therefore, values, expressing the nature of man's relation to various aspects of the material and the spiritual world has an important place in the structure of personality, reflecting the level of its development and adjusting activities and behavior.

The theoretical understanding of the problem of formation values of man's relationship to nature has significant historical retrospective associated with the names of Montesquieu, P.-T. Sharden, V. Vernadsky.

In modern philosophical literature this problem is quite content covered in the works of such scholars as E. Avdeenko, A. Begeka, V. Brovdi, O. Vysotska, F. Volvach, E. Hirusov, I. Dobronravov, V. Derkach, M. Drobnokhod, S. Ivashchenko, M. Kiselev, V. Kutyrev, V. Ognevyuk, O. Plakhotnik, A. Tolstouhov; philosophical and anthropological position on the definition of man's place in nature are in research works I. Anosov, B. Bim-Bada, O. Bolnova, M. Kiselev, S. Krivukh, V. Krisachenka, L. Rahlevska, K. Romanov, T. Troitskaya, valuable relations between man and nature are in works of P. Atfield, L. Borovska, O. Vysotska, S. Hrehnov, S. Deryabo, I. Dobronravova, M. Drobnokhod, V. Marshytska, V. Ognevyuk, O. Plakhotnik, I. Suravehina, G. Tarasenko, V. Yasvin and etc. Despite of the fact that the problem of values broken relationship to nature in the works of many scholars note that axiopsychocological aspect of harmonization of relations in the "human-nature" remains separately from the scientific studies.

The purpose of this article is a reflection axiopsychological aspects of harmonization of relations in the "human-nature" and the rationale for the formation of a new value system based on psychological methods of correction utilitarian and pragmatic attitude of modern man and nature.

Address of the scientific community to the value of understanding of the "human-nature" awareness

which is reflected in the new direction of thinking caused crises of our time, combining the power and ambition of man on nature and the respect for it are the main conditions of the survival of the human race. The idea of the unity of nature and man has become the most prominent trend in the second half of the twentieth century. And its practical aspect is the emergence and awareness of global problems, when the main issue is the preservation both the nature and the man. If the value in the "nature-man" recently interpreted solely as opposition, struggle, conquest, etc., now scientists almost unanimously insist on reviewing this situation, preferring relations co-evolution, cooperation, collaboration, coexistence, etc.

Admittedly, the man, in spite of all its achievements and unlike other members of the animal world, is one of many species on the planet, formally incorporated into a single global ecological system. Therefore, the highest value is the harmonious development (co-evolution) of man and nature. Co-evolutionary paradigm updated view of man's relationship to nature, forces change the style of life and overestimate the values that produce certain imperatives behavior. This paradigm is not conceived without ideas ecological imperative, environmental awareness, a new sense of the world, new needs and more. Ideological and ethical principles governing the attitude of modern society to nature, its behavior, activities in nature and requires the elimination of any possibility of destruction of natural ecosystems, according to L. Sidorenko, is an environmental imperative [5, p. 149].

The man who is guided by environmental imperatives in activities capable of direct cultural and historical process in co-evolutionary path that will harmonize and full development of a global system of correlative relations "man-nature." Co-evolutionary paradigm certainly does not fit the traditional approach to understanding the nature of man-made as the inorganic world, indifferent to human relationship to nature as a mechanism with which you can experiment and you can learn "retail", conquering and converting it. Formed environmental imperative is found in awareness of human dependence on nature and the understanding that survival is possible only if everyone in every corner of the world will take care of preserving and protecting the environment, taking care not only about their own lives, but also thinking about the future generations.

Manifestation of relations between society and nature is also recognition of the priority of the genetic nature of the society. Of course, a priority determines human behavior on the natural reality, requiring at a certain stage of social forms of consciousness, which provides a set of environmental knowledge, attitudes, beliefs, emotions, preferences, motivations, reflecting ecological existence,

and which aims to maintain the normal functioning of nature as integrated systems and optimal state of the "society-nature." However, under environmental existence should understand the relationship between humans and the natural environment, containing a complex ethnic and legal principles and norms Ecoethics. Within the genetic priority on human nature formed last understanding that humanity will secure the future only on condition that will assume responsibility for the development of the biosphere, nature and society. Formation genetic priority nature for society should be motivated by the realization that a person should live according to the laws of the natural world. The existence of man should be aimed at maintaining stability and balance in the "nature-man" and, therefore, the recognition of genetic priority is one of the regulatory principles of behavior and thinking not only of individuals but also of world civilization.

In this context ethics of responsibility serves as a creative, conscious activity of people in the development and preservation of their essential values of the environment. Of course, by itself it does not occur and is not formed spontaneously in the production activity. Ethics liability deliberately formed in the process of purposeful education conditional vital requirement and necessity of favorable habitat and social life of man. Ethics of responsibility as praxiological aspect involves harmonious relationships and the nature of society and can have an impact only if stable, conscious, self-control behavior towards other people or natural objects. Given the numerous examples of ethical, environmental imperatives and codes of nature that is clearly anthropocentric in the classical sense of the term, awareness of this obvious fact encourages the emergence of concepts, which rejected the idea of anthropocentrism in general. Thus, according to P. Artfilda, environmental ethics, as ethics of responsibility, should be developed on the basis of the unity of biological evolution and social progress, and ruind environmental law is to ignore the connection of moral requirements [1, p. 232].

Ethics as a philosophical science that studies morality and its place in the public relations theory justifies a particular system of moral rules. According to T. Troitskaya, search morals of man's relationship to nature is the purpose of environmental ethics. The scientist argues that methodological principles of ethics responsibility contribute to overcoming the pedagogical theory and practice comical embodiment of the idea of democracy and primitive ideas about the democratization of the educational process and renaissance philosophical and pedagogical, social and educational views of what is happening in recent years, clearly demonstrates the growing needs of the international community in the formation of a responsible person, its vital activity takes place in the complicated social

systems [6, p. 85]. Note that the consumerist nature of civilization caused by scientific and technological progress, ruined moral principles. Morality comes from fundamental differences between existent and properly. All things, including human life, morality can not accept only through the fact of its existence in the world and considers justified only that meets its requirements, especially good idea. Ethics as a science of morality is the teaching of proper, that is how it should be-ethics.

The history of ethics from Aristotle to contemporary existentialists and phenomenologists ontologues morality, or takes out it with "human nature". In particular, J. Hartmann, along with the real world of nature and human life has set the world of ideal entities, covering the ideal values. In my ideal life, values endowed also important due-being, but to become an actual power switch to the real scope they can only become if the purpose of human activity. Man fully subject to the laws actually exists. However, unlike other creatures, it is in contact with a great, involved in the world of values. Having the ability to goal-setting and free will, it is a good conductor of values and reality. The role of someone who can create a special "moral reality" faced with the problem of the possibility and reality of freedom as the creator of [4, p. 72–73].

On the basis of the atrophy of moral principles that leads to spiritual crisis, there is a radically new ethic – "ethics of responsibility" (H. Jonas), the main objective is to bridge the gap between predictability and the power of human action, the establishment of reliable control over their own excessive activity. Ethics of responsibility appears to focus on the positive, environmentally sound, safe and competent activities of the individual in the "human-nature" whose purpose – its preservation and self-realization; the strategic guidelines related to sustainable development processes of co-evolution of humanity and the Earth's biosphere. The level of this property is indicative of ecocentric mind. Environmental responsibility – a moral and ethical landmark limiter, which determines the degree of freedom that a person can afford in a relationship with a man, society and nature.

Ecocentric type of environmental consciousness is characterized by three main features: the psychological involvement of man to the natural world; perception of natural objects as full subjects; pragmatic desire for interaction with the natural world. To overcome consumer attitude to nature and stop the ecological crisis is not enough scientific evidence appeals and destructive human activities. In this context, the updated change deep ontological preconditions of human behavior and its philosophical ideas about their place and role in the world, the meaning of his existence. The existence of ontological freedom enables representation of it as a separate species causality not only on the causal

relationships of the natural world, but also about values. Man is indeed to all kinds of determination, but they added another problem- freedom. The essence of the individual, by J. Hartmann, is that it chooses values picks them begin to implement them, makes them a reality. Transformational being radically different from all other creatures in that it does not have to fulfill the definition, but keeps them on the power play for them or against them. This is the only kind of dignity is defined as free will [3, p. 352–353].

Categories values leading places in philosophy and psychology. In philosophical studies indicate that values are social ideals, produced public consciousness. In psychological science is defined as the value of social education, which reflected the light of individual life a specific subject, attached to the psychological structure of the individual properties as personal values, acting source of motivation behavior [7, p. 44]. Values is an indicator of developed personality and level of them should be such that they can be used in real life. Personal growth depends on how certain personality combined with long-established values and the extent to which changes her mind. To achieve the highest level of spiritual development of the world can only a developed personality [2, p. 127].

Exploring the issue of harmonization of individual T. Yatsenko said: "psychological maturity involves the release of stereotyped behaviour and destruction, and concern for nature's own "I". It allows you to accept and love yourself (without selfishness and egoism), to form the humanistic values and trust them. A mature person does not seek operation of another person, it is able to accept rational criticism to risk revealing their own incompetence, be responsible and adaptable environment for preserving the immutable properties of nature. She knows how to be happy, to enrich the world with their energy; combines creative and reproductive function, whose interaction creates fertile nature; sees the other as it is, it respects the individuality and uniqueness; able to listen to your inner voice; believes in the benefits of the natural man" [7, p. 28].

As such, we believe that such a psychologically mature person will be guided in its activities humanistic values. This opinion is confirmed by T. Yatsenko that among the general criteria adjusted individual considers "forming a system of humanistic values that do not contradict the personal unique of own psyche and promotes creative realization in society" and "the attainment of psychological maturity, which is the ability to take responsibility for their actions, life and professional fulfillment" [8, p. 33]. The scientist argues that "deep psychological changes include the transition from automatism to reflection; from primitivism to snag personality structure; of primary instincts and feelings to higher desires and feelings; conquest of stereotypes

to conscious empathy and flexibility of behaviour; the state of "upbringing" someone to self-educated; from psycho-therapy to autopsychotherapy; dependent on the behavior and expectations of rewards from the environment to conscious autistic overcome this barrier; from acting on the impulse to actions related to the essence of individuality and personal freedom" [7, p. 87].

However, T. Yatsenko notes that personal outlook not conceived as a state of perfection, completion of work on yourself, it is primarily the ability to account centration and analysis difficult personal situations and problems of others, humane disposition, ability to self [8, p. 34]. In psychology, environmental awareness, unlike anthropocentric consciousness that produces consumer attitude towards nature, emphasizes the need ecocentric consciousness. This means that the person was a "procedural unit" self-realization of nature. Values expressing the nature of man's relation to various aspects of the material and the spiritual world, occupy an important place in the structure of personality, reflecting the level of development, regulate the duty and behaviour. So praxeological aspects postnonclassical rationality, all system components which require a new outlook-valuable task need qualitatively new space of science, logic adequate human-nature intentions. Contents of modern rationality requires axiological component – namely, human dimension, which allows, on the one hand, to find in human nature that makes it humane (anthropologism), and the other – ontologize the morality, that bring it closer to human nature. Addicted personality to the world in general and humans in particular, based on anthropocentric worldview is transformed into axiological consciousness (human dimension). For this process it is important to take psychological methods of correction of a modern humans' utilitarian and pragmatic attitude to nature.

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