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**TÍTULO:** Educación Ecohumanística en Rusia y China como factor del desarrollo sostenible de la civilización moderna.

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**RESUMEN.** Se muestra que la modernización de las instituciones sociales en Rusia y China se basa en el principio de imitación del modelo considerando la naturaleza sociocultural específica de una sociedad particular que está corrigiendo ciertos aspectos del proceso educativo. El artículo estudia el problema de la relación entre el hombre y la naturaleza, el proceso de formación de un nuevo ser humano en el mundo moderno y cambiante y el papel de la institución de la educación en la formación de la cultura eco-humana. Como hipótesis, el artículo propone una tesis sobre la posibilidad de utilizar los recursos materiales, sociales, pedagógicos y psicológicos de la educación para corregir el vector ecológico del desarrollo de la civilización moderna a través de la socialización ecológica efectiva de los jóvenes.

**PALABRAS CLAVES:** Ecohumanismo, ecologismo, naturaleza humana, desarrollo sostenible, cultura ecológica.

**TITLE:** Ecohumanistic Education in Russia and China as a factor of sustainable development of modern civilization.

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**ABSTRACT:** It shows that the modernization of social institutions in Russia and China is based on the principle of model imitation considering the specific sociocultural nature of a particular society that is correcting certain aspects of the educational process. The article studies the problem of the relationship between man and nature, the process of forming a new human being in the modern and changing world and the role of the institution of education in the formation of eco-human culture. As a hypothesis, the article proposes a thesis on the possibility of using the material, social, pedagogical and psychological resources of education to correct the ecological vector of the development of modern civilization through the effective ecological socialization of young people.

**KEY WORDS:** Ecohumanism, environmentalism, human nature, sustainable development, ecological culture.

## **INTRODUCTION.**

The current expansion of modern civilization to global proportions and the reduction in natural resources have become the main global contradiction, the resolution of which may be the limitation of a rapidly growing anthropogenic factor (Gafiatulina et al, 2017) affecting directly the biogeocenosis. The problem of the environmental crisis and the need for development of a global effective environmental safety strategy are being solved not only at the level of specific management decisions or theories of particular scientific disciplines (Cocks, 2013).

One of the leading trends in the development of modern civilization is the integration of the whole culture and an individual's life into natural processes. "The ongoing ecological crisis of modern society has kicked in to our lives a variety of social and philosophical theories that analyze its origin and the possibilities for overcoming it" (Gnatyuk, 2010). The main vector of conceptualization of the problem factors and ways of overcoming the environmental crisis is the formation of social ecology concepts being one of the directions of social philosophy (Vaskov et al, 2018).

Alongside with the social and philosophical awareness of the environmental crisis, pedagogy in the field of environmental education began developing. In the beginning, it had the nature of enlightenment, followed by the recovering of eco-humanistic potential that signifies the intensification of pedagogical efforts in explaining to the student to what extent the humanity participates in natural processes and the inseparable connections between them (Parker, 2012).

The industrialization at dawn of the XIX century followed the progress in the natural sciences in the West and given rise to a new type of society, new socio-economic and political relations, created a new type of individual - a consumer (Lukyanenko et al, 2009). Extensive consumption, being a social practice, has been seen more as an inner attitude of a person towards the world around, other person, to own body and spiritual life and health (Gryshai et al, 2018). For the further sustainable development of human civilization, a "new paradigm is needed that is able to unite the ongoing

development of human society and maintain the earth's natural system in balance" (Steffen et al, 2015; Kurishbayev et al., 2016). On the other hand, the absolutization of the human hazard to the nature "was based on the thesis of the complete difference between natural and cultural worlds, which is absolutely far-fetched" (Fromm, 2009).

The search for a balance in the sharp distinction between nature and culture and their interpenetration is also being conducted in the field of national education.

## **DEVELOPMENT.**

### **Research methods.**

This paper attempts to make a comparative model of eco-human education for young people in Russia and China. The educational model of the developed European countries is proposed as an exemplary one of eco-humanistic education. The socio-cultural, political and economic specifics of China and Russia, as well as the environmental problems arising in the border areas of the two countries, serve as educational eco-humanistic programs correlator.

### **The image of modern civilization.**

Modern people are continuously striving to improve the level and quality of life by increasing production capacity (Kovaleva, 2014) without developing new technologies. Consuming the new without rational recycling of the old leads to the accumulation of entropy in the form of, firstly, waste disposing and, secondly, distorting the psychological attitudes of routine consciousness, simplifying and stereotyping the relationship. However, relationships between people are the context, within which the relationships with nature are created (Arbuthnott, 2009).

Environmental conservation activity aimed at mitigating climate change due to human activities is becoming one of the priority development strategies in a number of today's global issues (Climate Change, the UN). Meanwhile, the problem lies not only in environmental pollution — a factor that

“provoked a debate on the global sustainability of the modern world in the frames of politics, management and business” (Galaz, 2014).

Environmental issues in modern society affect the nature and human psyche structure and health (Gafiatulina et al, 2018a). The conservation of nature is directly associated with the protection of man as a unique socio-natural being. Therefore, ecology-oriented thinking is becoming an integral element of modern humanism. Today it is necessary to talk about the synthesis of the ecological and humanistic being of man, i.e. about the integrative concept of eco-humanism.

The unity of ecology and humanism concepts includes contradictory tendencies as well. If the ecology-oriented thinking requires limiting the needs, the humanism, as a form of cognition and realization of human nature, on the contrary, wants more and more resources (Tapp, 2002). However, the requirement to limit human needs is feasible only subject to a deep knowledge of human nature. The dialectic synthesis of two contradictory trends in the development of man and society is seen as a modern challenge to the mankind.

The resolution of this contradiction should be a set of global measures that allow discovering fully the creative abilities of each person. “The ethical core of the new worldview should be not the concern for the abstract environment or aimless striving for abstract progress, but care for the neighbor, which does lay the foundation of all ethical systems of the past. The most appropriate name for this integral worldview is “eco-humanism” (Eco-Humanist Manifesto, 2017). This concept reveals the need to confront the two extremes: dogmatic radical environmentalism and uncontrolled technicalism.

### **The relations limits of "man-nature" system and forms of overcoming them.**

Radical environmentalisms, a socio-philosophical paradigm, based on the concept of zero growth, proposed in the form of returning to the natural state, dates back to J.J. Rousseau’s philosophy (Rousseau, 1981). In addition, it was conceptually expressed in the first two reports by Rome club

(Meadows, 1972), (Mesarovic & Pestel, 1974). This concept is extremely short-sighted, exploiting to a greater extent the emotional sphere of man.

Science and technology are declared here as destructive forces in relation to nature; man and nature become antagonists, and human economic activities are viewed to be an undeniable hazard to the Earth's. The promotion of escapism and "back to nature" movement, being a practical realization of the environmentalism, have led to the construction of eco-settlements in a number of countries. "The results of social experiments conducted in America show that eco-communes are not viable and cease to exist after a few years" (Gnatyuk, 2010).

The real effect of environmentalism is the creative passivity of a person due to the depreciation of his creative abilities, being declared as a potential hazard to natural homeostasis. The ultimate form of environmentalism can be eco-fascism, a point of view that "considers other forms of life to be more important than the people's lives" (Kochi & Ordan, 2008).

Uncontrolled technicism, on the contrary, insists on the development of all available resources of the planet using different methods without taking any environmental actions, which make the products more expensive. The main thesis of technicalism is the belief that nature is able to self-regeneration. Nevertheless, each individual ecotope and even large eco-systems are limited in power and material (limiting factors), the excess of which makes the actual biogeocenosis recovery impossible. Ecological irresponsibility becomes ethical pathos of technicism. The concept of correcting the modern technology focus offered by B. Commoner's may help overcome these two extremes, namely radical environmentalism and uncontrolled technicalism. According to his concept, the causes of the ecological crisis lie in the misapprehension of the technology usage. B.Commoner's remark that the main cause of the eco-human crisis is not the relation of man to nature, but the interaction of people (Commoner, 1974) is particularly interesting.

Under misapprehension of people's interrelations, the Commoner means market economy with making a profit being the main purpose. In the case of the embodiment of the values and ideals of ecohumanism in philosophical terms, the process of the human spirit ascent is in action - from appreciation of the universal to grasping the value of the individual that embraces the universal in its entirety.

### **Goals of the sustainable development as factors of eco-humanistic education.**

Taking into account the significance of sustainable development as well as the formal contradiction between the goals of city sustainability and ecosystems protection, one should point out the importance of the formation of new value complexes contributing to the elimination of the said contradiction and the realization of the goals in question.

The value-based human's consciousness predetermines the life strategy (Shakhbanova et al, 2016). Consequently, upbringing and education, being social institutions incorporating the normative value-based structures of society into the student's psychological paradigms, are crucial in the realization of sustainable development goals. "The history of mankind has repeatedly encountered both environmental restrictions at local levels and original solutions to local ecological problems resulted to be much more effective than those adopted in the world" (Costanza et al, 2006). Therefore, the study of the national specifics of eco-human education today is becoming one of the factors for ensuring the sustainable peace.

The goal of building the environmental competence of the population is to educate the ability of "making environmentally sound decisions in the field of rational nature management, which is achieved by creating a unified continuous system of education" (Kaplan, 2013).

Our civilization is a unique combination of inanimate nature, wildlife and culture. All the above, united dialectically, would exist only due to the sufficiently accurate settings that ensure order within the chaos. Only complex human behaviors can provide such procedure (Burneko, 2004). Here, the

international experience must be taken into account when building environmental competence of students in specific socio-cultural and political bodies. This is necessary, above all, for the formation of regulatory support and the creation of an integrated system of educational institutions, textbooks, practical events, centers for the advanced training of teaching staff, etc. Secondly, in order to consider the results of global influence of human activities on the planet's ecosystem the calculation methods that will take into account all interrelationships of nature are to be developed. But even for such an obvious and observable resource as water (rivers) “on a global scale there is no set of data specifying the level of ecological condition of rivers ...”.

The decision on the ecological status of any river is a part of the international consensus to be achieved between managers, governments and environmental scientists” (Pastor et al, 2014). International experience should become a model for the construction of environmental and, later on, eco-humanistic education in specific countries. At the same time, “the goal of environmental education and awareness is the formation of an active life position of citizens and ecological culture in society based on the principles of sustainable development” (Kaplan, 2013).

### **Normative-value reorientation of human consciousness as the main method of forming the pedagogy of eco-humanism.**

Regarding the normative-value reorientation, it is important not only formally oriented education at various levels (pre-school, school, higher), but also non-formal education, which has more educational nature. This kind of “new enlightenment”<sup>1</sup> offers educational projects, in which the information is presented in the form of a public manifestation of the values-based attitude to nature-made objects. The above manifestation of values is possible to realize in works of art, social and political discussions, and public discourse on the Internet.

Eco-humanistic education should not be confined to bio-and sociological disciplines only. Here, the humanitarian disciplines are the main structural units of eco-humanistic education. For instance, teaching literature may reveal both the consistency and diversity of a person's attitudes to culture (Dewi, 2018). The practices of mutual respect, being realized in liberal education, may eventually be transferred to attitudes towards nature as well. The relationship between people and between man and nature "are closely intertwined with each other and ultimately must accompany each other" (Estok, 2009).

This approach to the problem of overcoming the environmental crisis cannot be considered final. The solution to the problem of the ecological crisis consists not only in the study of natural ecosystems or in strengthening the humanitarian component of education. Equally important is the study of technology, as the pinnacle of the scientific achievements of the creative spirit.

Understanding the principles of technology operation and its impact on nature should create in the student's mind a general image of the relationship between two worlds: the natural world in matter and the laws of the technology functioning, and the human world, which determined the knowledge of the matter structure and the laws of its existence in engineering models. It is the dialectical approach from nature and technology to the cognition of the forms of their mutual influence that is necessary for the educational process of such actively developing countries as China and Russia.

The uniqueness of the culture, the volume of available natural resources and the scale of production in Russia and China, both individually and in combination, determine the interest of scientists to the health of the ecology and ecological awareness in these countries.

Ensuring the productive cooperation of such large states as Russia and China in the field of natural resources protection is becoming a prerequisite for the formation of a sustainable development policy of modern global civilization. The crucial role in the practical implementation of the objectives of the careful and renewable use of natural resources belongs to the spread of eco-human education, which

forms not only external factors to ensure environmental friendliness, but also new ecological awareness of the unity of the nature and culture. Today the Western European countries play a role model for eco-human education. China and Russia, although aligning a catch-up strategy, have a cultural identity, which determines the specifics of eco-human education.

### **Problems of eco-humanistic education in Russia.**

In Russia, social and environmental education is not widely distributed, although it originates after the Second World War.

Currently, the main form of existence of eco-human education are program documents, pedagogical experiments, separate actions for the care of the schoolyards, attempts to initiate sports tourism. This idea is confirmed by the head of the ECA movement Tatyana Chestina, “Although the importance of the environmental education and its necessity is declared in the Law “On Environmental Protection” and the Fundamentals of State Policy in the Field of Environmental Development of the Russian Federation for the period up to 2030, no significant attention is paid to this” (Rakhimova, 2017).

A modern urban schoolchild has decreasing need for direct acquaintance with rural labor that leads to obtaining theoretical knowledge about specific ecosystems, the images of which can be seen in a textbook or Internet resources. The keynote of environmental ideas in Russia is an attempt to criticize the use of technological advances by the religious ethics. the only way to restore the health of nature is in a truly Christian, ascetic attitude of man to his needs, curbing passions, and consistent self-restraint.

In the Christian and other religious concepts, the focus is on the moral and religious responsibility of a person for the possible activity. This is rather one-sided view of the solution of the environmental education problem and, in particular, in the wide coverage of eco-humanism. Nevertheless, the formation of ecological culture among Russian students is one of the most important goals of the modern pedagogical process.

One of the goals of the Federal State Standard of Education for secondary general education is “creating conditions for safe and environmentally sound lifestyle for students” (FSSE, 2017), and the requirements for the results of mastering the main educational program include the formation of ecological culture, thinking, values and environmental safety. Among the pedagogical conditions, compliance with which will ensure the formation of the students' ecological culture, the researchers note “the integration of the humanitarian and natural-science subjects, aimed at harmonizing relations between society and the biosphere; involvement of students in practical environmental activities”(Sotnik, 2017). Thus, at the level of program goals and pedagogical experiments, attempts are being made in Russia to provide students with the proper teaching on eco-human culture.

The difficulties of environmental and eco-human education in Russia are associated with the constant catching-up of technological development, the use of worn-out equipment and outdated technologies that do not meet international environmental standards.

Due to the actual economic inadequacy of using high-tech equipment and technologies, and the impossibility of demonstrating real industrial environmental practices to students, eco-human education takes the form of theorizing and moralizing, which leads to the rejection of eco-human values and the growing impact of socio-cultural trauma (Gafiatulina et al, 2018b); for example, the delivery of ecological knowledge in biology or ecology lessons without any visual emotionally touching support eliminates any pedagogical efforts. “An environmentally educated person cannot be only an observer or a critic” (Yudin, 2002).

There appear a situation of inverse efficiency: the abstract teachers’ “tales” about what is to be done with no actual possibility to use modern technologies in industries help to develop skills of an imitative attitude to nature and another person rather than form eco-human values (Gafiatulina et al, 2018b). Therefore, one of the urgent problems of eco-humanistic education in Russia is quality training and competence of teachers of natural sciences and encouraging the interest in environmental

and ethical issues from the media. This problem also applies to eco-human education in the post-Soviet countries. Thus, in Lithuania, among the psychological attitudes for science teachers “aesthetic attitude prevails” over cognitive and ethical ones (Lamanauskas, 2003).

### **Eco-human education in China.**

If earlier the interest in China was more cultural and geopolitical, the dynamic dialogue with China in various fields is due to its rapid economic growth. The all-embracing modernization in China led to the emergence of problems in the accelerated transition from extensive to intensive development, the actual environmental crisis being one of them. One can suppose that a Chinese schoolchild and a student start gaining their eco-humanistic education by learning the hieroglyphs in elementary school. For instance, word

自然 (ziran) denotes nature and sciences. If 大 (da – «big») is added, we get 大自然 = (daziran – “mother-nature”). However, this range of meanings is not complete. In the colloquial language, this expression means “it goes without saying”, “yes”. Thus, the Chinese student comprehends the unity in the meanings of the cultural and natural worlds at the linguistic level. China's linguistics has retained the syncretism of human and natural, subject and object, characteristic of the Paleolithic and Neolithic culture.

A more complex is the concept 观 (trad.) (guan), which reveals the inseparability and interdependence of culture and nature. This is “a process, in which the real forms of things and the forms of things to be seen coincide; here, the object and the subject collaborate in determining what actually exists or how a thing appears” (Burneko, 2010). It should be noted that Chinese experts are also in search of the semantic accuracy of the definition for "environmental education". Trying to give more or less precise definition of the root "eco", they refer to its ancient Greek meaning - from the ancient Greek. οἶκος - dwelling, house (Han & Mingxing, 2008).

The cultural-historical relationship "man-nature" in China is associated with traditional views on nature, proposed as early as the era of Zhango, when many philosophical schools were rivalling. Daoism, one of the schools, whose views determined the cultural mentality of each Chinese, his vision of the natural processes, suggests following the natural way (dao), being the same for human society and for the objective world, which is fundamentally incomprehensible. Meanwhile, this point of view is quite controversial; for example, P.Goldin believes that Daoism and environmentalism cannot be considered synonymous, since the concept of Dao includes human society as well (Goldin, 2005). Yet, "in comparable production volumes, Chinese industries pollute the environment several times more than in the Largest Economies" (Maksimova & Pogorelaya, 2016). This is due, among other factors, to the use of low-cost technologies to maintain the relatively low cost of products in global markets.

All educational background in China is closely related to its ideology and politics. The ecological education, which diligently copies western patterns, is no exception. The main distinctive feature of environmental education in China is that nature is included in the list of ethics' subjects, and the society - in the list of environmental factors that determine the natural course of the processes. "Education is the targeted cultivation of human activity, an environmental factor that contributes to the physical and mental development of a human being" (Han & Mingxing, 2008).

The beginning of environmental education in China was roughly in phase with Deng Xiaoping's political and economic reforms. In 1979, the Chinese Association of Sciences proposed a social project on environmental education at the premises of selected schools. Such a cautious approach to innovations was typical for most reforms implemented in social, economic and political life of China. When carrying out the economic reform, the government of Deng Xiaoping first implemented a pilot project, the success rate of which would lay the base for the most perspective projects either in specific regions - "capitalist islands" or in the whole country.

Apparently, the tactic of small steps was a reaction to the shock impact of the Cultural Revolution pursued by Mao Zedong in 1966-1976. That period the environmental education in China was aimed at neither achieving unity and harmony with nature, based on returning to pristine nature, nor a trivial disseminating the theoretical knowledge about the environment. Here, particular interest is in the transferring of the Dao cosmic function from nature to society.

The role of eco-humanism education in society is similar to that of Dao in nature - ordering the chaotic use of resources through spontaneous, local ordering of the “man-nature” system (Wagner, 2003), establishing this kind of cooperation (nature is considered as one of the partners), in which productive synergy of culture and environment would arise. The idea of non-interference and spontaneity of order is deeply rooted in the national consciousness of the Chinese, but the goal of the Chinese project is more pragmatic: “China, like many countries, is seeking the ways of development that is not accompanied by the destruction of the natural environment. It is the education that plays a crucial part in this” (Yudin, 2002).

The search for the forms of environmental education in a pragmatic direction naturally has led the teachers and the political leadership of the country to the conclusion that it is necessary to increase the effectiveness of existing environmental education. This decision is due to the impossibility of increasing the number of academic hours for ecology studies or the introduction of additional education. Extra-curriculum subject “Ecology” would be impossible to introduce due to the interdisciplinary and synthetic nature of the discipline. Moreover, this conclusion is valid if we talk about eco-human education, which includes, among other subjects, philosophical, ethical and aesthetic aspects of the relationship between man and nature. An interesting example is the eco-human education in China that was implemented at the Da Yu School located in Jiangsu Province (Yudin, 2002).

For many years, the schoolchildren had been planting trees in the area adjacent to the school. Over time, a whole forest with a unique ecosystem grew. However, the authorities decided to build a stadium in the school grounds. The schoolchildren supported by their teachers and parents, carried out social, political and legal work to protect their forests from logging for three months and managed to persuade the authorities change the decision.

Similar specific practice of eco-humanistic education will remain in the students' minds for life, and will become for them the basis for making decisions in the use of natural resources, considered as a value rather than a material. Another example of eco-humanistic education in China is extracurricular popularization activities of businessmen and creatives. Beijing designer Wang Zhijun offers to look at the problem of air pollution by making a mask for filtering air in the style of sports sneakers (Cerini, 2016).

Wang Zhijun used the material of the original Puma, Nike, Adidas sneakers. The designer is going to apply attention attracted to the problem of air pollution to popularize the ideas of green production and the rational use of resources. Thus, the moralizing, which acquires a modern sound understandable to the new generation, is being eliminated from eco-human education.

Studying the experience of environmental education in China (which is in transition to the eco-human level), one can conclude that the legal initiatives implemented in civil society are the most important ones for the formation of eco-human culture of students. This practice is applicable in the Russian educational system. The authorities' decisions changed or local improvement of the environmental situation due to student interference is a form of encouraging environmental behavior that leads to the mature attitude formation of trainees to nature and comprehension of the legal strategy for protecting an ecosystem. In addition, this implements a winning strategy, demonstrates the loyalty to life strategy of restoring justice not only to man, as a subject of law, but also to nature, the protection degree of which directly depends on the standard of ecological consciousness.

## **CONCLUSIONS.**

The problem of eco-human education is quite new for socio-philosophical understanding and pedagogical practice. In the first case, the conceptual apparatus, which is still insufficiently developed, is used to comprehend the problems encountered in theorizing; in the second case, all countries experience a shortage in qualified teaching staff. In general, solving the problem of eco-human education requires in-depth research on the concepts definitions, development of the socio-institutional structure of pedagogic training, and the establishment of cooperation with the media and international organizations.

The educational process in the field of eco-humanism, on the one hand, must meet international standards, but on the other hand, it assumes the originality, the uniqueness of the economic stock and sociocultural traditions of a particular society. At the intersection of two spheres: the individual (cultural identity) and the universal (the normative requirements of the international community), it is necessary to develop international and state strategies for eco-human education.

A positive result of the synergy of the uniqueness of cultural identity of eco-human education and the requirement of compliance with international program documents is their mutual meaningful enrichment and development of a common conceptual apparatus of eco-humanism as a relatively new transdisciplinary educational research area. The transdisciplinary nature of eco-human education means engaging in the teaching process at least three points of view on the synergy of the natural and the cultural. The first is point of position of bio-and geological sciences, revealing the laws of the origin, development and functioning of ecosystems. The second element should be economic and especially legal knowledge in the field of national and international law, relating to all aspects of environmental change, as well as the disciplines studying human society, man and his normative and valuable sphere. The third element of eco-human education should be a pragmatic interaction of

students and teaching staff with civil society, focused on expanding the narrow-disciplinary scientific horizon up to the level of common sense of routine consciousness.

Such interaction of science, education and civil society will allow students to understand the complexity of environmental protection problems, the problem of changing the ecological attitudes of the population, enrich the content of legal concepts used in the ecolaw and provide a productive eco-humanistic inculturation of young generation.

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