

Ecology-oriented Society: The Essence and Values

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DOI: <http://dx.doi.org/10.13005/bbra/1730>

(Received: 15 February 2014; accepted: 25 March 2014)

The problem of the ecology-oriented society formation in the context of the communitarist theory of “good society” as a condition of overcoming of global ecological crisis is considered in this article. Its essential characteristics and valuable bases are investigated. Ideas, ideals, principles and purposes as forms of values implementation in general and ecology-oriented values in particular are considered. The values typology from the point of view of their value and the importance in the context of ecology-oriented society are shown. The ecology-oriented society essence is analyzed through a prism of absolute positive values which are capable to focus qualitatively a person and human society on harmonious interaction with themselves, with people around, with the nature in general. It is claimed that it is the ecology-oriented society formation mechanism which has to be an axiological element as the basis - values which have (must have) primary significance in comparison with other social norms regulating direct impact on subjects' behavior.

Key words: Ecology-oriented society, good society, ecological values, ecohumanistic values, social values, values.

Objecting to the statement of the sophist Protagor claiming that the measure of existing and nonexisting things is a person, the antique wise man Platon writes: - “Let it be principally the God who is the measure of all things, much more than any person, contrary to the statement of someone” (Platon, 2007). For the purpose of our research context designation, we find possible to paraphrase this thought having noted the main reference point in the development of modern mankind – the Nature. Because only in harmony with it, the person can find completeness of his both physical and spiritual existence. Thus we

understand the spirituality is as “non setting” of the individual in opposition to the environmental world which is expressed in his responsible, expedient transformation to his benefit and society in general. In this regard, to prevent threats of the technogenic civilization, the mankind shouldn't focus its further development on the improvement of its material culture directed only on the environment enslavement. It should direct all efforts to create the society which condition of existence is the Nature as the purpose, but not instrument, i.e. the ecology-oriented society. Especially nowadays when ecological stability became the main factor defining the prospect of human community development. At this conjuncture it is necessary to reconsider the fundamental bases of our existence, a place of the person in the

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biosphere as the conscious rational being only having opportunity resolutely to influence the actions the habitat surrounding it.

In this regard it is necessary to look for ways of our development without antagonistic conflict to natural environment. The society is obliged to control and operate the metabolism and energy among themselves and environment. Decrease in anthropogenous load of environment, to the society ecologization has to be promoted by development of valuable and world outlook reference points by means of which the overcoming of crisis state of human community is possible. The statement of the predominating role of ecohumanistic values as major factor of overcoming of the crisis phenomena is in direct dependence on efforts of the scientists directed on the acceptable valuable criteria and reference points search. These values have to be understood as universal, only to a certain extent to be correlated to property of sociocultural space.

Methodology

The general scientific principles, methods and approaches of investigation such as functional, determining, civilization ones are the basis of this research.

The authors use the researches of modern theorists in the field of social philosophy, sociology and social ecology for the solution of objectives. The main conclusions on this problem are formulated taking into account features of axiological knowledge, namely the following principles:

- 1) The essence and foundations of the ecology-oriented society are considered in the context of the values representing independent object and subject of our research;
- 2) The value phenomenon is considered from the point of view of the axiology taking into account "anthropocentric orientation" (M. Weber), i.e. taking into account the numerous subjective moments;
- 3) The ecology-oriented society is represented from the point of view of the axiology as culturally significant reality having both identity and generality characteristic;
- 4) Also in an axiological key the ecology-oriented society is represented as a valuable

and semantic phenomenon, which feature is the prevalence of the spiritual processes understood as empathy of the whole, purposeful creation "non-consuming" "non material-oriented" relations in system of "people-society-nature".

RESULTS

Social models of ideal societies in the context of ecovalues

Today there are sufficient theories devoted to search of ideal social models. The liberal concept of civil society, model of "good society" in line with the communitarist theory, etc. (See, for example, Walzer M., 1995, V. G. Fedotova, 2005). For the purpose of designing of "good society" model on the basis of empirical lines generalization, the theory of needs hierarchy by A. Maslou is very useful. "Good society" is the one which purpose is to satisfy fundamental needs of the members for such degree that each of them could reach the highest step in the pyramid of requirements – to reach, so-called, self-transcendence, i.e. to go beyond their own "I", to forget themselves, having entered into mystical alliance with the world – *Uniu mystica* (A. Maslou, 2003).

In the context of our research the conclusions of communitarists are useful as they deny the neutrality of a valuable component, characteristic for the concept of civil society, approving their unconditional need. Ecology-oriented society, being one of aspects "good" one promotes confidence-building between individuals, increases trust to the state and its institutes as by the consolidating beginning mobilizing a maximum of efforts. It is the state which focuses on the statement of the general values, development of the social mechanisms promoting preference for one initial forms of behavior of another. Communitarist select a number of obligatory, universal values, considering them as the "moral voice" convincing people to behave properly. We consider that taking into account the urgency of an environmental problem, the ecohumanistic values have to be a basis, purpose and sense, out of any moral pluralism which thus can be allowed at the certain level.

In this regard, the Concept of the

sustainable development accepted by the international community directed on an exit from ecological crisis has to operate with the basic fundamental values which are the cornerstone of the ecology-oriented society idea realization.

It became clear that the public dynamics which haven't been studied and had analogues in our history is released and induces us to reconsider the relations between the nature and society with industrially forced destruction of ecological and natural bases of life. In the ecology-oriented society the nature and society shouldn't be opposed, it means that the nature can't be understood without society any more, and the society without nature.

In XXI century it is necessary to reunite these concepts, and along with humanistic ideals and values to put ideals and values of unity of the person and the ecosphere – ecohumanistic values. It is, in our opinion, also a basis of the concept of harmonious creation of society both in the concrete state and in the world in general.

Axiological foundations of the ecology-oriented society

In our opinion, the solution of this problem should be begun with search of the axiological foundations of the ecology-oriented society. It is necessary to find universal interpretation of ecohumanistic values, from the point of view of their independent objective contents.

According to D. Leontyev who was in details getting acquainted with the current state of axiology, “in the sciences dealing with valuables matters, the concept of values doesn't take a place which at least approximately corresponded to its real importance”. There is no clear idea “about what the word value belongs to” (D. Leontyev, 1996). The existing conclusions about values can be grouped as follows

Value is 1) interest, belief, subject's representation; 2) subject, phenomenon, material or ideal one by its substratum, possessing the ability to satisfy requirements; 3) ability, potential function; 4) subject functioning as the means of requirement satisfaction, i.e. its real importance; 5) the phenomenon of special reality resulting from interaction of subjects properties and requirements directed on them.

For example, theorists of *naturalistic*

psychologism (A. Meynog, Alexander, Z. Freud, etc.) consider that a source of values is in biopsychological interpretation of person's needs, and the values can be empirically fixed as specific objects of observed reality. For example, Z. Freud and his followers consider values as “the psychology projected in the outside world” (Z. Freud, 2007).

V. Dilya, O. Spengler, A. Toynbee and other representatives of the cultural and historical relativism approve the accessory of values to the world of culture, and the types of cultures arise out of communication with each other and the axiological pluralism follows from it. “Value, like time, is relative”, - A. Toynbee states (A. Toynbee, 2010).

Utilitarian (J. Dewey, R. B. Perry, etc.) describes values as everything that serves the realization of needs and interests, thus, the concept of values extends on concrete subjects and facts, significant for the subject (The American sociological thought, 2004). Such positive understanding is quite widespread in sociology. Sociologism (M. Weber, T. Parsons, etc.) claims that the system of any social scale assumes the existence of transpersonal values shared by everybody.

As we see, the opinions given here give preference to utilitarian and sociological concepts, consumer approach to values determination. From the point of view of the ecology-oriented society, such approach doesn't promote the search of its universal valuable basis.

Similar interpretations, also, don't give the chance to explain why people act against the interests and utilitarian understood requirements. (We will remember, for example the patristic feat of many Christian sacred).

Utilitarian psychological and sociological interpretations deprive the value of their independent objective contents. The essence of the values understood thus is put not into them, but in needs and interests. Respectively, the concept of value doesn't contain anything new in comparison with concepts of needs and interest, opening only one side of functioning of the last one. It is represented that thereby the authors explain the highest values by means of the lowest ones. In our opinion, it is a typical methodological mistake at which there is a violation of the

hierarchical law of categories.

B. P. Vysheslavtsev calls such “leading to the lowest” – “profanation” (B. P. Vysheslavtsev, 1994). S. L. Frank – “cynical world view”; V. Frankl calls the similar phenomenon as reductionism (V. Frankl, 1990).

Action opposite to profanation, reduction, short selling is called sublimation i.e. construction of the lowest to the highest. From the position of sublimation it is necessary to look for foundations of the ecology-oriented society, ecohumanistic ideals and values.

To understand this construction, it is necessary to have system of categories of life, categorical hierarchy of values (For more details see L.V. Grishin, 2008). Thus, the only values can sublimate, and sublimating value has to be absolute one differently we fall into an error of relative ideals absolutization.

Such values achievement and their embodiment in a material world form the various real states which are characterized by the positivity sign. The values embodied in a real life of people bear the condition of virtue as, for example, the condition of heroism, sanctity, etc., embodied in real life of things and events.

Forms of values embodiment

Values are embodied in ideas, ideals, principles and purposes. *Idea* in the true sense words is a visual, evident image. We must note that some authors divide values and ideas where the second ones are considered as more gnoseological categories than axiological ones. Really, the concept of idea is closely connected with concept of truth, and the relation of truth and value represents the separate important problem. Values correspond first of all not to truth, but to notion of the ideal. The science, for example, claims that the person is mortal, and it is impossible to avoid the death. However Christian ideas consist that the soul of the person is immortal and the person can be rescued for life eternal. People, in their behavior, being guided by these ideas, reject an extremity of the existence. It is represented that some religious ideas (Buddhism, Christianity, Islam, Hinduism) can become a valuable kernel of the human person in particular and the ecology-oriented society in general.

Modern definition emphasizes social and economic conditionality of ideas and their practical

orientation on transformation of the world, thus their “rootedness” in an inner world either is denied, or held back. It is claimed that the ideas generalize the previous experience and serve as the principles of an explanation of the life phenomena.

Not any idea is a positive value. The ideas approving non freedom of the person, injustice, inhumane attitude towards people, misanthropic ideas, ideas of the consumer and exterminating relation to the nature are the negative values. At different times the different universal ideas or values headed valuable hierarchies. The ancient thinkers gave the first place to the Kindness, in Modern times it was the Truth. F.M. Dostoyevsky announced that the Beauty would save the world. (In the modern Russia for a short time idea of Freedom, being embodied in life, brought sobering up and made the ideas of the Humanity, Mercy actual ones).

Ideals (Fr. Ideal - a sample) are the values, “namely in meaning of something that everybody would like to have ideals, turns idea to be an ideal”. (Krauss V., 1994) This concept expressing the perfect, prime target of aspirations and desires of the person, a prototype of reality which always has to assimilate to the ideal, but isn’t able to reach it fully. The ideal reflexes positively that is negative in reality, appears mental, ideal denial of the existing evil and is directed on its overcoming. The ideal of Justice is contrast of real-life justice. The contradiction between the ideal and reality creates the peculiar field of tension having a vector focus on the ideal.

In a certain degree the ideals serve as image of a strategic or specific goal in life and activity of mankind at each step of its development. Therefore, the ideals carry out regulatory function. It is possible to tell that the ideal is the concentrated expression of value. At the same time ideals serve for an assessment of the existing one. According to Kant, the ideals give a model correct measure to the mind which needs in the concept of that is completely perfect to estimate and measure degree and lack of perfection. According to V. Krauss, ideals are the values seen in their perfection, sublimated at perfection image, to which it is only possible to come nearer, but the attempt to embody them literally in terrestrial life can lead only to crash of these ideals (Krauss In, 1994). M. Born believes

that at culture in general there are some universal values, which achievement and realization is impossible, but the aspiration to which achievement is extremely important (Born M., 1976).

The principle (from lat. *prinsipum* - basis, beginning) is a starting point in objective sense, a fundamental principle, very first one. Aristotle understands the principle as the first reason in objective sense, proceeding from what something exists, or will exist.

Other aspect of meaning of a principle is the fundamental theoretical knowledge which isn't neither demonstrable, nor demanding the proof. In modern sources the principles are defined as the leading ideas characterizing the maintenance of various phenomena. In philosophy they are identified quite often with extremely concentrated knowledge form, laws, theories, concepts, axioms, statements, communications and phenomena, signs, parties, etc.

The purposes are a key notion of the concepts describing behavior of a person or other difficult organized system and characterized by the idea of state for which this system seeks and for what it exists. The means necessary for its achievement will be conformed to it. The purpose represents anticipation in consciousness of the result on which achievement the actions of a person are directed. It is internal motive of activity. The purpose acts not only as a result, but also as the activity basis, i.e. as their unity. A person subordinates his will to achievement of the conscious purpose. The purpose is always related to the future condition. The individual chooses the purpose that is the value for him.

It is represented that ideas, ideals, purposes and principles are built in the ordered system, structure human consciousness and activity assuming the goal achievement. In the light of above-told the basis of the ecology-oriented society is the rational component of consciousness meaning mastering a certain unconditional valuable contents, unconditional recognition of the importance of harmonious coexistence of the person and the nature.

Ideal is an idea which becomes desired for everybody (a public ideal of the ecology-oriented state) or the certain subject (a personal ideal). The emotional positively painted moment is added to a rational component. The ideal represents

an alloy emotional and rational in consciousness. The purpose is an element in which it is alloyed rational, emotional and strong-willed moments of structure of consciousness. The principles play a double role in consciousness. On the one hand, they can act as the main, principal idea, i.e. an element of the spiritual contents. On the other hand, the principles can have standard fixing and act as standard means of purpose achievement, ideal embodiment. Norms, in our opinion, have to be adequate to goals (ideals, ideas). First of all, norms have to be embodied in the positive legislation directed on installation of values of the ecology-oriented society.

Values can make the regulating impact directly; being an element of moral and legal consciousness. The individuals who aren't oriented on cultural wealth motivate their behavior with needs and interests which are based on them which often bear the destructive social and individual beginning. Therefore more effective and rigid regulator of behavior such as norms is necessary for preservation of integrity of a social continuum. Ideas, ideals, purposes and principles have to be translated into language of social norms (legal, moral, usual, corporate, etc.) to be carried out, embodied.

Values Typology

Earlier we already considered the values typology (Grishina L.V., 2008) in this regard, for the purpose the ecology-oriented society valuable foundation analysis we will focus on some provisions in contours of our concept.

Absolute (positive) value is a value, in itself certainly justified, therefore, having character of a kindness from any point of view, in any relation and for any subject. Not only it is kindness in itself, but also consequences, necessary following from it, never comprise the evils. Such value is the Absolute completeness of life, the World spirit, the Logos or the Divine nothing, the Absolutely transcendental, Sofia, or the Absolute Unity, the kingdom of Absolute or Unity consciousness. N. O. Lossky, N. N. Alekseev, B.C. Solovyov, C.H. Bulgakov, E.N. Trubetskoy see an important task in establishment of absolute values and overcoming of the valuable relativism claiming that all values are relative and subjective. In the world, imaginable as the unit of the life scraps closed in themselves, there is nothing that would have nature

of self-correctness, and would be valid value. But such vision rejects, denies the world containing sense as a special ideal aspect of the world. It recognizes only existence of the facts, events, in space and time. It is impossible to find reasonable bases for preference of one way to another one and to establish the standards of behavior at such comparison of the world. The Russian thinkers call false such outlook.

Ecohumanistic values have to be understood as absolute, having the universal contents here. Justice, truth, beauty, goodness, altruism are concerned to them. It is possible to reach the state of this sort only by means of harmonious coexistence of the person and the nature.

Those values, which are the essence of kindness in any relation and the evil in other one, are relative. Such two-faced values are possible in the social world consisting of the isolated persons. All people strive for completeness of life. Therefore this aspiration is inevitably connected with the fight against other persons, against destruction of the world. So food is connected with destruction of vegetable and animal organisms. Mastering the benefits in favor of the people is connected with the violation of interests of other people. Health, welfare, prosperity of a family or people - all these types of good are relative. The relative good is significant not as worthiness, but as a subjective worthiness.

Negative value everything has that serves as an obstacle to implementation of absolute completeness of life that has character of withdrawal from goodness - destruction of the environment dwelling, uncontrollable level consumption and promotion of its scale, pollution surrounding the environment, destruction of an animal and flora and etc.

They distinguish subject and ideal, cultural wealth according to a form of life.

Subject values exist in the world of concrete things. These are the natural benefits, consumer cost of products of work. The result of activity can act as a subject value. These values are objects of requirements and interests of the person. These are the social benefits containing in the public phenomena, historical events, cultural heritage, ethical and legal phenomena, subjects of religious worship, etc. The public ideals, ideas,

installations, estimates, standards, ban, purposes and projects, principles, standards, connected with ideas of the goodness and evil, fairness and unfairness, freedom, and not freedom about sense and mission of the person, etc. are the cultural wealth. They are independent values and the bases, criteria for an assessment of subject values.

Existence of unconditional sense, absolute and relative values brings to a problem of hierarchy of values. In this regard R. Shpeman, (Shpeman, R., 1987) claims that "Whereas our states and actions are the result of casual external influences and internal moods if they don't rely on understanding of an objective rank of values at all, we have no base without which the unity of the personality and consent with themselves are impossible. In this case there is also no consent with others", - R. Shpeman fairly notes (Shpeman R., 1987).

Existence of cultural wealth and their advantage before the utilitarian is based on the idea of spirit consisting in Indian, Christian and theosophist doctrines. Utilitarian values are defined by the external, extra put to the person purpose, spiritual ones have the internal basis. The first ones possess means value, the second ones are self-sufficient and don't need internal motives, define the activity purposes, its sense. In any normally feeling person the belief about a priority of cultural wealth is formed. They are the highest ones, they get more expensively, but leads to the objective benefit much more true. G. Hesse warns about the chaos coming in case to spirit it isn't done justice (Hesse G., 1987). So, spiritual makes the sphere of the supreme values connected with sense and mission of the person.

Feature of cultural wealth is that they possess extra utilitarian and not tool character, they don't serve for anything other, on the contrary, all other is subordinated to them, gets sense only in a context with the supreme values, in connection with the statement them. They make a core of culture of certain people.

DISCUSSION

Earlier we noted that the individual has to be one of views of the biosphere, and its priorities can't be above priorities of the biosphere and an ecosystem in the ecology-oriented society

(Yakovleva I. Yu., 2013). In such society “Only the collective discipline can provide optimum use of natural space for the benefit of everybody. But it means to call into question the omnipotence of three driving forces of economic liberalism: private property, profit, profit mechanics; because the first one force disturbs collective consumption of the nature, and two others conduct to its destruction” (S. Kara Murza, 1994).

As for the theory of values, in certain aspects it was developed by Platon, Aristotle, A. Augustine, Avicenna, Foma Akvinsky.

The important contribution to its development was also made by T. Hobbes, J. Locke, Sh. Montesquieu, J.-J. Russo, I. Kant, G. Hegel, K. Marx, M. Weber, E. Durkheim, T. Parsons, P. Sorokin, A. Shyuts, T. Lukman, P. Berger, Yu. Habermas and others. Active development is gained by the Russian valuable and legal tradition created by the end of the 19 century and which found the reflection in works of Vl. Solovyova, P. I. Novgorodtsev, I. Ilyin, etc.

Since 90th of the 20 century the tendency of humanistic research of values of social reality was outlined, the most fundamental works in this plan: G. I. Ikonnikova G. I., V.P. Liashengko, B.C. Nersesyantsa., E. Yu. Solovyov, V. G. Fedotova.

In our concept, the values are firstly the spiritual phenomenon. According to axiological transcendence (I. Kant, V. Solovyov, N. A. Berdyaev, S. N. Bulgakov, I.A. Ilyin, B. P. Vysheslavtsev, N. A. Lossky, E.N. Trubetskoy, S. L. Frank and others), values are criteria which can't be thought up or created, they are opened like stars in the sky. “Values ... form absolutely independent kingdom lying on other party of object and subject”, - G. Rikkert claimed (G. Rikkert, 1993). Thus, values are the ideal life corresponding to transcendental consciousness, which above individual and standardly. Individual values should be considered as secondary in relation to objective, above individual value from our point of view.

Being ideal, values don't depend on human needs and desires and aren't brought out of them. “The benefit is that exists for the sake of him” - is told in “Definitions” of platon school (Platon, 2015). Platon specified that “it is impossible” to explain what “goodness” means with scientific words.

Values are special type of essences which

life is subordinated to the laws other than life of material world. Valuable is the final basis of a goal-setting. It is when something important is given us not as means for something another, and in itself. This “in itself” means that we deal with value (Grishina L.V., 2008). The harmony of the person and the nature is the valuable, final basis of a goal-setting, the prime target of human existence which is shown in egoism denial, “not opposition” of me to world around.

N. O. Lossky writes: “As a part of values there is no compulsory force, present actual obligation, but absolute self-worthiness possess the internal advantage and therefore, loving them, we understand that our love is internally justified” (Lossky N. O., 2000).

Moreover, as N. A. Berdyaev fairly noted, values of the lowest order always sought to subordinate and enslave to themselves values of the highest order. And it is absolutely undoubted that values of sanctity and cultural wealth have much less force, than value pleasant or values vital which are very despotic (Berdyaev N. A., 1991).

In valuable comprehension of the world other methods are of great importance. N. O. Lossky writes about intuition as which understands direct contemplation of subjects in the original (Lossky N. O., 2000). Thus, people learn to comprehend values in the course of education and training.

Thus, there is rather extensive literature on axiology; however formation of the ecology-oriented society constantly demands expansion of ideas of a current state axiosphere of society that does actual further development and judgment of essence of the ecology-oriented society and its valuable bases.

CONCLUSION

It is very important to comprehend all these moments in the context of the ecology-oriented society; the reflection over them attracts some intermediate conclusions and assumptions:

1. Establishment of the supreme ecohumanistic values is important because their achievement is the most desired.
2. The reflection over them is necessary owing to persistence of values of the lowest ones (the role and place of utilitarian, vital values are strongly distorted owing to availability,

- simplicity, clearness, seeming efficiency).
- The supreme values, obviously, are connected with essence of the ecology-oriented “good” society.

Ecohumanistic values have the objective contents, represent special spiritual essence, they are absolute, i.e. are significant in itself, which essence unconditional goodness, harmony, universal benefit.

It is represented that values are special type of essences which life is subordinated to the laws other than life of material world. Valuable is the final basis of a goal-setting. It is when something important is given us not as means for something another, and in itself. This “in itself” means that we deal with value.

Existence of such final bases was represented accurately by Aristotle, saying to that there is “a certain purpose, desired to us in itself” (Aristotle, 1983)

The defending interpretation of values removes a question of the society’s or individual’s values primacy since the first one and second one are the levels of an embodiment of the same objective axiological essences.

The achievement of values and their embodiment in a material world forms various real states which are characterized by the positivity sign. The values embodied in real life of people bear a condition of virtue, as for example a condition of heroism, sanctity, etc., embodied in real life of things and events, a benefit essence as, for example, the benefits of order, culture, and civilization connected with the subjective act of consciousness.

The essence of the ecology-oriented society should be considered through a prism of these values which are capable to focus qualitatively the person and human society on harmonious interaction with themselves, with people around with the nature in general.

The basis of the mechanism of formation of the ecology-oriented society, in our opinion, should be an axiological element i.e. values which have (must have) primary value in comparison with other social norms which are directly regulating impact on behavior of subjects.

Certainly, the scenario of mankind survival in the context of the ecology-oriented society formation which essence is cultural,

altruistic wealth doesn’t foretell idylls. In this regard, for realistic judgment of possible prospects it is necessary to provide that price which inevitably it is necessary to pay for the progress connected with global transformation of the world. It is necessary to consider the accruing problems of a modern eyelid connected, for example, with genetic engineering, artificial intelligence, and other threats of information technocratic society. Further we find it possible to continue the present of research with attraction of the natural-science device, using synergetic approach to research.

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