

BIOS AND THE METAMORPHOSIS OF HUMAN CONSCIOUSNESS

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Every action is known to be performed on the basis of the information obtained and suggests a certain level of understanding of this information. In this respect, it should be noted that any information is polyvariant. Knowledge of a concrete event or of any fact of reality can have a great variety of interpretations of any kind that will form the corresponding basis of the spectrum of actions which frequently appear to be controversial.

The same can be related to any ecological information. Unlike in the 1950's, nowadays almost everybody is aware of the forthcoming ecological disaster. However, the paradox is that the unswerving deterioration of environmental conditions is paralleled by a universal campaign of popularisation of ecological slogans and ideas and is accompanied by increasing international cooperation in the field of ecological information.

Thus, the circulation of ecological ideas as it is fails to extenuate serious contradictions between Man and Nature. The problem is how to reach such a level of understanding of ecological information as would provide harmonization of human activities according to ecological laws. In my opinion, ecological consciousness is an understanding consciousness. Every historical epoch had a similar understanding consciousness personified by globally thinking philosophers and scientists such as Kant, Teilhard de Chardin, Vernadsky. The hermeneutical approach to the study of the phenomenon of ecological consciousness has not yet been well elucidated. However, it is of great interest and may prove suggestive in ecological studies.

Philosophical aspects of biosöculture, tradition, ecological consciousness

To begin, it is necessary to clarify the relationship between the concepts of culture and tradition, because both are often defined in terms of the other. Historically, this problem can be represented in the following way: culture-or cultures-is a great number of traditions, historically- and geographically-determined mental formations or paradigms. This is how culture is defined by Spengler and Kuhn, whereas Hegel defines culture as a single mental tradition. The latter approach seems to be more productive.

Traditionality (historicity) is deeply rooted in tradition and, as a rule, conceals it, but that is all that can be said about their synonymity. To illustrate this, it should be said that traditionality, while mystifying tradition, is not to be found in the personal, empirical I (Ego, Consciousness). On the contrary, the latter is always within the limits of traditionality, which makes the hermeneutic circle of Heidegger possible.

Man is a transcendent being (Kant) continually transcending his own limits. Gnoseologically speaking, this implies an agonizing search for the meaning of life, being, history, the ultimate good, the primordial substance. From a psychological point of view, ekstasis means the transcending the limits of traditionality by the Soul, going beyond one's own distinctiveness. It can be said that intellectual transcensus is moved forward into tradition (e.g. Confessions by Saint Augustine or Tolstoy). In this case, it is justifiable to ask if it is at all possible to go beyond the time-space limits of personal existence. Is it possible to intrude into the continuity of tradition or transcensus thereby changing not just objective reality but the very method of perception (Husserl).

One of the humanist goals of man's cognition and self-knowledge is to increase his own personal horizons (Gadamer), to expand his understanding and to accept the distinctiveness of being as any reality on this latter basis. This constitutes the antithesis of the traditionality of man's practical activity whose nearest purpose is the end product. This activity is exclusively focused on the end product and therefore has no way of entering tradition-the continuity of the past and the future-and placing being beyond its horizons.

From this vantage point, one can place ecological consciousness into the historical and cultural context of the humanist tradition. The philosophical sense of the concept Humanism lies in the latter's globalism. As a rule, globally-minded humanistsöreformers of epochsöare firmly rooted in the widest possible cultural horizons, in the comprehension of the peaks of world tradition. However, one should note the existence of a philosophical modus of traditionality, that is, doctrinairism, whose influence made Kant and Hegel exclude the Oriental culture from the world tradition. The same is true of the Russian philosophers H.H. Shpet and N.A. Berdyaev, who denied Russian philosophical culture until the 19th century. This may account for the fact that the hermeneutic horizon is but a condition of ecological consciousness.

The inclusion of ecological consciousness into the world tradition does not signify the adoption of another traditionality or the assimilation of

another system of values, as it is impossible to step into the same river twice. Rather, it represents a modification of individual consciousness. This modification should not be defined as a process of satiating individual consciousness with knowledge-as it was in the Age of Enlightenment-or as the popularisation of scientific findings.

Indeed, ecological consciousness seems rather like a hermeneutic process for instantiating tradition based on the differences of world culture.

In this sense, the aforementioned modification is the necessary condition for a global, humanist-and not simply moral-ecological consciousness, which makes it impossible to include ecological consciousness on a mass scale.

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