

A. Lyulchenko, N. Lepskaya

Belarusian State University, ISEI BSU,

Minsk, Republic of Belarus

makarevich.nastyusha@gmail.com

The paper presents the basic concepts of Russian cosmists associated with the protection of the environment. The concept of N. Fedorov, V. Vernadsky, N. Umov and K. Tsiolkovsky.

Keywords: cosmism, evolution, ecological crisis, the regulation of nature, biosphere, noosphere, co-evolution, orderliness, "superman", monism, panpsychism.

Russian cosmism is a scientific and philosophical direction, in the center of research of which is the problem of the cosmic unity of the living, embodied in culture: poetry; music; science; philosophy.

However, how much these representations are compatible with reality. This raises the question: how to survive in the conditions of global crises, among which the ecological crisis, in my opinion, is the most acute, because the majority of humanity, in pursuit of all new benefits, continues to undermine the basis of its own existence.

Fedorov (1829–1903) anticipated many discoveries of scientists in the field of physics, biology and astronautics. In his project, he proposed to humanity to move to energy-saving and resource-saving technologies, foresaw the emergence of "ecological global problems". Humanity began to fight them only in the second half of the 20th century. Fedorov was interested in the problem of not only regulating the external environment and mastering the space. Regulation should concern a person and lead him to victory over death.

Vernadsky (1863–1945) believed that man acts on nature so quickly that soon he will become the main geological force that forms the Earth. The coevolution of man and the environment will begin. He believed that the main direction of human evolution is the improvement of his nervous system. Hence the origin of the noosphere, as the next stage in the development of the biosphere. The problem of creating an "ideal society" is being solved. The process of noospheregenesis also implies the spiritual perfection of the person participating in it.

Vernadsky was one of the first to start talking about the depletion of the biosphere and put forward the idea of optimizing the interaction of nature and society. In the process of development of the noosphere a person should become an autotroph. This will have a number of positive consequences, for example, achieving immortality.

The worldview of Umov (1846–1915) in many respects does not correspond to the traditions of Russian cosmism of the late 19th century beginning of the 20th century. He believed that evolution increases the orderliness of nature, moves the living to consciousness, complicating it (cephalization). The emergence of life is an accident. The meaning of human existence is the protection of life on Earth.

Another representative of Russian cosmism is Tsiolkovsky (1867–1935). He believed that one can correctly understand our world correctly only from a cosmic point of view. The future of the world is connected with the exploration of the space and the emergence of the "superman". Significant is the project of transformation, where it is a question of fuller technogenic development and, in fact, about the "exploitation" of nature.

Tsiolkovsky developed mechanisms for flying into space. However, sending people out of the planet entails the appearance of a significant number of environmental problems.

This confirms that, together with technical achievements and steps towards outer space, an illusion of progressive development is created. Moreover, the closer the ecological catastrophe, the more terrible its signs (floods, melting glaciers in Antarctica, greenhouse effect, etc.).

It is necessary to introduce into the consciousness of society the idea that any form of life exists only in the biosphere in which it performs a certain function. Therefore, one kind of life, no matter how perfect it may be, is impossible without the multitude of other organisms that together form a single system.

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