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WORLD OUTLOOK SOURCES OF ENVIRONMENTAL PROBLEMS.

In article the attention to distinction of scientific and traditional outlooks in a context of problems of technogenic pressure upon the nature is focused.

Genesis of the science goes to philosophical justification of superiority of Reason out of recognition of a natural context. Or even nature denials as intrinsic phenomenon, than the science in the recent past of the history also was proud. The anthropological thinking can't prove interrelation of everyone and everything because world outlook's roots don't reflex the nature. Careful attitude to life primary sources: to water, the air, the earth and other natural objects, it isn't solved. Why? There is no understanding of the nature as spiritual source and genetic a priori the live. That contradicts to understanding and an explanation of a problem of consciousness.

The worldview basis of the survival of traditional culture, which was, theoretically cut off as archaic bygone centuries, does not meet the evolutionary development, broadcast respect for nature, because it was regarded as a genetic beginning of human existence. The realities of the XX century, especially its second half, showed clearly and unambiguously that the civilizational crisis of evolutionism in his worldview problem field has the wrong conclusion, as well as many other conclusions, deepen the crisis rational. "This is particularly obvious in the analysis of man-made development of the earthly world, where economic and technical rationality, science-based, delivered the terrestrial biosphere life on the brink of ruin, triggering a global evolutionary ecological crisis" [4, p. 22]. Or, as noted orientalist T. Grigoriev: "Attracted by rationalism, Technical temptation West did not know the threat posed by the linear order, put the pieces together and lost the sense of the whole. All of the XX century "reasonable man" did not know what he was doing, relying on the usual logic; the experimental method is certainly scientific reasoning" [5, 5: 18-19]. The current crisis has been prepared by the whole course of

development of human civilization. Here we add the words of the leading Russian philosophers, said at the end of the last century: "The emergence of industrial civilization was prepared by a number of traditional cultures mutations. The first of these took place in ancient times and was associated with the culture of the ancient polis. <...> The policy spawned many inventions of civilization, but the most important prerequisite for future progress was the emergence of theoretical science and the experience of democratic regulation of social relations" [6, p. 5]. At the beginning of the nomination of social aspirations as the driving form of social and technological development has been lost is the spiritual relationship with nature, which is still playing the role of meaning-in the traditional culture.

Critical understanding of science itself problems of the current crisis, unfortunately, is closed all in the same anthropocentric paradigm within which produced different theories and concepts of environmental output deadlock. We believe that the anthropocentric model of development to solve these problems is difficult, as the deepening crisis. Simple, but very serious example. Denying the fact that open career development in the world are not only "geophysical imbalances in the system of the sun - the earth", but also adversely affect the health of the people, can not find a practical solution. The fact that the Earth is in close cooperation with all the other celestial bodies, is denied. In the East, it is known that the human mind, like his action, resonates in the space conjugate. If the root is understood this truth, then perhaps we can stop the deepening of environmental (ethical) problems.

The arguments about the need to enter the discussion of the philosophy of social and technological problems sounds for a long time, since the beginning of the XX century. In light of these problems are now already "a major issue" in the modern sense was the issue of "the interaction of natural and artificial, earth and space, fundamentalism and postmodernism" [12, p. 173].

If the traditional culture it comes to understanding the universal animation as it is postulated ideological imperative, the idea of inanimate upon which science (technology) solution to the problem of interaction in nature reflects the development of natural science. It is appropriate to recall the most common opinion, that in the East there was no advanced technology, and because he fell behind. In fact, it now

appears that technology has brought insoluble problems and eastern epistemology provides an option closer to the solution of environmental problems.

Physicists and Buddhists have found it possible to raise together the most pressing issue for today - the approach to the solution of environmental problems that have radically ideological aspect. It lies in the fact that two thousand years of history of anthropocentrism, to gain a foothold in the consciousness of Western man postulate autonomy, led to the most acute problem of survival problem. New physics concluded, finally, that everything is interconnected and interdependent world.

Dialogue worldviews, it is possible on the basis of understanding of the world at the subatomic level, which can be seen the relationship and unity of the whole. It is against the backdrop of modern physics and nature-centric anthropocentric thinking patterns are trying to find something in common that could serve as a prerequisite to solving environmental problems. "At the subatomic level, instead of the solid material objects of classical physics are present wave-like probability models, which also reflect the probability of the existence of things do not, but rather the relationship" [13, p. 60]. Vic Mansfield, a professor of physics and astronomy, Colgate University, explains the difference between the probability of a lack of knowledge about the objective expression of the probability of an event and an expression of an objective uncertainty. "The probability of a description of the principal uncertainties encountered in quantum mechanics and is completely new and important concept" [14, p. 131-132]. Dalai Lama XIV Tenzin Gyatso, adds: "It may be found a way to connect the two paradigms of modern physics, which are currently seen to contradict each other, - the theory of relativity and quantum mechanics" [7, p. 93].

All outstanding physicists of today appealed to the Eastern heritage and found the explanation of his intellectual quest, as well as parallels in the knowledge of reality. Danish physicist Niels Bohr, for instance, made its coat of arms a model of yin-yang, enclosed in a circle of Taiji, the Great Limit, surrounded by its Latin saying «Contraria sunt complementa» («opposites are complementary»). Or the Austrian physicist Erwin Schrödinger (1887-1961), who was not only a major theoretical physicist, but also an extraordinary thinker. Known for his work "What is life from

the perspective of physics?", Written at the intersection of physics and biology (1944).

In the philosophical essays Schrodinger expands on the principles of the Eastern teachings. He finds it necessary to rely on them as the "final ancient times, not only in respect of non-religious and non-traditions. <...> ... Then it was Aristotle's philosophy, today - modern science. <...> In going through our existing relationships and connections that, at least at the present time, can not be understood in its general form or on the basis of formal logic, nor, even less, by exact science" [21, p. 73, 74]. Since then (1925), enough time has passed and now the new physics is possible to address these issues in close cooperation and understanding with the Eastern forms of understanding reality.

Thus, should an acute question of survival placement of accents in the present conditions of general technical and process pressure as a result of the development of Natural Science. Counter-movement and the greatest physicists of modern philosophy (German physicist and philosopher Karl F. von Weizsäcker, an English physicist David Bohm, the German philosopher Karl Popper, the Chilean neuroscientist Francesco Valerio, geneticist Eric Lander of the Massachusetts Institute of Technology, Austrian physicist Anton Zeilinger, American physicist Arthur Zajonc) and Buddhists have an understanding of the real problems of today. In 1987, the Dalai Lama's residence in Dharamsala, the first conference "Life and Consciousness» (Mind and Life). The two-week meeting with leading physicists and scientists in the world every two years have since become permanent.

Conclusion. Imparting humanistic measurements, probably will not solve environmental problems, because they have a real result and embodiment of anthropological claims. The ideologies dialogue there is hope that the world will be saved.