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#### THE PROBLEM OF ENVIRONMENTAL RESPONSIBILITY ON THE BREAKTHROUGH OF THE CENTURY

**Introduction.** Among the global problems of our time, the environmental problem remains particularly acute, which requires addressing the problem of responsibility. In all eras, responsibility was considered one of the most important human qualities, and at the end of the last century, the problem acquired fundamental importance. Today, humanity faces the need to arrange a new way of interacting with the world, which will involve a high level of personal responsibility for everyone. **The aim** of the study is the substantiation of the theoretical foundations of understanding the essence of environmental responsibility in the context of aggravating global problems. **Research methodology** of the study are the works of A. Schweitzer, K.-O. Apel, H. Jonas, K.-M. Mayer-Abiha. An important methodological tool is the sociocultural approach, as well as the principles of historicism and systematicity. **Research results.** Against the background of changes taking place in most societies, the processes of transformation of their traditional values, which include responsibility, are of particular concern to specialists. The fundamental revolution in its understanding did not happen by chance. Thus, for decades, the idea has been spreading in philosophical circles that most of the global problems of humanity are connected with its deep spiritual crisis. Only real steps in the direction of solving this problem will bring humanity closer to overcoming all others, including the ecological one. **Discussion.** In recent decades, philosophical circles have actively discussed the problems of the formation of eco-awareness, the issue of the evolution of the biosphere and its transition to the noosphere. In the context of the new principles of human coexistence, societies feel the need for new individuals who are able not only to identify environmental problems and find ways to solve them, but also to prevent their occurrence. **Conclusions.** Humanity must realize that common future will depend on putting forth an idea that would unite everyone and be based on the priority of spiritual values shared by representatives of different cultures. High social responsibility should become such an idea.

**Keywords:** responsibility, social responsibility, environmental responsibility, ethics, nature, crisis.

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#### SPIRITUAL DIMENSION OF THE NEW PARADIGM OF THE GLOBAL DEVELOPMENT IN THE FUTUROLOGY OF THE CLUB OF ROME

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**Анотація.** *The article deals with the problem of substantiating a new paradigm of global development in the studies of the Club of Rome, namely the paradigm of sustainable or holistic development. The philosophical and moral framework of the new social paradigm is studied. The new social paradigm framework is embodied in the strategy of "world equilibrium for mankind" (D. Meadows), the doctrine of "new humanism" (A. Peccei) and "new enlightenment" (E. Weizsäcker, A. Wijkman).*

**Keywords:** futurology, holism, new global paradigm, global problems of mankind, world order, financial capitalism, new enlightenment, new humanism, Club of Rome, sustainable development, world in crisis.

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#### Introduction

Throughout its activity, the Club of Rome has attracted the attention of leading scientists, politicians and public officials with specific scientific developments on the problems of global world development and philosophical reflections on human behavior within the world. Since the first report, "Limits to Growth" (1972), the connection between scientific research methods, general philosophical assumptions and conclusions has been inseparable. This connection was found firstly in the choice and justification of the doctrine and strategy for studying world dynamics.

In the "Limits to Growth" report, the choice was made in favor of a holistic view of the world. As the report researchers postulated, their epistemology proceeded from the position that "through knowledge of wholes that we gain an understanding of components and not vice versa" (Meadows 1972, 186). By this approach, it is not

technical and purely scientific solutions that are critical for conducting a global analysis, but the problem of understanding the social processes and knowledge of complex dependencies in people's behavior in general. It is the behavior of people, determined by economic, political, social and mental factors, that sets the context and forms of people's attitudes towards each other and nature. In this regard, global environmental problems at the peak of industrial development and the material wealth of society testify not only to harmful anthropogenic interference in natural systems, which neglects the intrinsically sustainable flow of nature and its ability to maintain life. But, they also report on the specifics of the social practice of a person whose philosophy is exponential and anarchic material growth and an orientation towards greed and wastefulness. Based on the understanding of the world as an interconnected and interdependent network of systems

with stable behavior patterns, supporters of holism get the opportunity to develop criteria for what is acceptable, wrong and tolerant, to delimit the role of an individual in society, taking into account perspectives.

The combination of scientific and philosophical methodology allows the leaders of the Club of Rome to consistently criticize the negative trends of Western civilization and actively advocate for paradigm and systems shifts which will enable society to emerge from the current crisis by promoting a new way of being human, within a more resilient biosphere (Clubofrome.org. 2023). The initiatives presented by the Club of Rome, namely the scientific and philosophical substantiation of a new paradigm for the development of the world – organic, holistic, sustainable; as well as conducting sociohistorical and sociophilosophical criticism of the value foundations of modern capitalist society, allows the author of the article to present this aspect of the studies of the Club of Rome as a kind of philosophical prognostication and social futurology.

### The aim and tasks

The article deals with the problem of substantiating a new paradigm of global development in the studies of the Club of Rome, namely the paradigm of sustainable or holistic development. The philosophical and moral framework of the new social paradigm is studied. It finds its embodiment in the strategy of "world equilibrium for mankind" (D. Meadows), the doctrine of "new humanism" (A. Peccei) and "new enlightenment" (E. Weizsäcker, A. Wijkman). The research task of the article is to compare the above doctrines and their values to clarify their philosophical and social potential.

### Research methods

In the article, in connection with the tasks of the study, the worldview and methodology of holism are reconstructed. The holistic approach is interdisciplinary and considered a modern methodology of sociohumanitarian and ecological cycle sciences. As an epistemological approach, holism serves not only as a principle of critical analysis of social reality, but also as a principle of scientific foresight. The application of this principle makes it possible to clarify the nature of the new social paradigm and the necessary social shifts. General scientific methods, content analysis and a historicism approach will help in the study of scientific literature, in particular, the reports to the Club of Rome.

### Research results

Since the Club of Rome's first and most famous report, "The Limits to Growth", its researchers have warned of an increase in pathogenic trends. If these trends are not stopped, the world system will collapse into a dismal, depleted existence in the future (Meadows 1972, 127). Since then, various efforts have been made to improve the environmental situation and expenditures for environmental protection have grown. So, for example, in 2001 in the USA, the costs were estimated to exceed annually about 2% of GDP (Morgenstern et al. 2001), a в in the EU General government expenditure on "environmental protection" ranged between 0.2 % of GDP and 1.5 % of GDP in 2021" (European Commission 2023). However, despite these and other activities, including the launch of the implementation of the UN blueprint – the Sustainable Development Goals

since 2016, as well as the reorientation of technologies, etc., the global socio-ecological situation has not improved drastically.

In the preface to the report, "Come on! Capitalism, Short-termism, Population and Destruction of the Planet" (2018), written to mark the 50th Anniversary of the Club of Rome, representatives of the Executive Committee frankly admit that "the central message of Limits is as valid today as it was in 1972" (Weizsäcker and Wijkman 2018, v). Moreover, they assumed today a world "is again in a critical situation" (Weizsäcker and Wijkman 2018, vi). Fifty years later, humanity is experiencing all the same problems identified in the forecasts of the 1970s, primarily regarding the natural environment: climate change, scarcity of fertile soils, and massive species extinction. However, the ecological crisis is only one of the types of the current state of world disarray. Other accompanying crises - are crises in political, social, economic, moral, and ideological spheres. That is, the very way of existence of modern man, both in his relation to society and nature, as a whole, is in crisis. The researchers of the report, "Come on!..."are in solidarity with the conclusions made in "The Limits to Growth" in understanding the reasons for this state of affairs. The source of pathology is specific values that form and serve this mode of existence. At the head of the hierarchy of these values is the value of "perpetual growth" or, closer to the philosophical language, "unlimited progress".

As "The Time" columnist George J. Church noted in his essay on the publication of "The Limits to Growth" and its key ideas, growth as a principle of the movement of matter should not always be considered as an evaluative category, like in biology, growth is a distinguishing mark of life (Church 1972). However, it is not so clear in society. The growth of production as a principle of society's movement is also a category of society's life, so in this sense, it is a "positive" characteristic. Nevertheless, when the category of growth as an ontological characteristic turns into the category of ideology and specific philosophy, certain social expectations begin to be associated with. Moreover, at one time, economic growth will be regarded as a panacea for all ills, but when optimistic expectations are not justified, it will be perceived as malignant and even diabolical. Consequently, the category of growth or progress in itself is neither good nor bad; it is estimated by specific worldview (social ideals) and social practice as the basis and result of these meanings.

Historically, the idea of infinite progress as material abundance, domination of nature, unimpeded personal freedom and happiness for the greatest number was embodied in the liberal philosophy and values of the Enlightenment. Liberal philosophy has become the ideology of a new class of emerging industrial society – the bourgeoisie. But, it so happened that in the last half-century, many modern scientists and social reformers, have begun to regard these liberal-bourgeois values and the very capitalist mode of production as malignant.

As mentioned in the first report to the Club of Rome, the uncontrolled growth of the economy and social processes at a definite stage of development runs into insurmountable physical limits. Firstly, to the limits of the ability of the natural environment to withstand the ever-

increasing anthropogenic load. The leaders of the Club of Rome, using computer simulations, proved that endless technological, economic and demographic growth is impossible within the finite territory of the planet Earth and humanity is already facing the line of depletion of natural resources and severe pollution. Environmental problems have reciprocal effects on the economic, political, social and moral life. A more detailed analysis of the impact of the technogenic sphere on the state of the biosphere, the features of the technical and economic activities of mankind and possible risks for nature and society can be found in the general review of the researcher Liubov Drotianko (Дротянко 2021, 9-14).

The world system of capitalism in its initial settings is fundamentally unable to cope with global problems being their cause. Excessive deregulation and liberalization of the economy dictate short-term profit strategies to the current financial business model, and they tend to ignore social and environmental values.

Is it possible to assume a way out of the current systemic crisis and overcome global trends that threaten to collapse? The members of the Club of Rome believed that it was possible. In their reports, they not only worked out new methods for studying the world, identified scenarios for world dynamics using existing algorithms. But, what is more, they advanced tentative suggestions for the future state of the world and opened new perspectives for continual intellectual and practical endeavors to shape that future (Meadows 1972, 186).

The scientists of the Club of Rome affirmed that the improvement could only be achieved through a global strategy that aimed at solving all major problems, including, in particular, the problems of the man and environment relations. Since global issues are interconnected and complex, no combination of purely technical, economic, or legal measures and devices can lead to significant improvement. Therefore, entirely new approaches are required to redirect society towards new goals. These goals established a new principle and way of life, which, as stated in "The Limits to Growth", will ensure organic growth and "global equilibrium".

Although "The Limits to Growth" clearly states that the project was not intended as a piece of futurology (Meadows 1972, 186), the development of the concept of a society in a steady state of economic and ecological equilibrium, as well as the holistic methodological approach itself, in opinion of the author of the article, are a kind of social futurology. The assumptions made in the concept are not a strictly theoretical construct of empirical generalization: the goals and image of the new society are set in this concept as transcendent about the present experience of practice and thinking. Therefore, these assumptions are the product, not so much of scientific knowledge as of a philosophical-hypothetical and ethically normative view. In the Encyclopedia Britannica, "The Limits to Growth" and similar studies that projected a generalized socioeconomic vision based on computer simulations are classified as a type of "technological forecasting" (O'Toole 2017) in the social sciences and included in the class of futurological studies.

Reorienting the world order towards a better and more sustainable future for all will require multidimensional efforts and, above all, the Copernican revolution of the

mind because the new approach is very distant from the human experience. The author regards, the social and epistemological changes implied by this approach are comparable to a social paradigm shift. The latter could be defined as "a constellation of concepts, values, perceptions, and practices shared by a community, which forms a particular vision of reality that is the basis of the way the community organizations itself" (Capra 1982; Grierson 2009).

In the explanation of Aurelio Peccei, an Italian industrialist and first president of the Club of Rome, the transition to a new social paradigm was associated with a reformation of human qualities. He pointed out that there could not be any salvation unless people themselves change their values, mores and behavior for the better (Peccei 1977, xi). Previously, The Limits to Growth identified key areas for needed cultural shifts. First, this is the awareness of the world as a unified and single reality for all, and therefore "If the world is becoming one, then the future must also be only one" (Meadows 1972, 2). Second, the understanding that the establishment of a new social paradigm "must be a joint venture based on joint conviction, with benefits for all" (Meadows 1972, 194). Third, that collective and joint steps towards a new social paradigm should be by planned measures, rather than by chance, or, as A. Peccei said in this regard, "Long-term global goals, both feasible and acceptable, have to be set for mankind" (Peccei 1974, 476). Aurelio Peccei considered man as a rational and spiritual creature worth saving. Therefore, he believed that the present crash-bound course could be countered and reversed only by the advent of a new humanism essentially based on and aiming at man's cultural development. In the doctrine of "new humanism" proposed by A. Peccei (that implied a substantial improvement in human quality throughout the world), the ideas of social solidarity, responsibility, justice, peace (as intolerance to violence) and nature protection were further developed.

It is clear that the put-forward doctrines of "equilibrium", "organic" growth, and "new humanism" are alternatives to the existing status quo. They formed, as it were, "on the other side" of the ethos of materialistic egoism. Therefore, fifty years later, observing the persistence and even aggravation of the negative trends in world development, the authors of the 2018 report to the Club of Rome directly raise the question of its legitimacy (Weizsäcker and Wijkman 2018, Preface, vi). Criticism of the ethos of materialistic egoism and the market thinking, in general, encourages researchers to turn to the history of the philosophical and political economy ideas that constituted it. The author of this article has already attempted a theoretical reconstruction of the thoughts of the researchers of the report "Come on!..." regarding the philosophical foundations of the crisis (Шопіна 2019, 100-106).

The report's authors, following the thought of David Korten, believe that the culture of the Enlightenment of the XVII-XVIII centuries is the sociocultural prerequisite for the market outlook creation. Against the background of the rise of science and technology, the Enlightenment led to the emergence of a "brand-new story": the Grand Machine cosmology. "The contributions of science to human advancement and well-being, knowledge, and

technology give this cosmology considerable authority and respect", but "it also involved conferring a "sacred" character onto money, eventually resulting in a world ruled by 'money-seeking robots" (Weizsäcker and Wijkman 2018, 67). Dwelling on the philosophical roots of the market doctrine, the authors point to the three basic tenets of economics, which were uncritical, with errors, borrowed by its followers from Adam Smith, David Ricardo, and Charles Darwin.

So, the theory of the invisible hand of the market by Adam Smith led its supporters, mainly from the Chicago School of Economics, to the conviction that the market, by definition, is superior to states or lawmakers in finding the optimal development path. From the theory of comparative advantages by David Ricardo, the supporters used the idea that trade is a win-win operation for each of the two countries, even if neither of them has an absolute advantage in the specific good production. From the conceptual edifice of Charles Darwin, the tenet regarding the role of competition was borrowed (which he supposedly absolutized) that the fiercer the competition, the better it leads to continued progress and evolution. The report researchers exposed the misinterpretation of the social cognition ideas of Charles Darwin. They recalled that Charles Darwin never considered competition as a single mechanism of evolution. Correctly understood, this theory implies the opposite – that limiting competition and protecting weaker species are fundamental pillars of evolution. In the projection on social reality, this will mean, "protecting – to an extent – local cultures, local specializations and local politics against the immense powers of world-size players can be helpful for diversification, innovation and evolution" (Weizsäcker and Wijkman 2018, 83). According to scientists, the economics of the advantage of markets as a whole is not correct. Moreover, some of the principles in this model are full of false interpretations, which distort and limit the true understanding of their original meaning. Such a reduction of mental procedures, epistemological simplification and fragmentation of knowledge, the researchers consider inadequate not only "for dealing with living systems but also for overcoming the tragedies of a destructive socio-economic development in the "full" world" (Weizsäcker and Wijkman 2018, 88). Representatives of the Club of Rome are unanimous in the need to allow pluralism in the socio-economic doctrine and the very type of social cognition to avoid a purely instrumentalist, fragmented and analytical approach. They also support a movement towards a systemic economic shift that overcomes the injustice and anxiety of neoliberalism.

### Discussion

It is known that on the pages of the report "ComeOn! ..." its authors proposed an alternative value model, which they called "new enlightenment". In our opinion, the ideals of the "old" enlightenment are not discarded by them but are rethought, having undergone philosophical deconstruction. The new enlightenment as a value narrative aims to overcome the shortcomings of reductionism and analytic philosophy. With its help, researchers attempt to bridge the gap between different

fragments of reality and specializations in science, particularly in economics.

Fragmentation of knowledge, according to researchers, leads to a loss of perspective on the relationships and interdependencies between parts and the larger whole of which they are a part. Vivid examples of this are the gap between economics and ecology, the gaps between financial markets and the economy, between technology and employment, between economic theory and public policy, between knowledge, the educational system and social reality. On the contrary, a "new enlightenment" concept should develop a holistic view of the world and indicate other – not materialistic, non-selfish – human goals. The general mission of the "new enlightenment", like Peccei's "new humanism" and "organic growth" - is the search for balanced world development with an accurate scientific diagnosis of the current situation and its trends.

As the report researchers admit, the transformation of thinking towards a "new enlightenment" can take a long time, even hundreds of years. But, since the world cannot patiently and comfortably wait until all or almost all people on Earth accept this worldview, scientists devote the entire third section to the collection of case studies demonstrating the possibilities of local and national action. It is noted that pragmatic political action and framework conditions are needed under which sustainable technologies will become profitable and support investors in making long-term decisions.

So, the "new humanism", like the "new enlightenment", corresponds to the new philosophy of life, which has a universal revolutionary character since, as D. Gvishiani wrote, it can non-violently (i.e. spiritually) transform society. This new philosophy, complemented by appropriate educational and upbringing activities, should become the basis of new humanistic global thinking and moral virtues that unite humanity.

### Conclusions

It can be argued that the ideas of the "new enlightenment" and related doctrines and approaches, based on an ideally balanced vision of possible systemic transformations, act as a methodological guide for science and practice. They set the target direction and axiological framework for the knowledge and evaluation of the socionatural integrity and its necessary transformation. If the desired state of society is called its balanced socio-ecological and economic functioning, then it becomes a clear need to coordinate all social subsystems. Moreover, most importantly, to coordinate the political subsystem since it is through it, within international and national-state institutions of management, that the whole complex of methods for solving economic, social and environmental issues is implemented.

Although the imperatives of a new social paradigm have been put forward since the late 1960s, decades later, in an interview in 2022, Professor D. Messarovich confirmed that the scale of human activities is far above the limit. So, today the goal for humans is "not to slow down, but to get back down to levels that can be borne by the planet" (Heinberg and Meadows, 2022). This again indicates that society is not sufficiently prepared for the future. Today, there are already technologies that

can significantly reduce the severity of global problems, but there is not enough political will to use them for these goals. As before, policymakers are focused on the short term, in which the current system gives them the power and money they seek for.

However, a significant difference from previous decades is that the time horizon shrinks even more for making the right decisions. The gap between "new thinking" in the spirit of the "new enlightenment" and the current state of affairs, unfortunately, – is only tragically getting worse. In general, arguments about the infiltration of socially oriented values into the capitalist system of the economy, the search for a balance between markets and the state, the effectiveness of spiritual enlightenment and a revolution "from above" require a separate theoretical justification and real confirmation.

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#### ДУХОВНИЙ ВИМІР НОВОЇ ПАРАДИГМИ ГЛОБАЛЬНОГО РОЗВИТКУ У ФУТУРОЛОГІЇ РИМСЬКОГО КЛУБУ

**Вступ.** Істотною рисою сучасного етапу розвитку світової спільноти є загострення глобальних проблем людства та підвищення турботи про глобальну безпеку. Загальною установкою стає вироблення нової парадигми світового розвитку, яка задає передусім нові філософські та етичні орієнтири. У зв'язку із цим актуальним є розгляд футурологічних досліджень учених та експертів Римського клубу, які розробляють нові підходи відносно майбутнього. **Мета та завдання.** Досліджуються футурологічні аспекти досліджень Римського клубу, які стосуються вироблення філософських та етичних підходів стосовно глобальної зміни майбутнього. Розглядаються аксіологічні настанови глобальної стратегії становлення «світової рівноваги для людства» (Д. Медоуз), «нового гуманізму» (А. Печчеї), «нового просвітництва» (Е. Вайцекер, А. Війкман). Дослідницьким завданням статті є порівняння

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зазначених вище підходів для аналізу їх філософського та соціального потенціалу. **Методи дослідження.** У зв'язку із завданнями дослідження в статті реконструюється світогляд та методологія холізму. Холістський підхід має міждисциплінарну природу, він розглядається як сучасна методологія соціогуманітарних наук та наук екологічного циклу. **Результати дослідження.** Сучасні політичні, економічні, соціальні, техногенні та екологічні кризи свідчать про катастрофічні перспективи глобальної капіталістичної системи та виявляють недоліки неоліберальної системи цінностей. Неоліберальні установки жадібності, нетерплячості та короткостроковості – визнаються відповідальними за згубні збитки у природі та суспільстві. **Обговорення.** Світова спільнота справді замислилася над попередженням доповіді про майбутній крах. Відповіддю на це стає розробка стратегії сталого розвитку, заснована на балансі економічних, екологічних та соціокультурних процесів цивілізації, що реалізується як на глобальному, регіональному та національному рівнях. Світоглядними основами даної стратегії стають філософські підходи учених Римського клубу, зокрема підхід «нового гуманізму» та «нового просвітництва», в яких сконцентровані ідеї подолання редуціоністської філософії та чистого наукового аналітизму як ідеологічних інструментів сучасного світового порядку, що перебуває в системній кризі. **Висновки.** Дискусії та дебати, які точаться в усьому світі щодо справжньої реальності алармізму та патогенних тенденцій, свідчать про те, що людство загалом приймає сформульований висновок: якщо ми не змінимо основні напрямки розвитку, наявна форма цивілізації припинить своє існування в історично визначеній часовій перспективі.

**Ключові слова:** футурологія, холізм, нова глобальна парадигма, глобальні проблеми людства, світовий порядок, фінансовий капіталізм, нове просвітництво, новий гуманізм, Римський клуб, сталий розвиток, світ у кризі.

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### ДІАЛОГІЧНІСТЬ УКРАЇНСЬКОЇ КУЛЬТУРИ ЯК ЧИННИК ЇЇ РОЗВИТКУ

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**Анотація.** Статтю присвячено встановленню ознак діалогічності української культури. Обстоюється позиція, що діалогічність є одним із чинників її розвитку. Висвітлюються основні історичні етапи діалогічної практики в українській культурній традиції (від язичницько-християнських часів); розвитку класично-раціоналістичного діалогу (Г. Сковорода) та етико-раціоналістичної практики діалогу (І. Франко). Виокремлено ознаки української культури, зумовлені пошуками та формуванням української ідентичності (XX – на початку XXI сторіччя): пошук глибинних, сенсових початків культури; переплетіння культури з іншими громадянськими і соціальними сферами; переосмислення індивідуальної творчості минулих поколінь; прийняття у свою культуру «іншого», «чужого»; культурний антропоцентризм. На глибоке переконання авторів, перераховані вище ознаки вказують на те, що українська культура – це діалог культур.

**Ключові слова:** українська культура, міжкультурний діалог, діалогічність, межовість, пограниччя, культурний розвиток,

#### Вступ

Буття культури XX – XXI сторіч є діалогічним і таким, що не залежить від волі окремого культурного індивіда та волі певного культурного етносу. Водночас, важливим є значення, яке певний культурний індивід чи етнічна культура загалом вкладають у сам процес діалогу як такий, що дозволяє досягнути певних результатів. Наприклад, якщо взаємодії відбуваються завдяки бажанням певних етносів поглибити саморозуміння через подолання стереотипів, то один із можливих шляхів реалізації цього прагнення полягає у діалозі з іншою культурою. Коли окрема культура постає не лише об'єктом дослідження, а набуває рис суб'єкта, з яким кожний індивід вступає у взаємодію.

Під діалогом культур переважно розуміють взаємодію та обмін ідеями, переконаннями та практиками між різними культурними групами в країні. Його мета – сприяти взаєморозумінню, повазі та вдячності за різноманітність, а також вирішувати культурні конфлікти і непорозуміння. Діалог культур здійснюється у різний спосіб: через різноформатні культурні заходи, фестивалі, виставки, освітні програми. Завдання держави полягає у створенні гармонійного суспільства, де різні культури можуть співіснувати та процвітати.

Водночас, важливо розуміти, що соціальні умови досить вагомо та різнопланово впливають на культурні взаємодії. Часом вони можуть стати джерелом загострення етнокультурних суперечностей, коли вплив однієї культури може нести загрозу знеособлення і навіть асиміляції для інших. У такому разі сприйняття соціумом культури здійснюється через її цивілізаційні прояви – музеї, консерваторії, бібліотеки, подорожі тощо. В іншому випадку, коли приділяється увага діалогу, взаємодія може сприяти процесу зближення етнічних культур, стимулювати їхній розвиток, забезпечуючи тим самим міжетнічну згоду та консолідацію суспільства. В цій ситуації роль культури розглядається значно об'ємніше і не зводиться суто до створення культурних об'єктів.

Історія діалогу культур тісно пов'язана з обміном ідеями та взаємовпливами різних культурних спільнот протягом тривалого часу. В межах цього обміну передбачаються досить варіативні міжкультурні взаємодії та явища: колоніалізм, міграція, інтелектуальний обмін, торгівля. Подібні взаємовпливи призводили до поширення культурних практик, технологій та вірувань, а також до адаптації та змішування різних культурних традицій. Яскравими взірцями діалогу культур є обмін між класичними цивілізаціями Греції та Риму, вплив «шовкового