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SECTION 30. Philosophy.

MORAL CULTURE OF THE PERSON AS A FACTOR OF SUSTAINABLE DEVELOPMENT OF SOCIETY

Abstract: In given article some aspects and question of forming and changing of the moral culture of the person as a factor of sustainable development of society are considered.

Key words: Moral culture, person, values, globalization, sustainable development, individual, environment, society.

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Culture has historically emerged as a way of spiritual understanding of reality. Wilhelm Windelband defines it "as the totality of all that the human mind, by virtue of its inherent reasonableness, he generates from this material" [1, 62]. The main function of culture - to maintain and reproduce the combined spiritual experience of mankind, transfer it from generation to generation and enrich it. Every culture realizes its functions in relation to the whole human world, is a complex system, and operates at all levels. It is characterized primarily the ability to produce, store and transmit cultural values of various shapes and types.

Values are one of the main substantive components of culture. They predetermine vital reference person and thus his life is filled with a certain content, that is, form a system of systems, beliefs, preferences, which finds its expression in appropriate behavior in nature. Man is the creator of values and at the same time their godfather. From which it follows that, learning values, the person gets their own personal qualities. You could say that culture is supported by institutions of society and the state, forms the personality with the help of a system of values. In addition, it has caused and natural transformations. Acting on nature and transforming it "by itself", humanity forms a new branch of evolution that goes beyond natural reality and finds itself in the world of artifacts - the world's culture and society.

Today we see that culture is more complex and deep relationship mediates in the system of human-nature-society, so that increases the degree of alienation of man from nature. Continuing to build imply a supernatural reality, a person breaks away from the roots of his natural life, originally deterministic its existence. In XX century, this alienation has reached its maximum and was manifested in the development of industrial civilization, the further development of which led to the irreversible changes not only in the subject of the human environment, but also in the biosphere. There were essentially new forms of work organization, types of communication, methods of storage and transmission of information, communication in human societies. History has acquired features of globality, when all that is happening in the lives of individual people, affects the whole of humanity.

For industrial civilization is characterized by the constant generation of new ideas and concepts, but the idea of the conquest of nature, unfortunately, an alternative and was not found, although it is clear that human activity, contributing to negative changes in the dynamics of the biosphere, becomes the cause of its destruction.

Alvin Toffler in "The Third Wave" observes that "the loss of major grants, the defective functioning of the main supporting society life-support systems, role structure collapse is the crisis in the initial and most fragile structures - the human person" [2, 15]. The rate of change in the field of

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technological development and the conditions of human existence is growing rapidly. Everything changes - political realities, the level of technological development, the economic situation, the spiritual climate. The problem is that technological progress is beginning to outpace its humanitarian understanding, creating anthropological crisis.

Among the main objective contradictions technological civilization refers lack of harmony in the system "-Nature man-society", as intense, but ill-considered human activity has led our civilization to ecological problems, catastrophic changes of the environment and the planet's climate, insoluble in the present structure of society. You could say that humanity is faced with a serious environmental crisis as a part of systemic shocks experienced by modern civilization. Obviously, the planetary civilization will ever make another ascent that has repeatedly provided to overcome the crisis caused by the "advent" of man on nature, or - to undergo destruction. Grounds for optimism in this situation lie in the possibilities of culture-personality.

A. Toffler argues that "in the midst of destruction and decay, we can find right now the stunning evidence of the birth and life. In the presence of intelligence and vision of a small incipient civilization may become more healthy, sensible, stable; more decent and more democratic than any known to us so far, "[2, 23]. There is no doubt that the conditions for a new ideological orientation has become apparent: they are enclosed in the deep processes of human culture and focus on the development of a new matrix values. The formation of new ideological orientations entails not only a different attitude to nature and man, but also a completely different way of life.

Understanding the realities of the emerging culture as a complex self-organizing system is necessary for each member of the society. Spiritual values and knowledge of the person who lives in harmony with the environment, should be the basis of individual and national wealth, and the absolute moral principles to ensure sustainable and safe in all respects, the existence and development of the "man-society-nature" of the system. Further development depends entirely on the education of the new man, the hallmark of which will be a new quality of thinking - holistic thinking, which is precisely defines environmental awareness.

V.I.Vernadsky in one of his last works pointed out that human power is not connected with "his mother, but with his brain, his mind and his direction this intelligence work." Further, he stressed that "before a man opens a great future if he will understand it and will not use their intelligence and their work on self-destruction" [3, 182].

In the twentieth century the environment as a set of principles of interaction between the biosphere of the Earth Sciences and the artificial environment created by human beings (but gotten out of control, and developing their own laws), is gradually becoming one of the most important trends of thought. This means that culture elects its object relationship to nature, so that it appeared a new direction - ecological culture. Its mission - to harmonize relations in the system "-Nature-man society," to bring knowledge of these relations in the cultural matrix.

The new attitude to form the individual assumes the maximum democratization of education and the education system. An example of the new attitude to life can be called a work of A. Schweitzer. She was associated with the development of new principles of ethics, which has at its core the principle of reverence for life in all its natural qualities - biological, zoological, anthropological. Schweitzer believed that it is impossible to distinguish between higher and lower life of biological forms, it is impossible to determine which of the forms of life more valuable. He put forward the thesis: "I am life that wants to live among life that wants to live" [4, 97], and hence it concluded that the criterion is the level of development of the culture of humanism made public.

For M. Heidegger as the essence of culture it is that "reverence for life, takes hold of our will to live, increasingly penetrates the consciousness of individuals and of all humanity. Culture is, therefore, not a phenomenon of the evolution of the world, but the act of the experience of our will to live, act, which is impossible, and there is no need to communicate with the world process, the known contact from the outside "[5, 151].

The recognition of the individual's role in harmonization of relations in the system "man - nature-society" - this is the thread that connects all the happening trend. Many philosophers see in this new approach to solving the problem of exit from the crisis. The priority for the company to become highly moral education of the individual, which in all conditions maintains his true humanity and the building of the new culture, humanistic ideals. The interdependence of nature and society at the present stage determines the need to address all social phenomena in relation to the natural environment in terms of positive or negative impact on them. In this sense, ecological culture serves as the norm and ideal, which places restrictions on ecologically sound ways of human selfishness, as well as the highest level of the complex characteristics of the human person.

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