ON THE WAY TO PLANETARY SOLIDARITY: THE FINAL OF THE EGOCENTRISM CIVILIZATION

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ABSTRACT  
The article analyzes the modern civilization crisis. Fixes inability of individual countries on their own to solve global problems, high levels of inter-civilization conflicts, mainly between Eastern, Muslim civilization and the Western world. The way out of this situation is the actualization of planetary solidarity constructed on the basis of humanism, expanding to the entire biosphere of all life on the planet. It is concluded that a general provision should be the thesis of mutual guarantee and total altruism. This integrative approach is to combine all the positive experience of solidarity priorities and values accumulated by mankind since ancient times.

Keywords: civilization crisis, altruism, solidarity, humanitarian priorities, construction of the future, international cooperation.

INTRODUCTION  
In the modern world of increasing understanding of the need for fundamental change in the vectors of development. The world needs the prospects of ensuring the stability, security, and at the same time, the integrated. This model is now becoming increasingly clear outlines. This is due to the collective work of many researchers thinkers in the field of social life. Designing the future approves new principles of international cooperation based on altruism and interdependence, global sponsorship.

PURPOSE OF THE STUDY  
The main objective of the study is the analysis of crisis of social and cultural phenomena. Consideration of the key components of the elements emerging solidarity culture based on altruism and humanism in the context of transnationalization as inhomogeneous nonlinear and unstable environment complicates present at all levels of its occurrence.
MATERIALS AND METHODS

The study is based on the analysis of general and specific relations in various forms of culture in the modern world. In this regard, the role of general methodological basis of the study is the classical dialectic.

Today we are witnessing a process of self-centeredness sunset civilization, civilization "as the mass of the crowd." Originating in ancient Babylon, which began to sprout in Israel and in ancient Greece, ripen in the lands of European countries in the era of the Middle Ages and finally blossomed into the modern era, it gave rich sprouts in modern times, at the stage of scientific and technological revolution.

Signs of painful overripeness today evident than ever before. Among them, the most symptomatic are the following: the inability of individual countries on their own to solve global problems; a high level of inter-civilization conflicts, mainly between Eastern, Muslim civilization and the Western world; socio-cultural crisis in all spheres of public life [1]. If mankind will continue in the same vein and enters a new phase of its development, will not abandon their narrow national safety standards and will identify themselves only with individual nations and states, it is threatened with imminent collapse. Word of giant organism afflicted with incurable diseases, human civilization will fade. Today it is important to focus on the common to all mankind basic values, moral consensus and finally attain inner unity, a total planetary social harmony. Creating a transnational community in the world based on global solidarity does not seem utopian, but a necessity.

For a long time, humanity thought that man is the crown of nature, the highest stage of living organisms on Earth. He justifies the existence of all animals because they are there for him as a king of beasts for the final stage of biological evolution. He has a power over the knowledge and the disclosure of laws of the universe, gained knowledge he applies in practice to the progress of society in all its directions. The totality of all the efforts of human activity should eventually lead society to a phase of its existence, when people could enjoy the fruits of the tree of knowledge. For a long time humanity spared grand efforts in this direction, but in the end found that the desired fruits rotten and bitter. In the XX century it became apparent that instead of prosperity and enjoyment, mankind stands before an abyss of self-destruction. And today we all know that the state of the world is in a delicate balance. However, since we live as if we do not have any alternatives. If there are no funds to cure if we can speak about the disease? Before our eyes, the nature of daily being destroyed. Active economic activities of mankind, increasing rapacious exploitation of life force of the planet has become a major background of the human community of the last centuries. Agricultural development of vast areas of the planet to the widespread use of monocultures has caused tremendous destruction of natural systems and the emerging ecological imbalance associated with withdrawal from the biosphere some species of animals and plants and other unexpected reproduction. Violation of ecological balance today represents consumer attitude towards nature. The root of the systemic crisis problems underlying in the view of the world in which we all dwell in a deformed, inadequate picture of the world of modern humanity. Gradually, however, there is a recognition that everything in this world is interconnected, and even the smallest thing can cause global changes of the entire system. The clearest way it manifests itself in the economic aspects of development. For example, fluctuations in the price of resources, processes devaluations or bankruptcy of certain players in the market in one part of the world can immediately affect the life of the regions in the other. Unconscious people's desire for change may not always lead to positive responses to the challenges of modernity. Mankind is still desperately believes in the benefits of scientific and technological discoveries and lays high hopes on science although scientists themselves are faced with the phenomenon of the growing lack of understanding, resulting in a deep and disturbing sense of powerlessness in the unknowable universe.

Science has not yet been able to guarantee the moral progress that would help minimize the social risks in the use of the knowledge gained. This is what prevents people to pay for the benefit of the phenomenally
increased capacity of technology and economic assets. It is significant that the egoistic desire of man to get maximum enjoyment increases with the growth of universal despair and impotence in the way of resolving the issue of the meaning of life of all mankind. However, neither the humanity as a whole nor individual can not exist outside of general, systemic ontological sense, the absence of which threatens all-pervasive "psychosis of nothingness." The whole human history shows that the reason of the development of human civilization is not accidental, as determined by the intended target, common to all sense of existence. The gradual realization of its happening as they grow older, and the crystallization of human values. For Western civilization is typical to see these values individualistic aspirations of the individual to self-realization and self-knowledge [2]. Export this worldview installation inherent to her deficit of solidarity beginning was a cultural vector of the last centuries. We can observe that in African and Asian countries are sociocultural transformation with different consequences. Having refused from part of their traditional identity of those ethical values that were the core of national cultural codes, moving in the direction of individualism these societies have intracultural destructive processes [3]. This leads to a rapid increase of spiritual emptiness, aggression, crime, and other marginal phenomena that threaten social decay. E.Laslo in this regard, writes that "the dominance of foreign culture is experiencing the agony and the mindset of educated Arabs perceive the Western tradition as elements of Western hegemony over their countries. The Arabs are aware of themselves passive side of intercultural dialogue, linking them almost exclusively to Western Europe and North America" [4]. Meanwhile, the focus on the community is a key social attitude of Islam. Every Muslim should feel and accept responsibility for those who are close to him. In a soft, tolerant theology of Islam social and moral harmony combined with respect for the freedom of each individual. While the Holy War (Jihad) is not a war with external social injustice and the struggle to purify the soul. Thus the Muslim culture has the potential on the basis of which the Islamic countries can take an active part in the formation of the integrated global community, thus showing an example for other cultures and religions. "It is obvious that every culture need to develop on their own respecting its roots and traditions, but at the same time evolving to the values and attitudes that allow its adherents to live in harmony with other cultures and nature. This is a basic requirement. The clash between the cultures of the world is threatened by a global community of more serious threat than the armed conflict between nation states" [4]. It must be noted that on the one hand humanity is moving forward in the field of technical and informational progress and it allows today to push a social and cultural horizons of the world, moving at the same time to unity. In the era of the so-called postmodern revealed a tendency to create a single proto-civilization, when the social and cultural standards of the Western world is becoming referent for much of the world community. Today we are not only observers but also direct participants in the movement from the local to the global. On the periphery of the historical process leaving the old installation on secrecy and isolation. From now due to scientific and technological progress emerged in the depths of Western civilization, the emerging information planetary community of people in accelerating the pace of turning humanity into a single entity [5]. At the same time it appears and negative aspects of the social and cultural dynamics related to the gradual loss of the ability of mankind to provide elementary biological survival and sustainable reproduction of life. The dominance of egoparadigmy modern development causes an ever-increasing consumption of turbulent race. Apparently urban civilization of mankind today as never approaching the threshold in regard to the adaptation possibilities of the psyche. Medical statistics show there is a high growth of mental diseases associated with a slowing of adaptation to the flow of socio-cultural changes [6]. Social and technological risks becoming systemic in nature - "today, the riskiness is not a matter of choice; it is the very fate of " [7]. We live in 21st century and it is getting more and more difficult to maintain himself optimistic life-affirming outlook. Manic-depressive illness threatens to become an epidemic, which in itself is a challenge of our time. The materialistic and utilitarian spirit of the masses promotes spread depressive state. Fashionable among the rising generation becomes immersion in virtual reality computer games [8]. This illusory emigration in cyberspace caused by a burning desire to escape from the boredom of everyday reality is not able to fill the human life true meaning. People are separated from the higher meaning of life can not fully control their lives transformed into objects of manipulation of the media. This trend becomes obvious features in industrialized countries, where there is a high material prosperity.
The high degree of comfort and well-being can not be converted into happiness. The phenomena of decline is fixed not only on the level of sense of self, but as an ontological manifestation of the objective world is gradually losing its certainty and duration of existence. Updated production technology rapidly updates the range of used electronic and mechanical devices - computers, automobiles, telecommunications. The ideal of the modern economy has become a "one-off things," that if not go out of fashion, then eventually lose consumed properties, quality and functionality. This situation requires constant updating consumable items. Following the paradigm of permanent economic growth leads to an increase in consumption of raw materials and depleting all kinds of natural resources, pollution of the environment. All these are signs that egocivilisation gradually approaching finale which on the one hand, can result in the destruction of mankind and on the other hand, to the transformation and transfiguration. For a positive outcome of this dilemma must be a slowdown in economic growth from the expansion of the movement of humanity to a simple reproduction of sustainable production based on biogeocoenose. The leader of the Rome Club Aurelio Peccei convinced that the key problems of humanity today are defined "external borders" of the planet and the "internal limits" of the person. The last due to received cultural codes of self-preservation that person is obliged to transfer to future generations to build harmonious interaction of human and ecological environment [9]. The basis of any civilization put the key meta-principle, its basic value. For modern Western civilization and its culture this principle is egocentrism because the history of Europe and America since the end of the Middle Ages is the story of a complete separation of the individual. This process began in Italy in the Renaissance era and apparently reached its highest point just now [10]. Dr. E. Neumann, is convinced that "the western analysis reveals identity in constant motion as a forward and backward, but with steady progress in the direction set out in the beginning: to the liberation of man from nature and the consciousness of the unconscious" [11]. This movement can be described as an increasing individualization of consciousness. Selfishness turns into a systemic phenomenon totally penetrating into various spheres of human life. In the end, self-centeredness growth with the growth of the welfare, comfort manifests itself in particular in the form of loss of sexual demarcation that threatens elementary biological reproduction of mankind on the planet. Selfishness is nothing more than a deformed perception of reality based on an assessment of the events and relationships only with personal position without considering the opinion of others and nature. Selfishness is guided by a specific thesis, and "I am for myself." In the history of mankind, we can see how a person periodically chooses selfish interests. However, if before this process is constrained by the traditions of a social community standards of its solidarity, but today all the constraints leveled - the crisis is growing. In accordance with the socio-biological ideas antialtruists group consisting of some selfish people can not rely on long-term existence. Forward pulled such communities, where altruistic individuals are in necessary amount for surviving. Altruistic behavior inherent by evolution. As evolutionary biologists believe this mechanism inherited from animals all allows human communities to survive and adapt to the new conditions of an aggressive environment. The instinct of self-preservation altruistically-minded community members is in the form of fear for himself and not for the fear of the "other." Such nepotism turned the man as a natural being in the subject of social action based on their group and not on his own person. A person can sacrifice his life to protect the group with which he identifies himself. At the same altruist can not pass on their genes to another generation "on the line." This dramatically increases the possibility of an indirect transfer of genes through the rescued members of the community. From this source of nepotism in the course of historical development gradually appeared more complex manifestations.

RESULTS

As it turns out, the most astonishing phenomena of our time is solidarity, built on the basis of humanism, expanding to the entire biosphere, taking under the protection of all life on the planet. There is a growing urgency normative synthesis, mutual learning all the countries that are moving in the general humanistic in the fairway. It is important to emphasize that this synthesis requires recognition as a generic thesis of
mutual guarantee, total solidarity and altruism. This integrative approach is to combine all the positive experience of solidarity priorities and values accumulated by mankind since ancient times.

CONCLUSION

Beyond the culture of solidarity altruism every human activity inevitably turns into a self-centered, social and intellectual degradation. Therefore, the transition to this new format of thinking corresponding to the fundamental laws of the universe, the laws of giving and universal service to each other will be an important step in creating a new type of civilization. Social progress is expressed not only in scientific and technological development, as well as in increasing solidarity altruism promotes unity and upliftment of all mankind.

REFERENCES