

The Problem of Transformation of Ideological Paradigms and Enforcement of Environmental Standards in Industrialized Regions

Vladimir Zolotukhin^{1,*}, Natalia Zolotukhina¹, Mariya Yazevich¹, Daniela Marasova², and Anastasia Tarasenko³

¹T.F. Gorbachev Kuzbass State Technical University, Department of History, Philosophy and Social Sciences, 650000 Kemerovo, 28 Vesennya st., Russian Federation

² Technical University of Kosice, Faculty of Mining, Ecology, Process Control and Geotechnologies, Slovakia, Letna 9, Kosice, 04200, Slovakia

³ Kemerovo State Medical University Builders b-R, d. 45, 650056, Russian Federation

Abstract. The article deals with the problem of interrelation of existing ideological paradigms with the enforcement of environmental standards in industrially developed coal regions. It is emphasized that the tasks of ideology as a reflection of industrial, technological, social and other processes include setting goals, defining standards and rules for the functioning of social institutions, it gives meaning to the actions of individuals, forms the daily consciousness of people, generates large-scale political movements. As a product of the development of society, ideology prescribes a model of development and appropriate design of all social institutions, strengthening control over social practices, including the sphere of management of industrialized regions. Attention is focused on the need for changes in the axiological structure of public consciousness based. Much attention is also paid to the significance of globalization, the development of biotechnologies, and the principles of bioethics, which are considered today as moral and ethical standards for modern scientific and technological progress. The innovative ideology of socio-economic development of modern society should be transformed and focused on the principle of environmentalism, reducing the use of non-renewable resources, diversification, and limiting the use of dangerous technologies. At the same time, special importance should be given to the priority position of the environmental imperative in the legal and normative regulation of industrial production and military technologies. And it is precisely the spread of ideological consciousness as a condition for political choice that, in this situation, becomes a necessary component for the exercise of power and the formation of a new practice of social management in industrialized regions.

1 Introduction

Ideology is one of the most important sources and factors in the formation of worldview attitudes of society and individuals. Constantly exposed to ideological influence, social reality and its institutions stimulate the development and change of ideological doctrines, including in the field of demand for the application of environmental standards of various

* Corresponding author: zvm64@mail.ru

entities in the field of subsoil use. The implementation of a specific ideological paradigm in historical retrospect can be structured. It can be based on ontological principles, value prescriptions, possible transformations of existing cultural standards, forms of consolidation of various social interests, as well as trends in the development of social practices and political processes. The environmental values formulated by the representatives of the club of Rome put the ideals of harmony between human and nature, maintaining a healthy environment, love for one's neighbor, social justice, equality between people, tolerance, solidarity in the name of peace and social well-being for all mankind [1]. Special importance is attached to the «ecological imperative», where «the only correct thing is that it does not violate the existing ecological balance in nature» [2]. At the same time, achieving consensus in society is possible only on the basis of the adoption and implementation of basic values aimed at protecting the environment and ensuring environmental safety.

2 Materials and methods

The relationship between the legal application of environmental standards and the implementation of ideological paradigms is due to the satisfaction of people and society of everyday items, modern environmental requirements imposed on them and the preservation of the human environment. Defining ideology as the «science of ideas» (A. D. de Tracy) and within the framework of the study of the relationship between man and society in terms of strengthening control over social practices, the regulation and standardization of the individual's activity were used the works of such authors as M. Foucault, B. Latour, R. Rorty. This allowed us to cover the most significant studies of the influence of ideological paradigms on various models of law enforcement and to identify methodological features of approaches in this area. The research applied the following methods: rational-logical analysis, structural-functional and activity approaches, historical, conceptual and logical analysis.

3 Results and discussion

Ideology is a sphere where both rational (intellectual) and irrational (figurative-emotional) components of consciousness constantly interact; both personal (individual) goals and claims, and social (collective) needs and interests are intertwined. The development of science, the need for industrial production, the formation of political institutions of parliamentarism, the spread of the ethics of Protestantism, the development of the market economy, the secularization and rationalization of the consciousness of European society are traditionally considered among the most important factors that determined the classical ideological paradigm (M. Weber, K. Marx, M. Foucault, W. Matz, R. Merton, B. Latour, etc.). This also applies to the problem of the production of technical knowledge, which cannot be «considered in isolation from the social reproduction of engineering activities» [3, P. 165].

At the end of the XVIII century, in the work «Elements of ideology», A.D. de Tracy defines ideology as «the science of ideas», justifying its importance for overcoming religious prejudices and creating a stable and rationally organized society based on an understanding of logical, social and psychological laws [4]. The sphere of the ideal is knowable and, if the strategy is «correctly» chosen, it can become a reality. A. D. de Tracy, puts ideology as a science on a par with mathematics, physics, biology, and at the same time equates it with philosophy, which studies the laws and principles of the existence of

ideas. Ideology forms «correct thinking», de Tracy believes, and in this regard, it should become the foundation of the economic and political sphere in the life of society. In this logic, all social contradictions and problems are comprehensible, in principle solvable, since they are associated with the implementation of a rationally based ideal.

The ideology of classical liberalism forms and implements in social practice ideas and values based on the idea of being as the embodiment of logic and meaning; where justice and good are properties of order, systems, and consistency, truth is an ideal, and the ideal is based on the values of knowledge and law. An ideology that has emerged as a reaction to the destruction of the traditional religious picture of the world and its corresponding value system becomes a platform for new socio-political processes and encourages the spread of ideas that orient people to create a modernized, «improved» social world. Social contradictions of European society were actualized, within which the ideology of liberalism have formed the conditions for searching for an ideal version of society in the situation of industrialization. It concentrated the hope of large masses of people for the possibility of resolving a number of crisis situations that appeared in various areas of life in the modern era, including the combination of production development and technologies with minimizing negative impacts on the environment, demographic processes and improving the quality of life [5].

Plans for an ideal model of society are formed depending on historical and socio-political circumstances, the dynamics of the social structure, the interests and needs of the dominant segments of society, and so on. But, in fact, the idea, theoretical plan and practical programs remain unchanged – the reconstruction of society in accordance with the standards of reason and science. This project is at the heart of all the main political ideologies of contemporary – liberalism, which «sees» the world as unconditionally rational with unified mental, economic and political processes as necessary and universal.

Based on the principles of the classical scientific paradigm, *an anthropocentric model* of ecological consciousness is formed, which provides a logical and ideological platform for the development of man-made civilization and the emergence of global environmental crises. The main dominants of the anthropocentric eco-consciousness include a number of ideological and theoretical and value-oriented attitudes that subsequently determined environmental contradictions in the modern world. *The anthropocentric model* of eco-consciousness is built around the position of a special, privileged status of a person in nature, who «rises» above the material world due to his thinking and cognitive ability. Nature in the anthropocentric picture of the world is of secondary importance and is seen as just a means to increase human comfort, a limitless source of resources that exist to meet its needs. Man, as a carrier of reason, should strive to improve (rationalize) natural processes. At the same time, human activity itself is an expansion of norms and rules of purely human (social) existence into nature, which is necessary for the transformation of natural processes to ensure their own security and «improve» the living space. In this logic, a special role is played by the principle of progressivism, which, among other things, focuses on unlimited human intervention in the ecosystem, justifies its superiority over nature and encourages consumer attitudes to its resources. From the point of view of economic expediency, moreover, the Russian socio-cultural mentality, the barbaric attitude to natural resources at the managerial level becomes the norm [6] and non-compliance with accepted and accepted environmental standards [7]. For example, based on data from Rosprirodnadzor (State supervision of natural resources management), «coal production and exploration in the Russian Federation is carried out in 25 regions of the Russian Federation on 22 coal basins and 129 individual fields on the basis of 661 licenses for subsoil use. Over the period from 2012 to 2018, the dynamics of environmental indicators in the coal industry deteriorated: emissions of harmful substances increased by 12.5 %; the number of captured and

neutralized harmful substances decreased by 55.4 %; the area of disturbed land increased by 154 %, and the area of reclaimed land decreased by 42.0 %, and the volume of accumulated waste from coal mining increased by 30.0%» [8, P. 5].

When «conducting an audit of existing projects of coal mining companies for strict compliance with the actual state of mining operations approved project documents, including the implementation of mandatory environmental measures and dated 17.06.2019 № AG» [9. C. 5], Rosprirodnadzor carried out 104 inspections in the Russian Federation out of 585 issued licenses (for the Siberian Federal District – 53 out of 419). As a result, 493 violations of the Law of the Russian Federation «On subsoil» and environmental legislation of the Russian Federation were detected. The following measures were taken: 21,053,000 rubles of fines were imposed; 154,000,000 rubles of damages were presented, and orders were issued to eliminate the detected violations. In this regard, there is in eco-consciousness of era of modern asserts «pragmatic imperative» which defines as «right» and «normal» that, what benefits and the maximum of goods to a person. At the same time, nature is thought of as a process that must be subordinated to the goals and objectives of man. [10] The natural environment is perceived as an object of human activity, exploitation, where the purpose of its interaction with nature is to satisfy utilitarian needs and implement practical interests [11].

Within the framework of the liberal ideology as the dominant social project of European society, a number of socio-cultural priorities are being formed in this period. Under the influence of such fundamental values as individual freedom, human rights, market relations in the economy, maximization of profits, pragmatism, utilitarianism, efficiency, rationality, etc., the corresponding priorities in industrial production are formed. Increase of labor productivity due to mechanization of the process, active application of scientific knowledge to increase production volumes and profit. The liberal principle of non-interference of the state in economic activity («laissez-faire»), as the absence of legal restrictions in economic activity, defined the practice of free competition and the implementation of all projects available to people to obtain benefits and profits. This has contributed to the use of various (including unsafe) production methods in the production sector, uncontrolled growth in mineral extraction, and virtually unregulated (legally, environmentally, morally) growth in the production of non-renewable natural resources. Nature management was based on the belief that technological unlimited conquest and transformation of the natural environment for the benefit of man was necessary. In this regard, the liberal paradigm was based on the ideas of the Enlightenment, where one of the most important priorities was the desire to deprive nature of the veil of sanctity and mystery (desacralization of the natural world). This made ideologically accessible the desire of man to unlimited use of natural resources in the interests of man. Knowledge of nature and its laws could allow society to expand its ability to extract various benefits from nature.

In the axiological system, nature was considered as a value of a secondary order and had significance only in the context of human activity, being only a resource necessary for the realization of human interests. As a result, socio-natural relations were reduced to a narrowly utilitarian level, focused on creating economic advantages and obtaining material benefits. Ideology, based on science, positioned itself as a system of true objective knowledge and a «chance» of civilization to create a modernized, improved existence, through applied projects and technological innovations that are relevant to the human of present and future.

The strengthening of democratic processes in society, the formation of parliamentarism, the formation of civil society, the active modernization of the epicenters of the economy in Europe and America (with the characteristic intensive development of the military complex, heavy industrial, transport system, resource (coal) industries), is accompanied by

a widespread decline in living standards. There is a regional infrastructural backwardness, as well as the lack of regulation of social problems [12], unprecedented migration processes, ideological and ideological disorientation and psychological unpreparedness [13] for drastic socio-economic [14] transformations of the majority of the population. As a result, fragmentation and destabilization of society develops, and tension and social conflict escalate.

The need of an individual to improve social status, stability, and a sense of social integrity generates the spread of ideological trends that orient public practices to neutralize aggravated problems by changing the political or economic component of public practices, and with all its diversity of value and worldview core, classical ideologies continued to develop and implement the traditional modernist paradigm, adhering to the principles of anthropocentrism, evolutionism and utilitarian technocratism.

Intensive modernization and industrialization of all areas of society took place in the context of growing geopolitical ambitions and claims to political strengthening of influence in the world space. The role of the «great modernizer» was assigned to the scientific and technical revolution. It was supposed to create an «ideal world» where all the elements of nature would be finally harnessed, and the material universe would be subordinated to man, which would determine the triumph of «all-ordering reason» and control over the external world. Dating back to F. Bacon and in part to the postulates of Christianity the ideas of the rule of man over nature became widespread in the XX century [15]. "The great transformation of nature" became both a part of the General worldview that is relevant to all classical ideological discourses without exception, and a principle of real politics in Western society by the XIX and early XX centuries.

The further development of society and the crisis of the paradigm foundations of classical science called into question the principles of anthropocentrism in the eco-worldview. The postmodern era that followed began with disillusionment with the scientific and technological revolution and the processes of globalization, where the destructive consequences of a number of new European landmarks that defined the nature of the eco-social relations of the technogenic civilization become apparent. The formation of a consumer society in the post-war period, the implementation of the «Marshall plan», and the low cost of energy resources led to an intensive increase in production capacity in all sectors, ensuring the growth of the global economy.

Of particular importance in the modern world is the solution of global problems, which remain the main agenda today and are defined as the most important for all political programs without exception. In these circumstances, there is a change in ideological trends and a transformation of worldviews in society. Classical political ideologies in this period adjust their content in accordance with new social realities and move into "neo-forms" with relativistic categorical attitudes and lack of clear program strategies, but at the same time have a higher lability and ability to adapt to the rapidly changing conditions of modern society.

In the mode of blurring of modern ideological attitudes and restructuring of value-oriented attitudes, the transformation of the paradigm foundations of the eco-consciousness of modern civilization is also planned. At the same time, a special role in the formation of a new eco-system is assigned to science, which is expected to create the basis for a new type of interaction between man, society and nature, combining accurate knowledge, a holistic perception of the world, high technology, ethical restrictions and environmental standards. Ideologies are intended to serve as links between certain communities, social classes, and strata. With the development of social practices, theoretical and ideological attitudes, new ideological constructions inevitably appear, which will fill the resulting vacuum, taking new forms, filling with different content and initiating appropriate social practices. At

various stages of historical development, new types of paradigmatic attitudes are formed, on the basis of which the basic principles of socio-political construction appear, a special pattern and way of life is formed with their inherent set of attitudes, values, traditions, beliefs, which include a significant element of ideologization.

Modern society is in a situation of value anomie, ethical relativism, polymorphism and mosaic. At the same time, in the context of global problems and the deployment of uncontrolled consequences of environmental crises, there is an urgent need to solve global crises that accompany the development of modern civilization. Today, ideology is the most influential type of discourse that can ensure the integrity and dynamic development of society in the modern world. Ideology can initiate social practices and change the direction and dynamics of social processes. Ideology determines the worldview of the broad masses of the population, motivates and orients economic processes and socio-political innovations. In this regard, ideology has a powerful tool for influencing social reality, and can play a decisive role in the implementation of a large-scale environmental program. All modern ideological trends are forced to recognize the need for a radical change in environmental policy and management of natural resources. All modern political parties and movements contain in their programs provisions on the development of environmental programs in the regions, items on the regulation of production, industrial, resource-extracting activities and the development of the principles of diversification.

Modern society today is searching for a paradigm for further development of the socio-political and economic system. The need to create an ideological system where there would be a balance between the development of industrial production, high-tech economy, efficient use of natural resources, environmental security, reducing inequality, where the first place in the value system would be the person in his harmonious relationship with the natural environment.

4 Conclusion

The formation of an eco-oriented worldview was facilitated by the formation of ont-epistemological principles established in postmodernism, synergetics, evolutionism, and humanitarian knowledge, which determined the emergence of a new vision of relations between nature and man as a form of safe and mutually beneficial coexistence. The ecocentric model of consciousness seeks to provide a successful solution to a complex of various problems of modern life and to offer a new worldview system, within which it is possible to establish conflict-free relations between man and nature, a combination of social and scientific and technological progress, careful use of natural resources and ensuring the reproduction of natural resources. In the process of environmental management, it is important to maintain a balance between meeting human needs and the needs of the entire ecosystem. Nature-centricism becomes the ideological basis of modern science, under the influence of which an eco-oriented model of human activity is formed and a strategy for the future development of civilization is developed. Today this is the basis for the development of a network of theoretical and socio-practical projects aimed at creating a safe environment and providing favorable conditions for the harmonious coexistence of nature and society.

References

1. H. d'Orville, *Promoting Leadership*, **2**, 5 (2015)
2. L. P. Pojman, P. Pojman, *Environmental Ethics* (Thomson-Wadsworth, Orlando 2000)

3. E. A. Gavrilina, A. A. Kazakova, State and prospects, **24**,162-169 (2019)
4. A. D. Tracy, Question of philos, **8**, 149-154 (2013)
5. A. Bel'kov, V. Zolotukhin, N. Zolotukhina, N. Sedina, M. Kozyreva, E3S Web of Conferences **134**, 03005 (2019)
6. S. Lukáč , D. Marasová , N. Mikušová , O. Stopka, Quality - Access to Success, **21(174)**, 167-170 (2020)
7. T. I. Gritskevich, E. F. Kazakov, A. B. Konovalov, The European Proceedings of Social & Behavioural Sciences, **168**, 420-428 (2017)
10. M. Yazevich, O. Kalinina, O. Zhironkina, E3S Web of Conferences **134**, 03004 (2019)
11. E. Geoff, *Nazism as Fascism: Violence, Ideology, and the Ground of Consent in Germany, 1930-1945* (Abingdon, Routledge, 2013)
12. S. Kovalevsky, N. Ravochkin, V. Shchennikov, E3S Web of Conferences, **41**, 04012 (2018)
13. V. M. Zolotukhin, O. I. Zhukova, Systems and Technologies, **139**, 772-777 (2019)
14. T. V. Kiseleva, V. G. Mikhailov, IOP Conference Series: Earth and Environmental Science, 012050 (2018)
15. I. Krut, I. Zabelin, *Essays on the history of ideas about the relationship between nature and society* (Science, Moscow, 1988)