

The anthropological dimension of the environmental concept of catholicism in the conditions of the global challenges of today

Bogdan Rokhman (ORCID 0000-0002-6684-4674)

Vasyl Stefanyk Precarpathian National University, Ivano-Frankivsk (Ukraine)

Oleh Savchuk (ORCID 0000-0002-5855-1628)

King Danylo University, Ivano-Frankivsk (Ukraine)

Oksana Tereshkun (ORCID 0000-0001-7448-8756)

E.O. Didorenko Luhansk Educational and Scientific Institute,
Donetsk State University of Internal Affairs, Ivano-Frankivsk (Ukraine)

Yaroslav Hnatiuk (ORCID 0000-0003-1340-1922)

Vasyl Stefanyk Precarpathian National University, Ivano-Frankivsk (Ukraine)

ABSTRACT

The modern progress of human civilization, the active development of engineering and technology, the integration of artificial intelligence into human life actualize the importance of answering the question of what the ecological concept of Catholicism should be as part of the Catholic anthropological paradigm. The relevance of environmental issues is reinforced by a large-scale war, which not only brings a series of ecological disasters not only in the territory of Ukraine, but also spreads far beyond its borders. The article examines the need for philosophical reflection on the ways out of the modern ecological crisis through the inclusion of the ecological concept in the personalistically conditioned Catholic anthropological paradigm.

The purpose of the study is to reveal the specificity of the Catholicism ecological concept in the context of the Catholic anthropological paradigm and its efficiency in overcoming the modern ecological crisis. To realize the purpose, it is necessary to reveal, first, the content of the anthropocentrism of the Catholic anthropological paradigm; secondly, the axiological dimension of the Catholic ecological paradigm; thirdly, the implementation of axiological, economic, social and humanitarian factors in the Catholic ecological concept; fourth, etization of ecological consciousness. The methodological basis of the article is hermeneutic, behaviorist, comparativist and systemic-structural methods of scientific knowledge. The elements of scientific novelty are, firstly, the further in-depth development of the Catholicism ecological concept with signs of integrality, secondly, the personally determined search for a conscious way to overcome the modern ecological crisis, thirdly, the gradual formation of the ecological worldview of the individual, which includes the growth of empathy for the natural environment, understanding the possibilities of restoring nature as a result of a utilitarian approach to its resources.

KEYWORDS

integral ecological concept of Catholicism, ecocide, Catholic anthropological paradigm, ecological culture, ecological consciousness, ecological mentality, ecological crisis, ecological challenges.

Introduction

The modern progress of human civilization, the active development of engineering and technology, the integration of artificial intelligence into human life actualize the importance of answering the question of what the ecological concept of Catholicism should be as part of the Catholic anthropological paradigm. The relevance of environmental issues is reinforced by a large-scale war, which not only causes a number of ecological disasters in the territory of

Ukraine, but also spreads far beyond its borders. The article examines the need for philosophical reflection on the ways out of the modern ecological crisis through the inclusion of the ecological concept in the personalistically conditioned Catholic anthropological paradigm.

Analyzing historical progress from the position of the Catholic Church, Roman Pontiff John Paul II (1978–2005) pointed to the problem of de-hierarchization of values. It manifests itself in the fact that, according to the degree of



importance, a person is placed in the same row as a perfect being, and all other forms of creatures that are not endowed with reason, as free will, etc. Therefore, by extrapolating such a position to the possibility of an efficient response to ecological challenges that have appeared before humanity in various forms, in scientific approaches which remove the responsibility of man, with which he was endowed by the Creator, for nature and lower forms of creatures. The analysis of the modern ecological concept of the Catholic Church in the part of its relationship "man – nature" will help to actualize the ecodiscourse, offering reflective, philosophically grounded ways out of the ecological crisis, including the concept of "ecology" in the worldview and philosophical discourse in general.

Modern scientific methodology, including the philosophical part (positivism, structuralism, etc.), is overloaded with manifestations of worldview agnosticism. Frequently, they are in opposition to the biblical Christian worldview, which is the core of the Catholic teaching on man. It is this teaching, without getting rid of the existential component, that gives clear answers to questions about the meaning of human life, the dignity of the human person, through the prism of which environmental issues should be perceived, in particular.

According to the authors of the study, the modern ecological concept of the Catholic Church, represented in the encyclical of Pope Francis (2013) "Laudato si" (2015) and some other documents of the Catholic Church Magisterial Government and also in the writings of Catholic theologians can serve as an efficient method of responding to current environmental challenges. The anthropological conditioning of the ecological concept involves taking into account important, from the point of view of modern Catholicism, axiological, economic, social and humanitarian factors. The Catholic anthropological concept acts as a worldview opposition to common in the technocratic discourse attempts to devalue the human being.

The elements of scientific innovation are, firstly, the further in-depth development of the ecological concept of Catholicism with signs of integrality, secondly, the personally determined search for a conscious way to overcome the modern ecological crisis, thirdly, the gradual formation of the ecological worldview of the individual, which includes the growth of empathy for the natural environment, understanding the possibilities of restoring nature as a result of a utilitarian approach to its resources.

A philosophical and religious approach to the study of the ecological concept involves the complex application of the anthropocentric principle as a worldview guideline. According to this guideline, a person in his attitude to nature is thought of as a responsible subject, whose activity depends on the state of the environment and the possibility of a harmonious existence of the person himself in it.

The conceptual document of the Catholic Church is the encyclical of Pope Francis "Laudato si", in which, from a theological point of view, the need for permanent formation of relations with natural reality is substantiated. It implicitly contains pragmatic guidelines for the implementation of efficient environmental activities. The encyclical offers ways to overcome the environmental crisis through the responsible implementation of scientific research in the environmental field.

Modern Ukrainian pedagogue S. Ivanchuk offers an applied aspect of implementing the Catholic ecological concept by introducing an ecocentric worldview guideline. By actualizing the motivational factor for the anthropologization of ecologically motivated activity, the ecocentric holy-view guideline actually acts as an anthropologically determined method of ecological enlightenment. An important basis for the search for an anthropocentric Christian response to today's environmental challenges, according to Ukrainian researcher M. Pryshlyak, is the formation of ecological culture, which includes, in addition to environmental education, also upbringing, as the main element in the formation of a personality. The researcher considers ecological ethics to be the basic component of this culture, the peculiarity of which is the possibility of its extrapolation not only to a person, but also to the ecological system as a whole. In this context, the most important thing is the practical implementation of environmental education, which is characterized by an axiological basis. Personal responsibility for active activity within the ecosystem, which should be carried out simultaneously on the principles of anthropocentrism and rationalism, should be decisive in such an educational process. According to V. Sheremeta, head of the Byzantine-rite Catholic Church Bureau for Ecology, important aspects of the implementation of the Catholic ecological concept is the cultivation of self-discipline, which consists in a careful attitude to natural resources. This can be achieved by correlating one's own lifestyle with the laws of nature. The integral, at the same time nature-centric and anthropocentric ecological concept of Catholicism, according to the German eco-researcher M. Vogt, is an adequate response to ecological challenges caused by the absolutization of man-made factors of modern civilization. The practical application of the ecological concept of Catholicism contributes to the formation of an ecological mentality, which is defined by the Ukrainian biologist and teacher M. Musiyenko as a person's conscious perception of nature by strengthening personal responsibility for the transformation of the environment. Ecological mentality in the anthropological dimension permits experiencing existential involvement with nature, avoiding the relaying of negative ecological scenarios by one's own consciousness. The Ukrainian scientist emphasizes the human perception of nature "by nurturing personal responsibility for activities related to the transformation of the natural environment, which must necessarily have a rational nature" (*Musiyenko, 2004: 256*). Ukrainian researchers A. Malivskiy and K. Sokolova update R. Descartes' reflection on the importance of achieving harmony between man and nature. In particular, they claim that the most well-known forms of expressing the technomorphic interpretation of nature by R. Descartes are essentially related to the ideas of man, who is considered the point of reference and measure of all things, at the same time the starting point and the end point of philosophizing (*Malivskiy, Sokolova, 2017: 129*).

The **purpose of the study** is to reveal the specifics of the integral ecological concept of Catholicism in the context of the anthropological paradigm of Catholicism and its efficiency in overcoming the modern ecological crisis. To realize the purpose, it is necessary to reveal, first, the content of the anthropocentrism of the Catholic anthropological paradigm; secondly, the axiological dimension of the

Catholic ecological paradigm; thirdly, the implementation of axiological, economic, social and humanitarian factors in the Catholic ecological concept; fourth, ethization of ecological consciousness.

Research methods

To fulfill the tasks, the hermeneutic method for interpretation of Catholic official documents that reveal environmental issues, in particular papal encyclics, is applied. The comparative method is used to compare Catholic ecological and scientific-utilitarian concepts within the anthropological paradigm. This permits to reveal the inextricable connection between the institutionalization of the "ecological ethics" concept and anthropocentric ways of overcoming the ecological crisis at the current stage of human development. The system-structural method is used to distinguish within the Catholic ecological concept such components as ecological consciousness, ecological culture and ecological mentality. The behaviorist method is used to model anthropologically determined behavior and applied implementation of the integral ecological concept of Catholicism. Fundamental in the context of the research is the encyclic of Pope Francis "Laudato si", dedicated to the problems of ecology and environmental protection, as well as the work of modern Ukrainian researchers.

Results and Discussion of the research

According to the anthropocentric worldview, man, as the crown of evolutionary development, represents the uniqueness of his personality, thanks to which he can enter into a relationship both with God himself and with people. The capacity for reflection, creativity, interpretation and other unique capabilities of the human personality are essential markers of its exclusivity, which surpasses the physical and biological spheres of its existence. Thus, from the point of view of the current anthropological paradigm of Catholicism, in the relationship "man – nature", man always acts as a subject, and nature as an object, on which the subject exerts influence in various ways.

Philosophical and anthropological understanding of the ecological concept is carried out by forming an ecocentric paradigm. The integral ecological concept of Catholicism envisages ecological enlightenment through proper motivations for establishing optimal relations between man and nature. An important feature of the integral ecological concept of Catholicism is the need to spread ecological ethics not only to man, as in traditional ethics, but also to the ecological system as a whole. Only in this way it is possible to single out the importance of the intrinsic value of nature as such through the prism of human activity in the ecosphere. Overcoming the ecological crisis of our time depends on raising the level of human ecological culture, which, from the point of view of the Catholic anthropological paradigm, is connected with the systematic implementation of ecological education, which has a religiously determined axiological basis. The moral and ethical component of the Catholic anthropological paradigm is based on the category of responsibility associated with permanent "ecological conversion", which consists in a constructive attitude towards the natural environment (Orzeszyna, 2016).

In the papal encyclic "Laudato Si" the concept of "human ecology" is considered. It is interpreted by Pope Francis as "the direct connection between human life and the moral law that characterizes its interior essence with the aim of elevating human dignity" ("Laudato Si"..., 2019). The main idea of the document, namely integral ecology, has an anthropological content. The Pope defines it as a new

paradigm of justice, which "comes from the recognition of the special place of man in this world and the need to permanently form relationships with the natural reality that surrounds him" ("Laudato Si"..., 2019). The integral ecological concept of Catholicism is fully revealed in the third chapter of the encyclic, in which the absolutization of technocratic civilization is considered absolutely unacceptable, as it leads to the total destruction of the environment and the parallel exploitation of economically weak human communities. Also unacceptable in the document is the logic of "disposable use of the neighbor and nature as a simple substance that can be used and disposed of" ("Laudato Si"..., 2019). One of the efficient ways to overcome the ecological crisis is the responsible conduct of scientific studies in the ecological field, because speculations at the theoretical level can lead to undesirable consequences in practical environmental protection activities and cause a deterioration in the level of human activity in nature. The document emphasizes the importance of implementing various environmental programs that can influence the daily behavior of a person in everyday life, creating a practical model of "holistic ecology", which in the anthropological dimension destroys the "logic of violence, extortion and selfishness" ("Laudato Si"..., 2019).

On the basis of the above, it can be argued that the anthropologically determined attitude to the natural environment creates a specific ecological mentality that permits to perceive the harmony of the natural environment through the feeling of the connection between human life and nature. Catholicism at the doctrinal level interprets the concept of integral ecology, the concept of which requires solving environmental problems in various spheres of human life by recognizing the close connection between environmental issues and social and humanitarian spheres (Pryshliak, 2021: 115). The theoretical dimension of understanding the ecological mentality is the predominance of the ontological factor over the consumer factor in the hierarchy of human values. It is the ecological mentality that makes it possible to deepen the attitude towards nature as a gift from God, which generates not only the desire of man to manage nature, but also the awareness that he is a part of the environment and through cultural, aesthetic and religious contexts is able to find the roots of his own existence. In this vein, Pope Francis emphasizes that "the processes of human society's degradation occur in parallel with the damage to the environment, and we will not be able to help the destruction of nature if we do not pay attention to the causes associated with the degradation of man and society" ("Laudato Si"..., 2019). Therefore, human care for the environment should be connected not only with human responsibility for nature, but also with human responsibility for a human. From the point of view of the Catholic ecological concept, the situation when the specified relationship "man - nature" loses its anthropocentric nature is unacceptable. The acquired ecological mentality permits to adequately assess existing environmental challenges, realizing that effective environmental protection activities are impossible without sustainable economic development and the spread of the general idea of social justice. This provides an appropriate balance between the satisfaction of needs and the fulfillment of responsibilities towards nature and permits in practice to realize such a way of life, which will be based on the frugal consumption of natural resources, capable of ensuring social and ecologically responsible well-being.

The main factor in the formation of ecological mentality is the ecological outlook, the structure of which contains

three constituent elements. The first is the intellectual element, it is actually a system of generalized theoretical and practical knowledge that reveals and substantiates the peculiarities of the interaction of the world (society, humanity) with the environment. The second is a motivational and value element, the moral and ethical core of an individual, which determines his environmental consciousness and consists of judgments, beliefs and value priorities that are revealed in practice during the interaction of the individual with the environment. The third is a praxeological element that is revealed through the daily activities of the individual and his interaction with the objects and phenomena of the environment. It should be noted that various priority values that determine the interaction of the individual and nature are a prerequisite for the emergence of various types of ecological worldview, in particular anthropocentric and ecocentric. A characteristic feature of the anthropocentric type of ecological outlook is the emphasis on man as the highest value of the entire ecosystem. In turn, the ecocentric type focuses exclusively on ecological expediency, which is realized through the interaction of civilization and the biosphere. Potentially possible ways of developing this interaction are alarmism, scientism and sustainable development.

Under the conditions of the Russian-Ukrainian war since the full-scale invasion, the alarming scenario of human interaction with the surrounding natural environment is embodied by the aggressor by committing numerous crimes of ecocide. The most serious form of ecocide is military, because it destroys not only the value of nature, but also the values of the anthropological order, such as human dignity and freedom. According to Article 441 of the Criminal Code of Ukraine, ecocide is the mass destruction of flora or fauna, poisoning of the atmosphere or water resources, as well as the commission of other actions that can cause an ecological disaster¹.

Since the beginning of the full-scale invasion to Ukraine, Russia has committed more than 2,500 environmental crimes².

Among the characteristic features of the ecocide that took place as a result of the Russian invasion, the following can be distinguished: the use of bombs and artillery in such a quantity, density and size that directly deteriorate the quality of the soil and increase the likelihood of diseases dangerous for people, animals and agricultural crops; the use of special equipment for the destruction of large areas of forest or cropland for military purposes; forcible removal of people and animals from their usual places of residence to achieve military goals. In particular, the criminal actions of the Russian aggressor regarding the undermining of the Kakhov dam became, according to UN Secretary General Antonio Guterres, "a colossal humanitarian, economic and environmental disaster"³.

The subject of the ecocide crime is thus the purpose of intentional damage to the natural environment by ignoring the interaction between the biological and recreational potential of the environment. Awareness of all the negative consequences of an alarmist approach to such interaction, which is provoked by the objective circumstances of mar-

tial law, we consider necessary prerequisites for the formation of an adequate, value-oriented ecological worldview of citizens and the prevention of similar ecological crises in the future.

Philosophical understanding of the possible achievement of harmony in the relationship between nature and man is impossible without the education of ecological consciousness, the practical result of which can be an increase in the "ecological quality of life on a long-term basis beneficial to humans" (Ivanchuk, 2020: 56). Therefore, the process of continuous environmental education and upbringing is important with the aim of not just retransmitting knowledge about nature, but a possible actual transition to an axiologically determined, and therefore responsible, environmental activity. Researcher S. Dziekoński, in the context of the modern Catholic anthropological paradigm, concludes that man himself must "...make a dwelling worthy of man on Earth, and achieving this goal requires cooperation with God the Creator" (Dziekoński, 2011). In the aforementioned encyclic "Laudato si" it is stated that people are called to become God's instruments in caring for nature, involving their own culture and experience, initiatives and opportunities ("Laudato Si"..., 2019). The need to change human behavior in relation to nature also arises because people often misunderstand their own leading role in the world. Humanity often turns care for creation into excessive consumption of the gifts of nature, which is interpreted by the Catholic ecological concept as a serious mistake: "man mistakenly believes that he can arbitrarily dispose of the gifts of nature according to his own will, not taking into account the fact that each of God's creatures has its own purpose" (Ioannes Paulus PP. II, 1991). Excessive exploitation of the natural environment has a negative impact on human life on earth, as consumer culture spreads in this way.

From the point of view of Catholic anthropocentrism, the comprehensive embodiment of the relationship between man and nature is impossible without the primary recognition of the dignity of the human person and the overcoming of various moral and ethical crises in relationships between people. A person's perception of another form of being makes him capable of knowledge and dialogue with the created world of nature. Failure to accept it is a de facto neglect of the anthropocentric paradigm, which, according to the encyclic of Pope Francis, leads to "romantic individualism hidden under the mask of environmentalization" ("Laudato Si"..., 2019).

"Empathy, or sympathetic understanding of the slight vulnerability of organic life" (Tereshkun, 2016: 224) is gaining relevance in the modern humanitarian discourse. The technocratic approach that governs modern civilization is the direct reason that technology greatly simplifies the manipulation of human consciousness. Such a state of affairs leads to the fact that a person ceases to understand nature as a form of being, instead he perceives it exclusively in utilitary way, as material for implementation of his own activity.

This leads to a weakening of the value of nature as such and has serious ecological consequences. Ignoring

¹ Criminal Code of Ukraine: https://kodeksy.com.ua/kriminal_nij_kodeks_ukraini/statja-441.htm

² Russia has already committed 2,500 environmental crimes in Ukraine, - Ministry of Reintegration. URL: https://lb.ua/society/2023/10/22/580697_rosiya_vzhe_vchinila_2500_ekologichnih.html

³ Voice of America. (2023, June 6). "A colossal humanitarian, economic and ecological disaster." The world's reaction to the destruction of Kakhovska HPP Voice of America in Ukrainian. <https://ukrainian.voanews.com/a/gumanotarna-katastrofa-ges/7125176.html>

the axiological-ontological aspect of the relationship between man and nature leads to consumerist anthropocentrism, which threatens, first of all, man himself, and, as a result, nature. Man treats nature insufficiently responsibly, guided by the economic principle of maximum production and consumption of goods and services.

The Catholic anthropological paradigm is in clear opposition to modern technocratic and anti-humanist concepts, primarily in an ideological sense, because they interpret man exclusively as another form of being among many others. From the point of view of modern philosophers S. Khaytun, J. Schaeffer, B. Latour, "man is no longer the main goal and result of evolution, he is only its intermediate stage, another "evolutionary floor" on one of the branches of the biological mutation of intelligent beings" (*Tereshkun, 2016: 48*).

The change of emphasis from anthropocentrism to biocentrism, from the point of view of the Catholic anthropological paradigm, levels the value of the human personality, since one cannot expect a person to actively participate in solving environmental problems, while at the same time not recognizing his deep connection with God, who entrusted him to order natural system. The change in the image of man in foreign philosophies, the departure from the Godlikeness of man gave birth to many new images with the loss of bodily features. For example, representatives of structuralism, poststructuralism, and postmodernism present new images of man as an actor (M. Foucault), an author (R. Barthes), a person (Zh. Lipovetski). The devaluation of a person and the neglect of his physicality as a natural basis can be found in T. Lear, who interprets a person as a "cybernaut" and "cyber personality", J. Deleuze – a "body without organs", J.-L. Nancy – "person-body", O. Losev – "person-text", H. Shchedrovytskiy – "person-vessel for thought". Dehumanization of man is veiled under posthumanism and its variant - transhumanism.

Nature is often perceived by modern scientists-technocrats exclusively as a system that must be known, analyzed and ordered without taking into account that each element of this system has its own value and meaning. That is why the actualization of environmental issues should be accompanied by the responsibility of a person who is called to protect the natural environment and has the duty to reveal his own potential as a "wise manager of the natural resource given to him by God" (*Sheremeta, 2022: 5*). Only in this way can the world be saved from the illusion of the need for constant man-made development, the victim of which is the ecosystem, and this, as a result, threatens the person himself. The above is an important part of the integral ecological concept of Catholicism, which encourages each person to harmonize his own lifestyle with the laws of nature and environmental law. According to Pope Francis, excessive relativism and consumerist ethics are characteristic features of today. They are much more dangerous than philosophically based theoretically relativistic concepts (*Domashnya tserkva, 2014*). The basis for excessive relativism is the total nature of technocratism, which serves as a justification for the false postulate that natural resources should serve exclusively socio-economic progress. The development of an integral ecological concept of Catholicism raises the level of ecological consciousness. In practice, this is realized through concern for the real preservation of the biosphere, rare species of plants

and animals, even if it does not contribute to or directly contradicts the real needs of socio-economic development, which cannot be considered the meaning and purpose of human existence.

M. Foht, a researcher of Catholic environmental education and upbringing, notes that it is necessary to constitute the sustainable development of man in harmony with nature. It provides continuous environmental education, characterized by the implementation of the following three stages. The first – sensitivities – manifests itself in a careful attitude to environmental conditions, which is the first step to rethinking one's views on nature, correcting the system of values and ways of behaving in relation to it. This stage is especially relevant in the mechanized and urbanized world, when a sensuous-aesthetic approach to nature is a prerequisite for trying to deepen one's own relationship with it. It is the sensitive perception of the environment that enables an empathetic attitude to the surrounding world and gradually transforms the personal hierarchy of values in the direction of demarcation of its ecological vector. The second – axiological – manifests itself in a meaningful understanding of the problematic connections between the issues of environmental protection, sustainable economic development and the realization of the idea of social justice. The integral ecological concept of Catholicism develops systemic thinking in the individual, which synthesizes the scientific, ecological and socio-cultural spheres. As a result of such a balance, living standards can be achieved that are not focused on consumption, but on ecologically responsible well-being. The third – competence – is manifested in the fact that the acquired knowledge should encourage practical actions. The level of the implementation efficiency of the integral ecological concept of Catholicism is verified in the way in which it can change the consumerist concept of people's lives, associated with excessive consumption and production of material goods (*Foht, 2022: 130*).

The responsibility of science, education and the Church in the ecological sphere is very high, given the need for them to develop a moral and ethical concept that will help to form areas of eco-life and eco-creation. A practical step to preserve the environment can be considered one of the initiatives of the Catholic Church, according to which a special environmental campaign – "Earth Hour" has been introduced. This action was first held in Sydney in 2007, and in 2020, 152 countries of the world, including Ukraine, joined it. In 2022, the action was held under the slogan "Earth Hour–2022: unite for the sake of Ukraine and the Planet", for the sake of peace and well-being on the planet. The civilized world understands that "without peace, it is impossible to build a future in harmony with nature"⁴. According to the assistant secretary of state of the Vatican, R. Bocardo, this is not just an attempt to save money, but an opportunity to demonstrate one's environmental awareness through joining efforts aimed at protecting the environment (cite by: *Pryshliak, 2021: 112*).

The balanced development of man and the surrounding world, which is the goal of the Catholic anthropological paradigm, is based on a stable moral and ethical foundation, without denying the socio-economic and ecological components. The edifice of sustainable development will be "shaky and unreliable unless it is placed on a solid foundation of "human ecology", which is essentially moral"

⁴ (Earth Hour–2022: unite for the sake of Ukraine and the planet. 03/26/2022. <https://vodaif.gov.ua/godyna-zemli-2022-ob-yednatys-zarady-ukrayiny-ta-planety>)

(Przybyłowski, 2019). In the context of the integral ecological concept of Catholicism, it is important to apply an efficient mechanism of the environment ecological management, characterized by two aspects: positive and negative. According to the positive, the idea of management is useful because it excludes the possibility of understanding man as the owner of nature, instead emphasizing the responsibility of man for the preservation of the environment. According to the negative, the managerial aspect involves only the possibility of taking care of nature. Modern reality proves that this is not enough, as it is necessary to practically improve the ecosystem in the process of creating a harmonious and responsible coexistence of man and nature (Przybyłowski, 2019).

Under environmental responsibility, the integral ecological concept of Catholicism understands human responsibility for actions that have an impact on the quality of the environment. In the "Compendium of the Catholic Church Social Doctrine" it is stated: "The responsibility that rests on man for all creation is manifested at various levels: in personal daily life, in the use of technical means, natural resources and energy sources. The environment cannot be reduced to the level of an object of manipulation and exploitation, at the same time without absolutizing its role over the dignity of the human person" (*Kompendium...*, 2004). Such responsibility is interpreted in the document as part of the integral responsibility of human civilization to future generations, to whom we are obliged to hand over the unbroken world inherited from our ancestors.

An important moral virtue, which is the basis of ecological consciousness, is a person's awareness of gratitude for the created world. From the point of view of the integral ecological concept of Catholicism, moral virtue acts as a decisive motivational factor in the process of preserving the ecological system. As Pope Francis notes in the "Ecological Encyclical", avoiding the ecological crisis is impossible "without the formation of an authentic human conscience capable of overcoming any selfishness in the use of natural resources" and promoting the development of the human community as a fundamental part of the ecosystem ("*Laudato Si*"..., 2019). According to the researcher of Catholic anthropology I. Dzedzic, the Christian understanding of ecology proves a logical connection: awareness of the needs of the environment leads to a deeper understanding of the needs of others, "excessive exploitation of nature leads to the exploitation of other people" (Dzedzic, 2019). In practice, ethicalization of ecological consciousness is manifested in moderation and rejection of gluttony and extravagance. In this way, a qualitatively new ecological culture is formed, characterized by systematicity and an anthropologically determined axiological foundation.

The formation of an ecological worldview occurs in stages. The first stage involves the growth of empathy for the natural environment, on the basis of which the necessary adaptation of a person to nature takes place. At the second stage, there is an understanding of the possibilities of nature's self-recovery after damage caused to it as a result of a utilitarian approach to the use of natural resources. The third stage of worldview formation involves the application in practice of the ecological culture of work and consumption of the gifts of the environment. In this way, civil responsibility for the state of the environment is implemented, which is part of the pro-ecological position of re-

sponsible members of society, formed thanks to the successful implementation of the integral ecological concept of Catholicism.

The main characteristics of ecological culture are the conscious perception of nature by man and the strengthening of personal responsibility for activities related to the transformation of the natural environment, as well as the fact that this responsibility must necessarily have a rational nature. Accordingly, ecological ethics develops into an ecological mentality, the theoretical dimension of understanding of which is the predominance of the desire for existence over the desire for possession. Ecological mentality permits to experience authentic joy from organic cooperation with nature, and not relay the possibility of realizing negative ecological scenarios.

A morally based positive emotional and aesthetic approach to the perception of the environment is able to actualize the responsible attitude of a person to natural existence. This approach is approved by the Catholic Church at the doctrinal level. In particular, the "Catechism of the Catholic Church" states that "the beauty of the universe, the order and harmony of the created world arise from the variety of essential connections that exist between them. Man discovers these connections gradually, like the laws of nature. They cause his wonder and admiration, which are the inner basis for harmony with nature" (*Katekhyzm...*, 1992).

The causes of the ecological crisis are a lack of outlook and reluctance to make responsible decisions about changing the usual lifestyle, which includes certain restrictions. Actually, the worldview causes of the ecological crisis are: first, incorrect use of equipment and technologies that cause interference in the ecosystem without predicting possible negative consequences; secondly, the absolutization of the positive aspects of scientific and technological progress, which is expressed in unlimited faith in the possibility of solving any problems based on the use of its achievements. As a result, this leads to the leveling of ecological values and the excessive promotion of economic priorities; thirdly, ethical relativism, as a result of the cultivation of which a person loses an emotional-sensual approach to nature and becomes indifferent to environmental problems (Pryshliak, 2021: 110).

The positive transformation of views on the interaction of man and nature requires a fundamental rethinking of the basic elements of ecological consciousness. The main trend of personality development is the step-by-step implementation of the ideas and principles of the realized integral ecological concept of Catholicism. In this way, the environmental quality of life will be improved on a long-term basis that is beneficial for people, which is an urgent need of humanity in general. For this purpose, the vector of the integral ecological concept of Catholicism must be directed to the preservation and reproduction of the environment. This will enable not a simple retransmission of ecological knowledge, but an actual transition to an anthropological, axiologically conditioned and therefore responsible ecological activity.

A marker of the above concept's implementation is the achievement of balanced development, which consists in the possibility of meeting the current socio-economic needs of humanity in such a way as not to limit the possibility of stable development of future generations. An essential element of this development is "its viability in the future, which depends on the effective ecological correc-

tion of economic growth, which will ensure the further progress of human civilization based on the synthesis of ecological, social and economic factors" (*Kompendium...*, 2004). Environmental protection and socio-economic growth are simultaneously in differential and complementary relations. This direction of environmental education and upbringing is implemented on the basis of the anthropocentric paradigm in both individual and social spheres. Affirmation of personality in the context of Catholic anthropocentrism does not contradict the autonomous good of living organisms of a lower order, which do not possess consciousness, reason, and therefore the ability to create scientific, cultural and generally civilizational achievements. At the core of the integral ecological concept of Catholicism is the understanding of the self-worth of the natural world, for the preservation of which restrictions on the use of environmental resources are necessary. After all, future generations have the right to live in a properly functioning ecosystem, at least in the state in which we exist. Degradation of the environment worsens the quality of life, endangering the proper conditions for the psychophysical development of a person. In order to avoid this threat, the idea of ecological development should be reflected, increasing the level of vulnerability to human activity in relation to nature, developing the necessary competencies for active participation in environmental protection activities at the local, regional and global levels.

Conclusions

Thus, on the basis of the analysis of the Catholicism modern ecological concept, its specific nature was revealed, which consists in the integration of axiological, economic, social and humanitarian factors of human life. The essential elements of the ecological crisis from the point of view of the integral ecological concept of Catholicism are primarily a moral problem, which manifests itself in the thoughtless, selfish use in practice of the scientific and technical progress gains and a consumerist approach to the ecosystem, which in the future can completely destroy it. The factors causing the dehumanistic attitude of man towards nature are determined. It is proved that the structural elements of the integral ecological concept of Catholicism are: ecological culture based on the philosophical principles of personalism, ecological consciousness, which is embodied through the formation of ecological conscience, ecological mentality, which enables the balanced development of man in the ecosystem. The integral ecological concept of Catholicism is based on the moral and ethical principles of empathy and harmony between man and the environment. The axiological factors of this concept are: firstly, ecological culture, which in the Catholic anthropocentric interpretation permits highlighting the importance of nature as such, and not as material for utilitarian use. The implementation of this culture directly depends on systematic environmental education, taking into account religiously determined norms; secondly, ecological consciousness, which is embodied through the cultivation of ecological conscience, aimed at leveling any forms of selfishness in the use of natural resources. Thanks to ecological awareness, the understanding that vulnerability to the needs of the environment enables a deeper understanding of people's needs is actualized; thirdly, an ecological mentality, as a result of its implementation, a balanced human development in an ecosystem based on a strong moral and ethical foundation becomes possible. In practice, this mentality is implemented through the mechanisms of efficient ecological management of the environment.

REFERENCES

- Domashnya tserkva (2014). Apostol's'ka adhortatsiya Radist' Yevanheliya svyatishoho ottsya Frantsyska do yepyskopiv, svyashchennykiv i dyakoniv, bohospovyachenykh osib i do myryan pro proholoshennya yevanheliya v suchasnomu sviti. *Domashnya tserkva. Sayt dlya khrystyans'kykh rodyn*. Retrieved from https://dc.lviv.ua/zhuttya_v_isusi_hrikti/nauka_cerkvy/1815-evangelii-gaudium-radst-yevangelya.html. (In Ukrainian)
- Dziedzic, J.(2019). Kościół a ekologia ludzka Polonia Sacra 23 nr 1 (55), 103–126 <https://doi.org/10.15633/ps.3275>
- Dziekoński, S. (2011). Znaczenie katechezy w edukacji ekologicznej. *Paedagogia Christiana*, 2(28), 179-193 <https://apcz.umk.pl/PCh/article/download/PCh.2011.011/216>
- Foht, M. (2022). Stalyy sposib zhyttya. Pryklad «tserkovnoho ekolohichnoho menezhmentu». In: V. Sheremeta (comp.) *Dokumenty konsul'tatyvnykh naradz z pytan' pryrodnoho dovkillia Rady Yepyskops'kykh Konferentsiy Yevropy (1999–2004) «Vidpovidal'nist' za stvorinnya v Yevropi»*. Ivano-Frankivs'k, Nova Zorya, 147 p. (In Ukrainian)
- Ioannes Paulus PP. II (1991). Centesimus annus An die Verehrten Mitbrüder im Bischofsamt den Klerus, die Ordensleute, die Gläubigen der Katholischen Kirche und alle Menschen Guten Willens zum hundertsten Jahrestag von Rerum Novarum. *Vatican City State*. Retrieved from https://www.vatican.va/content/john-paul-ii/de/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html
- Ivanchuk, S. A. (2020). Ekolohichne vykhovannya doshkilnykiv u konteksti yoho aktual'nykh definitsiy. *Pedahohika formuvannya tvorchoyi osobystosti u vyshchii i zahal'noosvitniyi shkolakh*, 2(70), 54-58. DOI: <https://doi.org/10.32840/1992-5786.2020.70-2.9> (In Ukrainian)
- Katekhyzm Katolytskoyi Tserkvy (1992). *Libreria Editrice Vaticana*. Retrieved from https://www.truechristianity.info/ua/books/catholic_church_catechism/catholic_church_catechism_content.php (In Ukrainian)
- Kompendium sotsialnoyi doktryny tserkvy (2004) (Transl. from ital. O. Zcyvytsia). Kyiv, Kayros, pp. 208–209. (In Ukrainian)
- Łabendowicz, S. (2020). Katecheza w służbie ekologii. *Zeszyty Formacji Katechetów*, (2-3), 72–87. <https://www.zfk.katecheza.radom.pl/index.php/zfk/artic le/view/831>
- «Laudato Si»: pro turbotu za nash spilnyy dim (2019). *Entsyklika Svyatishoho Ottsya Frantsyska* (Translation of the Office of the UGCC on Ecology). Kyiv-Ivano-Frankivsk-Drohobych, Kolo, 184 s. (In Ukrainian)
- Malivskiy A. M., & Sokolova K. V. (2017). Representation of nature and man in practical philosophy of descartes. *Anthropological Measurements of Philosophical Research*, (12), 128–138. <https://doi.org/10.15802/ampr.v0i12.119147> (In Ukrainian)
- Musiyenko, M. M. (2004). *Ekolohiya: tlumachnyy slovnyk*. Kyiv, Lybid, 374 s. (In Ukrainian)
- Orzeszyna, Jan (2016). Ludzki i społeczny wymiar ekologii w świetle encykliki papieża Franciszka Laudato si' In: *Wybrane zagadnienia edukacji ekologicznej refleksje wokół Encykliki Laudato Si'*. Kraków, Wydawnictwo Instytutu Teologicznego Księży Misjonarzy, 85–98.

- Pryshliak, M. B. (2021). *Socio-ecological Doctrine of Catholicism: Origins, Structural-Functional Nature and Axiological Potential*. Dissertation for the degree of the candidate of Philosophical Studies, Specialty 09.00.11 – religious studies. National Pedagogical Dragomanov University of the Ministry of Education and Science of Ukraine. – Kyiv, 2021.
- Przybyłowski, Jan Kazimierz (2019). *Antropologia katolicka w perspektywie ekologicznej. studium pastoralne w świetle encykliki laudato si*. *Collectanea Theologica*, 89 (2), 137-157, <https://doi.org/10.21697/ct.2019.89.2.04>
- Sheremeta V. (upor.) (2022). *Vidpovidal'nist' za stvorinnya: zbirnyk robit Vseukrayins'koho konkursu 2022 roku*. Kyiv-Ivano-Frankivs'k, Byuro UHKTS z pytan' ekolohiyi, 65 s. (In Ukrainian)
- Tereshkun, O. F. (2016). *Humanitarno-naukovi paradyhmy tekhniki*. Ivano-Frankivsk, Kushnir H. M. Publischer, 351 p. (In Ukrainian)

Антропологічний вимір екологічної концепції католицизму в умовах глобальних викликів сучасності

Богдан Рохман (ORCID 0000-0002-6684-4674)

Прикарпатський національний університет імені Василя Стефаника, Івано-Франківськ (Україна)

Олег Савчук (ORCID 0000-0002-5855-1628)

Університет Короля Данила, Івано-Франківськ (Україна)

Оксана Терешкун (ORCID 0000-0001-7448-8756)

Луганський навчально-науковий інститут імені Е.О.Дідоренка

Донецького державного університету внутрішніх справ, Івано-Франківськ (Україна)

Ярослав Гнатюк (ORCID 0000-0003-1340-1922)

Прикарпатський національний університет імені Василя Стефаника, Івано-Франківськ (Україна)

Сучасний поступ людської цивілізації, активний розвиток техніки і технологій, інтеграція в людське життя штучного інтелекту актуалізують важливість відповіді на питання, якою має бути екологічна концепція католицизму як частини католицької антропологічної парадигми. Підсилює актуальність екологічної проблематики широкомасштабна війна, яка несе низку екокатастроф не тільки на території України, а й поширюється далеко за її межі. У статті розглядається необхідність філософської рефлексії шляхів виходу із сучасної екологічної кризи через включення екологічної концепції у персоналістично зумовлену католицьку антропологічну парадигму. Мета дослідження – розкрити специфіку екологічної концепції католицизму в контексті католицької антропологічної парадигми та її ефективність у подоланні сучасної екологічної кризи. Для реалізації мети розкрито, по-перше, зміст антропоцентризму католицької антропологічної парадигми; по-друге, аксіологічний вимір католицької екологічної парадигми; по-третє, імплементацію аксіологічного, економічного, соціального та гуманітарного факторів у католицьку екологічну концепцію; по-четверте, етизацію екологічної свідомості. Методологічною основою статті є герменевтичний, біхевіористський, компаративістський та системно-структурний методи наукового знання. Елементами наукової новизни є, по-перше, подальший поглиблений розвиток екологічної концепції католицизму з ознаками інтегральності, по-друге, особистісно зумовлений пошук усвідомленого шляху подолання сучасної екологічної кризи, по-третє, поетапне формування екологічного світогляду особистості, що включає зростання емпатії до природного середовища, осмислення можливостей відновлення природи внаслідок утилітарного підходу до її ресурсів.

Ключові слова: цілісна екологічна концепція католицизму, екоцид, католицька антропологічна парадигма, екологічна культура, екологічна свідомість, екологічна ментальність, екологічна криза, екологічні виклики.

Received (Надійшла до редакції): 22.08.2023,

Accepted (Прийнята до друку): 15.09.2023

Available online (Опубліковано онлайн) 30.09.2023