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Study of Ioan Pavlo II about environmental culture

Nowadays worsening global ecological crisis, which urgently need to solve by changing our whole, such a familiar and convenient for all of us, lifestyle. And need to start rethinking our ideas and style of behavior. Man, fully grasped the enjoyment and thirst for power, deferred to second the need for cultural, spiritual, moral development. The human sense of self-creation of the world, often mistakenly put into place the Creator. „Creatures without a God back to oblivion [...]. Although, the creature itself by forgetfulness of God it is unclear”, - lapidary Second Vatican Council says, because people no longer distinguishes itself as something different from other earthly creatures, considering himself an organism that has reached the highest degree of development [Папа Іван Павло II 2006].

„The nature of the person entrusted to it with respect toward her and guarded her” – Ioan Pavlo II. We believe that we can ruthlessly dispose of land, as if it has no inherent form and purpose of primary data to it by God. And despite the shameful attitude towards the environment, it is impossible not to note about another important destructive factor - the destruction of the human environment. Therefore we need to develop a line of human activity and thought that would fundamentally changed the functioning of modern civilization and its sustainability in the future. Currently on this issue environmental culture.

Ecological culture - a type of human life that is inherited, and its relationship with the environment that promote healthy lifestyles, sustainable socio-economic development, environmental security of the country and every person. It is a means of self-organization of the essential powers of man in a particular environment [Гирсов 1983: 105–120].

It is known that the conservation of natural living conditions of some species even at low levels, but still care, it contributes very little effort to preserve the moral conditions for a genuine „human ecology”. Each of us should remember two things that we have laid the Lord: the land given to us for reasonable use; this man himself God and should respect the natural and moral order that founded it. It is impossible not to mention the current problems of urbanization, the need of culture, and „social ecology” of work. „Work - good for a man to her humanity, since it is through hard work, it not only changes the nature and adapts to its needs, is implemented as a person since the beginning of human

labor is the mystery of creation” – Іоан Павло II [Папа Іван Павло II 2006; Крисаченко, Кримський, Голубець 1991].

The fundamental principle of ecological culture can be considered under the principle of social and natural within a single system. Establishing this correspondence in all spheres of public life contributes on the one hand, its ecology and on the other – the harmonization of the social system. Ecological culture expresses as mastering subject activity that changes the nature under the social and natural elements as a single system. It also contributes to the harmonization of relations between society and nature.

Ecological culture, its content is set, knowledge, norms, stereotypes and „rules” of man in its surrounding natural world. Although the phenomenon of ecological culture is the heritage of the XX century, the environmental component of culture can be argued from the very beginnings of humankind. This component is manifested as a set of specific rules cultural of environment, „bans” and „permits”. Cultural of environment norm is not something constant and unchanging. They are transformed, developing under the influence of the ruling in the society the way the transformation of natural space. At each stage of development, they include the most essential property of ways of human activity, accumulated throughout the history of society’s development. Cultural of environment patterns of behaviour serve as a translator environmental experiences of people from generation to generation, preserving a constant component. At the same time, ecological culture and performs the function of overcoming outdated, that hinders the further development of relations between society and nature and does not meet the new conditions, facilitating the creation of new, adapting to the real. At the present stage, this feature serves as a fundamental and aimed at the creation of a new system of means and mechanisms that contribute to the problem of global ecological crisis. At present ecological crisis has such a size that is part of the responsibility of each person. Pope Ioan Pavlo II said that to make an outstanding joint effort that will rely on the definition of duties and responsibilities of individuals, nations, states and the international community [Папа Іван Павло II 2006; Крисаченко, Кримський, Голубець 1991].

The main function of ecological culture is expressed in its purpose of the relationship of society and nature so that took into account the practical needs of society and „desire” of nature to support the stability of its own normal and thereby preserve the conditions for existence and development of mankind. Ecoculture should be viewed from two sides: first, it is – a set of specific actions, technologies, development of human nature, which provide at least a stable balance in the system „man – environment”, and secondly, it is – a theoretical branch of knowledge about man’s place in the biosphere as being active, organizing its structural and functional blocks, as more and growing in scope factor

regulation of the biosphere. Without knowledge of the range of issues relating to environmental culture, can not be understood, such as why some communities (ethnic groups) living in harmony with nature, that approved in the world as ekofilius ethnic groups, and others – have left as a ruin community ekofobius why some cases, human activity generates harmonic landscapes and ecosystems, and in others, the environment becomes a wasteland [*Государственно-правовое...* 1983]. The concept of ecological culture of responsible activity approach. This is - one of the major methodological paradigms of modern science, which provides an understanding of both the causes and motives of human actions and the mechanism of transformation of „a world” in „the world for themselves” natural world natural world is transformed in accordance with the needs, goals opportunities and rights. In this context, ecological culture is such a human life, which is achieved by adaptation (transformation) of the natural world to man, and himself – to the environment. Therefore, ecological culture includes a range of issues associated with human nature, transforming them in its own interests, as well as the consequences of such activities [Сидоренко 2002: 134–141].

Based on the foregoing, we can conclude that environmental culture has become part of the philosophy and practical measure of every human action in nature, a certain guarantee of saving the environment and sustainable development and progress of human civilization. Experience a reasonable nature is known not only from ancient times, but with practice today, when growing awareness of the necessity of respect for nature, when the international community takes environmental lifestyle highest value of life.

Indisputable is only a belief that achieving human harmony with the environment should serve various areas of human thought and action, and ecological culture here should occupy its rightful place.

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Abstract

The theme of this article is ecological doctrine of the church in the person of Ioan Pavlo II on environmental culture of modernity, and its connection with education, morality, politics.

Key words: ecological culture, morality, man, nature, religion.

Вчення Івана Павла II про екологічну культуру

Резюме

Темою даної статті є екологічне вчення церкви в особі Івана Павла II про екологічну культуру сучасності, та її зв'язок з освітою, мораллю, політикою.

Ключові слова: екологічна культура, моральність, людина, природа, релігія.

Poglądy Jana Pawła II na temat ochrony środowiska kultury

Streszczenie

Tematem niniejszego artykułu jest ekologiczna doktryna Kościoła propagowana przez Jana Pawła II, a w szczególności jego poglądy na współczesną kulturę i nowoczesność, jej związek z wykształceniem, moralnością i polityką.

Słowa kluczowe: kultura ekologiczna, moralność, człowiek, przyroda, religia.