

ECOHUMANISM AS A PREREQUISITE FOR THE SUSTAINABLE DEVELOPMENT OF HUMANITY

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Abstract.

The ecological realities of the beginning of the XXI century exacerbated the contradictions and multifaceted content of the relationship "man – nature", and, accordingly, the theoretical understanding of practical ways of its harmonization, the development of effective mechanisms for translating the ideas of environmental ethics into practice. Today, the problem is not only the preservation of the environment, but also humanity itself. Therefore, the purpose of the article is to analyze the value bases of ecological issues in the context of forecasts for the future of humanity and to substantiate the philosophy of ecohumanism as a prerequisite for the sustainable development of humanity. Main results. The coexistence of human and nature has reached a critical point yet. Humanity cannot continue to develop as a spontaneous natural-historical process, which is not always controlled by the will and consciousness of people. The latter is evidence not only of the crisis of the existing social organization, but also of the crisis of understanding the place and role of man in the surrounding and created world, evidence of the lack of long-term guidelines and goals for the existence of humanity and the evolution of the entire socio-natural Universe. This requires optimizing the use of materials and resources based on the introduction of an ecocentric philosophy of human behavior and elementary environmental education. The article substantiates the need for the formation of a new worldview paradigm, adequate to the realities of the existence of the socio-natural Universe, which will become a reference point and a kind of "road map" for overcoming current difficulties and ensuring the further sustainable development of humanity. Difficulties, prerequisites and achievements in the formation of modern worldviews about the place and role of man in nature and society are analyzed. Was made a conclusion. It is concluded that the modern change of worldview paradigm has a significant scientific and practical significance for the future of humanity.

Key words: nature, man, socio-natural system, coevolution, anthropocentrism, anthropogeocentrism, ecohumanism, environmental ethics, sustainable development.

The relevance of the study lies in the fact that the specter of an ecological disaster is materializing today and becoming a cruel reality of our existence. The consequence of the growing anthropogenic burden on the Earth's biosphere, the irrational use of natural resources both within individual countries and at the international level as a whole is the progressive degradation of the biosphere, global climate change and risks that pose a threat to life on the planet. The criticality of the ecological situation testifies not only to the crisis of the existing social organization, but also to the crisis of understanding the place and role of

man in the surrounding and created world, to the lack of long-term guidelines and goals for the existence of humanity and the evolution of the entire socio-natural Universe. The threat of an ecological catastrophe has set humanity the task of rethinking worldviews about the long-term orientations and goals of its existence and the evolution of the socio-natural Universe, to develop mechanisms for harmonizing interaction in the "man – nature" system.

Analysis of scientific research and publications. Understanding modern man-made civilization, criteria and imperatives of sustainable development, eco-humanistic perspectives of humanity is one of the most important problems in the system of humanitarian knowledge. Attempts to transform worldview points of view through the formation of ecologically oriented consciousness were made repeatedly. V. Vernadskyi was one of the first to theoretically substantiate the need for a new worldview. He drew attention to the fact that humanity united in the 20th century. In terms of its impact on the nature of the planet, it was equal

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to geological processes and became the cause of the change in the usual natural environment, the evolution of the planetary socio-natural Universe [Vernadsky, 2004]. Similar views were expressed by P. Teilhard de Chardin, A. Schweitzer, E. Leroy, M. Moiseev, A. Naes, and others [Teilhard, 2001; Schweitzer, 1992; Moiseev, 1993]. The ideology of environmentalism and environmentalism is represented by the works of such scientists and public figures as R. Atfield, B. Havrylyshyn, A. Gilyarov, A. Gore, J. Dorst, G. Jonas, R. Kirkman, O. Leopold, K. Lorenz, D. Meadows, A. Peccei, R. Fuchs (Havrylyshyn, 2013; Meadows, Randers, Meadows, 2018; Horus, 2001; Dorst, 1968; Peccei, 1980; Daly, 2002; Jonas, 2004; Fücks, 2013; Schwab, 2019). Ethical and ecological problems related to the task of transforming moral and value orientations in the attitude towards nature, the need to rethink the moral and ethical foundations of the relationship "man – nature" are represented in the studies of Ukrainian scientists, in particular, V. Voronkova, T. Hardashchuk, N. Depenchuk, A. Yermolenko, M. Kyselyov, V. Nikitenko, K. Sytnik, S. Son'ko, A. Tolstoukhov, U. Tunitsia etc. (Nikytenko, 2020; Ursul, 2019; Sytnik, K.; Puchenko, 2019; Sonko, 2016; Tolstoukhov, 2003; Tunitsia, 2002).

Researchers have proposed a significant number of undeniably interesting and meaningful eco – ethical concepts and teachings (from the ethics of life of A. Schweitzer to the deep ecology of A. Naes), and the refore-obviously promising models for building the relationship "man – nature" from an ecological point of view. At the same time, scientists note contradictions between the new realities of our existence and the established (outdated) forms and methods of our attitude to the environment, which require further theoretical understanding.

The purpose of the article is to analyze the value bases of ecological issues in the context of the forecasts for the future of mankind and to justify the philosophy of ecohumanism as a prerequisite for the sustainable development of mankind.

Research methodology. The article uses the principles of dialectical methodology (the principle of a comprehensive consideration of the subject, the unity of the logical and historical, the descent from the abstract to the concrete); elements of structural-functional, genetic and global-evolutionary approaches, as well as cultural analysis. The authors used research in the field of synergetics, coevolution and noosphere, which reveal a fundamentally new type of connection between nature and man and foresee the use by man-

kind of a conscious rational strategy of interaction with the environment.

Presenting main material. Nature and society are always in unity, in which they will remain as long as the Earth and Man exist. And in this interaction, the surrounding natural environment, as a necessary precursor and source of human utopia, was never a passive component. Nature has always influenced and continues to influence all spheres of human activity, the very process of cyclical life, social development in general, slowing down or suppressing it. Although society's dependence on nature gradually decreased with the development of productive forces, man was increasingly freed from the power of his passive forces. But this independence of man from nature turned out to be illusory, since the intensive impact on the surrounding environment led to a severe deterioration of the conditions of its existence, and ecological discomfort. Moreover, the occurrence of environmental hazards calls into question the very existence of earthly civilization and the preservation of planet Earth.

To the by-products of technogenic development that threaten the existence of all mankind, scientists today include: ecological and anthropological crises, the spread of alienation processes, international tensions, the presence of regions of force confrontation, the invention of new means of mass destruction, an increase in food shortages, depletion of non-renewable resources, degradation natural environment, etc. (Global Trends 2025; Fücks, 2013; Von Weizsäcker Ernst, Wijkman, 2018; Channel (Source) Info; Nikytenko, 2020; Ursul, 2019; Sytnik, K.; Puchenko, 2019; Sonko, 2016; Tolstoukhov, 2003; Tunitsia, 2002). The current environmental situation is also complicated by Russia's full-scale war against Ukraine, which, unlike the wars of the past, is being waged in territories oversaturated with industrial infrastructure, toxic waste storage facilities, etc., the destruction of which poses a huge environmental danger.

All this indicates that in the process of separating a person from the event, his dependence on it did not improve, but on the contrary, increased. Nature is not outside of man, society, and history, it is their general foundation. Global progress took place in history only for the purpose of creating an ecological environment. Even today, the interests of ensuring the future of the human race force people to be more and more concerned with the laws of functioning and development of biosphere. The dialectic of the interaction between society and nature is revealed in

the fact that not only the surrounding environment affects the cycle, but also a person in the process of life leaves a considerable imprint on the environment (Kobylyansky, 1990, p. 242-243; Tolstoukhov, 2003).

The development of modern civilization testifies to the increase of human power and freedom of activity, which prompts humanity to realize the need to find fundamentally new forms of interaction with nature. Increasing penetration of technologies of human activity into natural phenomena and processes significantly increases the complexity and unpredictability of the consequences of such penetration. Today, nature appears not only as an environment and a source for the deployment of human activity (according to traditional ideas), but also manifests itself in the phenomena of irresistible spontaneity, self-creation, inexhaustible potential of opportunities for shaping and changing typical states and situations of reality, resists any subordination of it, due to which there is a tension on those boundaries that a person tries to introduce into the natural body, and the intensity of this tension increases.

Researchers are usually inclined to the fact that the contradictions in the "nature – man" system can be eliminated by abandoning the prevailing one-sided anthropocentric attitude and replacing it with anthropogeocentric one, which takes into account not only human interests, but also the state of the surrounding natural environment. Having absorbed rich material and methodological ideas, in the 20th century. it was transformed into the doctrine of the co-evolution of nature and man and the concept of the noosphere. Subsequently, the listed philosophical and theoretical views were synthesized into the theory of sustainable development. If we summarize the novelty of the approach inherent in it, it can be argued that it consists in the rejection of the one-sided absolutization of the Renaissance and New European anthropocentrism and the transition to a more synthetic principle of anthropocentrism, the essence of which is the orientation to the mutual inclusion and interdependence of the interests of both man and nature (Moiseev, 1993; Meadows, Randers, Meadows, 2018; Marc, D; Lawrence, 1998). People understand the need to return to harmonious relations between man and nature, but at a new, higher level of civilizational development.

Modern processes in nature prove that we should not perceive nature as a passive material, since it is a self-regulating system whose integrity is beyond our control. There are always limits to human (technically or technologically armed) intervention in

natural processes: up to a certain limit, a person can quite successfully modify nature and its components; however, having reached such a limit, it gets the opposite results – either it destroys nature, or nature goes beyond its influence. Therefore, there is a need to create a completely new paradigm of interaction with nature: the regulation of "mutual human-natural self-expression".

K. Lévi-Strauss quite rightly states: "...humanity has become too numerous for everyone to be able to freely use such basic goods as free space, clean water, unpolluted air. Thus, humanity has only one chance left: to admit that it has become its own victim and that this puts it on an equal footing with all other forms of life that were destroyed and are being destroyed by people" (Levi-Strauss, 2020, p. 113). And then the philosopher concludes: "Only the right to life and the free development of the species of living beings that are still present on earth can be called inviolable – for the simple reason that the disappearance of one or another species leaves an irreparable void on our ladder of life forms in the world system" (Levi-Strauss, 2020, p. 113).

True humanism, according to M. Heidegger, grows "from closeness to existence", it includes concern for the existence of Man, Nature, Earth. If by humanism we understand the concept according to which only man is the highest goal and the highest value, then such "humanism" inevitably leads to an ecological disaster. If by humanism we understand only the "freedom of existence" of a person, that is, the freedom of self-realization and self-fulfillment, then such humanism is flawed by technocratic fetishism. Such a position simplifies the understanding of nature, neglects the contradictory nature of its manifestations in human activity, and does not take into account its ontological "unruliness". Freedom as such is not yet humanism; it becomes humanism if it corresponds to the "truth of being" (M. Heidegger), if it is subject to the moral law.

In this regard, American civil well – known A. Gore rightly points out that people have lost the sense of unity with nature, in our fascination with its parts, that is, natural resources, we forget the need to see it as a certain integrity. It is necessary to learn to understand that all components, interacting with each other, lead to the achievement of balance. A person is also a part of the whole and has an increasingly powerful influence on the environment, which threatens to disrupt this balance (Horus, 2001, p. 11–12). First of all, we need to restore harmony within ourselves – between who we are and what we do. According to

A. Gore, everyone should take responsibility for the deterioration of the environment. He states that the environmental crisis is an external manifestation of an internal, that is, a spiritual crisis. The word "spiritual", in his opinion, describes a set of values and ideas that determine the understanding of what place we occupy in the universe [Horus, 2001, p. 22]. Humanity has lost the ability to perceive itself from a distance in order to predict the consequences of its actions in the future.

The attempt of all earthlings to embody the neoliberal ideal of a society of "unlimited individual consumption" is incompatible with the stability of the biosphere, its safety for people and the overcoming of a number of global threats to the existence of humanity, with the need to educate highly educated, cultured, tolerant and conscious people of the 21st century (Sonko, 2016, p. 18-21; Club of Rome). Nowadays, the problem of changing the existing model of social development, the problem of socialization and humanization of the world economy is becoming actualized.

In the conditions of the aggressive advance of the artificial world of civilization and the alienation of man from the natural basis of life, there is an urgent need for the formation of a humanistic environmental policy and an appropriate environmental consciousness, which are capable of providing the necessary actions to establish a dynamic balance of the "nature-society" system. Ecological consciousness should reorient the axiological orientation of public consciousness towards the greening of human activity – as an effective protection and restoration of natural resources. New trends in the development of ecological consciousness correspond to the holism of modern ecology, that is, the understanding of nature and society as a whole Universe. The sense of organic unity of man and the natural world contributes to the return of society to traditional forms of economy and industrial activity.

Relevant in this context is the new humanism proposed by the President of the Club of Rome A. Peccei, which expresses humanity's desire for self-change and which can ensure such a transformation in a person, raise his qualities and capabilities to a level that will correspond to his new role in the world (Peccei, 1980, p. 181). Only under such conditions is it possible to overcome the global environmental crisis. Considering this, when developing ways to solve environmental problems, attention should be focused not so much on rational use of nature, control over technologies and the adoption of laws aimed at pro-

tecting the environment, but on the formation of new human qualities, a new type of relationship between man and nature. A. Peccei especially emphasized this. He believed that humanity does not have time to adapt to the changes that it itself causes, so the solution to all problems lies within a person, in his essence. Any problem ultimately boils down to human qualities and ways to improve them, because only through their development can a change in the entire materially oriented civilization be achieved [Peccei, 1980, p. 14]. Considering this, it became necessary to think about the change of the person himself, because from the time of antiquity until today, it is he who is the measure of everything that happens in the world.

The new worldview was called biocentrism, or ecocentrism. As a worldview concept, biocentrism recognizes the uniqueness of any form of life, as well as its value. Individual representatives of living beings, primarily birds and mammals, are also morally significant and require care for them. Man is considered to be the same part of nature as other living beings, therefore he should not disturb the structure of natural and ecological homeostasis. Moral norms and human rights must be subordinated to the conditions and requirements of biosystems. An ecocentric way of life manifests itself in minimal impact on nature, limiting human consumption of material goods.

In the second half of the 20th century, the theory of ecological modernization was formed, which was formulated in three scientific concepts: reports of the Club of Rome (Club of Rome), environmentalism (Sytnik), ideas of "green capitalism" and "sustainable development" (Lawrence, 1998; Fücks, 2013). The main principle of ecological modernization is the possibility of simultaneously achieving economic growth and preserving the natural environment with the help of the latest technologies. It is also worth mentioning the concept of the green industrial revolution and the ecological method of production proposed by the German researcher R. Fuchs (Fücks, 2013). It is about the formation of human capital (resource) capable of implementing a new paradigm of security and development, greening of economic activity, and thus the formation of an ecologically safe, green economy.

The concept of sustainable development is an attempt to restore harmony between nature and human progress. People understand the need to return to harmonious relations between man and nature, but at a new, higher level of civilizational development. We consider the strategy of sustainable development as a post-capitalist project of a new noospheric (spiritual)

civilization that replaces the material (consumer) one. This project is based on two basic constructs: first, a strategy of global partnership of civilization, all countries and peoples of the world, based on "dialogue of worldviews"; secondly, the universal liberating strategy of the noosphere society (the liberation of humanity plus the liberation of nature).

The concept of sustainable human development originates from the research of the American ecological economist Herman Daly, who in the work "Beyond growth: the economic theory of sustainable development" interpreted the term "sustainable development" as a harmonious, balanced, conflict-free development of the earthly civilization, in the process of which issues regarding the preservation of the environment are resolved, elimination of poverty, exploitation, discrimination (Daly, 2002). The conference in Rio de Janeiro in 1992 defined the term sustainable development as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (Sustainable development: concept, principles, goals). In 2016, 193 UN member states at the Summit in New York adopted a new global program and defined 17 ambitious goals for sustainable development.

Initiated by the UN and supported by all countries of the world, the leading idea of the concept of sustainable development is the balance of economic, social and environmental goals. This is the ideal of development to which one should strive. It is not easy to achieve it, since development in the public consciousness is associated, first of all, with economic development. Ensuring sustainable development is not a technical problem that requires new technical means or technologies to solve. This is a problem of changing social relations and forming such a society that will not destroy its own environment. The transition to such a model of development also has an ethical meaning, because it is a shift in the value orientations of many people.

Concreting the principles of the concept of sustainable development, its authors defined the following goals: first, economic development consists in a socially and ecologically oriented economy that ensures quality of life and rational use of natural resources; secondly, environmental protection consists in creating safe environmental conditions; thirdly, ensuring the appropriate level of well-being consists in the introduction of uniform social standards; fourthly, the goal of social justice is to establish guarantees of equality of citizens before the law,

ensuring equality of opportunities to achieve material, ecological and social well-being, fifthly, sustainable use of natural resources consists in creating a system of guarantees of rational consumption of natural resources based on compliance with national interests, preserving them for future generations; sixth, stabilization of the population involves control over the birth process; seventhly, the goals of education are to form a person capable of caring for nature; eighth, international cooperation involves active cooperation with all countries in order to guarantee a safe future (Sustainable development: problems and prospects, 2013; Ursul, 2019; Sonko, 2016).

Accordingly, the most important condition for sustainable harmonious development is economic coexistence with nature, which does not endanger the existence of future generations. The economy of sustainable harmonious development should not lead to the depletion of renewable resources, the deterioration of natural conditions for the comfort of life. Sustainable development is primarily an ecologically educated society and, as a result, ecologically safe production technologies, the result of which is minimal pollution of atmospheric air, water, and soil, which would not exceed background, i.e. natural, concentrations of substances and factors dangerous to life in general and humans in particular. This also involves the development of fundamentally new worldview foundations of educational activity, where priority should be given to the global-ecological dimension of the interaction between man and nature. The modern technologically developed segment of global society generates such a style of individual and collective materiality that raises questions about the limits of human existence. Therefore, the scientific focus on the formation of a "technological person" should give way to the education of "ecological consciousness" (Fücks, 2013; Nikytenko, 2020; Ursul, 2019; Puchenko, 2019; Schwab, 2019). Like any social ideal, the concept of sustainable development is a guide for creating a society that will develop in harmony with nature.

The strategy of sustainable development cannot be successfully implemented without relying on traditional knowledge, abilities, skills and ways of harmonizing nature and society, accumulated precisely in the ethno-ecological traditions of any ethnic group and based on the principles of rational use of natural resources. We note that the growing importance of ethno-ecological traditions largely depends on the success of the dialogue of civilizations, and they may well acquire a socio-political character than those

used in the culture of different peoples, even those that do not have global significance. For example, both in the past and today, traditional nature management is the basis of the livelihood of the northern peoples, a necessary condition for their existence. Ethno-ecological traditions, based on the principle of reasonable use of natural resources, will contribute to the balanced development of the socio-natural system. Therefore, the inclusion of ecological traditions in the field of environmental management is an undoubted fact of contributing to the survival of mankind and the preservation of natural resources for future generations, which are the target settings of the concept of sustainable development.

It must be recognized that the mass consciousness still lacks a heightened perception of the crisis state of both the natural and social environment of man. People are still too often limited to the local successes of nature conservation practices, they are satisfied with no more than tolerable ecological well-being. Understanding the specifics of sustainable development begins with learning that at the center of this development is a person who has an inalienable right to a healthy and fruitful life, that environmental protection should really become the most important element of this process, that society will move to a co-evolutionary way of interacting with nature, when the efforts of the collective mind will be aimed at securing humanity as a whole and realizing the desire for personal and social well-being.

To achieve these goals, it is necessary to activate the entire potential of culture, to carry out a radical, humanistic reorientation of the entire system of values, to fully reveal the extraordinary significance of nature for human existence. Human life, history and culture have always depended on nature. Nature influenced the character of people's worldview, their religion, household items, means of production, morality and art. It follows from this: ecological culture is an organic, integral component of culture as a whole, covering those aspects of human thinking and activity that are related to the natural environment.

Ecological culture is organically connected with the essence of the individual as a whole, with its various sides and qualities. So, for example, philosophical culture enables a person to think about and understand his purpose as a product of nature and society; political – allows to ensure ecological balance between the economic activity of people and the state of nature; legal – keeps a person within the limits of interactions with nature permitted by law; aesthetic – creates conditions for emotional perception

of beauty and harmony in nature; physical – orients a person to the effective development of his natural essential powers; moral – spiritualized the individual's attitude to nature, etc. The interaction of all these cultures creates an ecological culture. The concept of "ecological culture" covers such a culture that contributes to the preservation and development of the "society – nature" system.

Therefore, the basis of the new geosociological paradigm should be the most important principles of sustainable development of society and environmental ethics, the essence of which boils down to the following:

- everything natural should be recognized as intrinsically valuable, has the right to exist regardless of benefit, disinterestedness or even harm to humans;
- the mind should not grant special privileges to a person, but on the contrary, it should place on him a great responsibility for the state of the environment;
- the influence of man on nature should be changed by their interaction. The nature of these relations will be determined by the "ecological imperative" (M. Moisev), that is, by such a way of life, according to which their needs would be coordinated with the possibilities of nature itself, and the biobalance in it would be preserved;
- the formation of the biosphere should represent a co-evolutionary process of interaction between nature and man, in which national geosociological paradigms, functioning within the framework of the concept of sustainable development, should represent a modern, ecologically oriented consciousness, based on the understanding that "ecological civilization should be thought by them as an ideal form preserving the integrity of the entire System of Life in order to ensure a sustainable future for humanity".

So, today humanity is faced with a choice: either to preserve the existing way of interacting with nature, which can inevitably lead to an ecological disaster, or to preserve the biosphere, suitable for life, but for this it is necessary to change the established type of activity. The latter is possible under the condition of a fundamental restructuring of people's worldview, a breakdown of values in the sphere of both material and spiritual culture, and the formation of a new ecological culture.

Conclusions. The end of the 20th – the beginning of the 21st century. were marked by the fact that the coexistence of man and nature reached a critical limit. The latter is evidence not only of the crisis of the existing social organization, but also of the crisis of understanding the place and role of man in the

surrounding and created world, the lack of long-term guidelines and goals for the existence of humanity and the evolution of the entire socio-natural Universe. Humanity faced the task of forming a new system of relations between nature and society, based on the ideas of sustainable socio-ecological-economic and social development and environmental ethics as the main value bases of a new civilization. An important task for modern humanity is the identification and implementation of mechanisms for harmonizing interaction in the "man – nature" system.

Environmental problems, covering both individual countries and regions, as well as the entire human civilization as a whole, require the formation of a new image of man in the context of the modern nature-protection ecological paradigm. This "image"

correlates with ideas about the determining eco-balance of the "man-nature" system and the careful and respectful attitude of a person to the environment. This actualizes the issue of environmentalization of public consciousness and the urgently necessary formation of moral and ethical responsibility of man for the natural world. The principles of environmental ethics should be reflected in educational and educational programs, cultural events, and environmental regulations. The formation of a worldview paradigm adequate to modern realities will become a reference point and a "road map" for overcoming current difficulties and ensuring the further sustainable development of humanity. Therefore, the ecocentric philosophy of human behavior and environmental education appear as imperatives of today.

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ЕКОГУМАНІЗМ ЯК ПЕРЕДУМОВА СТАЛОГО РОЗВИТКУ ЛЮДСТВА

Анотація. Екологічні реалії початку XXI століття загострили суперечливість і багатоплановість змісту відношення «людина – природа», а відповідно теоретичне осмислення практичних шляхів його гармонізації, напрацювання дієвих механізмів трансляції ідей екологічної етики в практику. Нині постала проблема не лише збереження навколишнього середовища, а й самого людства. Тому метою статті є аналіз ціннісних засад

екологічної проблематики в контексті прогнозів майбутнього людства та обґрунтування філософії екогуманізму як передумови сталого розвитку людства. Основні результати. Співіснування людини з природою досягло критичної межі. Людство не може далі розвиватися як стихійний природно-історичний процес, котрий не завжди контролюється волею і свідомістю людей. Останнє є свідченням не тільки кризи існуючої соціальної організації, а й кризи розуміння місця і ролі людини в оточуючому й створюваному нею світі, свідченням відсутності довготермінових орієнтирів і цілей існування людства та еволюції всього соціоприродного Універсуму. Це потребує оптимізації використання матеріалів і ресурсів на основі впровадження екоцентричної філософії поведінки людини й елементарної екологічної освіти. В статті обґрунтовується необхідність становлення нової світоглядної парадигми, адекватної реаліям буття соціоприродного Універсуму, яка стане орієнтиром і своєрідною «дорожною картою» подолання нинішніх труднощів і забезпечення подальшого сталого розвитку людства. Аналізуються труднощі, передумови та досягнення у формуванні сучасних світоглядних уявлень про місце і роль людини в природі та суспільстві. Зроблено висновок, що сучасна зміна світоглядної парадигми має вагомому науково-практичну значущість для майбутнього людства.

Ключові слова: природа, людина, соціоприродна система, коеволуція, атропоцентризм, антропогеоцентризм, екогуманізм, екологічна етика, сталий розвиток.

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