

**FORMATION OF AN ECOLOGICAL WORLDVIEW IN THE CONDITIONS OF CHALLENGES AND MARTIAL LAW AND ECOCIDE.**

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**Abstract.** *Introduction. In modern scientific discourse, there are two interconnected categories. Firstly, there is the ecologization of worldview, which involves focusing more attention on the current problems of human, societal, and environmental coexistence, while not necessarily creating a philosophically grounded model for resolving the ecological crisis and overcoming unequivocally negative phenomena such as ecocide. Secondly, there is the ecological worldview itself as the highest characteristic of personality, arising from its adaptation to the surrounding world and constituting a system of knowledge about the place of humans in relation to nature. The ecological worldview thus becomes the inner plan of action for humans, based on values, beliefs, convictions, ideas, judgments, and manifested in the active actions of the subject. The relevance of ecological issues is amplified by large-scale warfare, which not only brings a series of eco-catastrophes not only within the territory of Ukraine but also extends far beyond its borders. The article discusses the necessity of philosophical reflection on ways out of the contemporary ecological crisis through the inclusion of the ecological concept in a philosophically and anthropologically oriented paradigm driven by personalism. The goal of the research: formation of an ecological worldview in the conditions of challenges of martial law and ecocide. Methods. The methodology of the research: The methodological basis of the article includes behavioral, comparative, and systemic-structural methods of scientific knowledge. Scientific novelty: the elements of scientific novelty include, firstly, further deepened development of philosophical premises for the formation of an ecological worldview with signs of integrality; secondly, personally motivated search for a conscious path to overcome the contemporary ecological crisis; thirdly, phased formation of an ecological worldview of personality, which includes an increase in empathy towards the natural environment, understanding the possibilities of nature restoration due to a utilitarian approach to its resources. Conclusion, results: the formation of an ecological worldview directly depends on the development of both anthropocentric and ecocentric*

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*premises for the partnership between humans and nature, as well as their moral-ethical and axiological content. The differentiation of the concepts of "ecological worldview" and "ecologization of worldview" at the theoretical level contributes to the implementation of an effective model of cooperation between humanity and the environment in practice. The documentation of ecological crimes against nature in Ukraine resulting from the military invasion of the Russian Federation aims to draw the attention of the international community to these issues, as well as to develop effective mechanisms for mitigating the damage inflicted on nature and prevent the repetition of alarming scenarios of human-environment relations in the future.*

**Key words:** *Ecological worldview, worldview ecologization, ecological culture, ecological consciousness, ecological mentality, ecological crisis, environmental challenges, ecocide.*

**Introduction. The relevance of the research topic:** the global contradictions characterizing the relationship between "humanity – the environment" and often serving as a precondition for the emergence of environmental problems and crises are extrapolated to the entire social sphere, thus requiring urgent measures for their resolution. A powerful catalyst, which, on the one hand, deepened existing environmental problems but will potentially contribute to their resolution in the long term due to the abandonment of the Soviet ideological paradigm where nature was perceived as an unlimited resource exploited by humans, was the full-scale military invasion of Russia into Ukrainian territory. It is precisely the aggressor's military actions that have led to the necessity of documenting examples of ecocide in Ukraine and, consequently, the need for analyzing this phenomenon, including from philosophical perspectives.

**The problem statement:** the anthropological determination of the ecological concept entails considering significant factors from the perspective of philosophical anthropology, including axiological, economic, social, and humanitarian aspects. The ecological worldview opposes attempts within technocratic discourse to devalue humanity. In contemporary scientific discourse, two interconnected categories are characteristic. Firstly, there is the ecologization of worldview, which involves focus-

ing more attention on the current problems of human, societal, and environmental coexistence, without necessarily creating a philosophically grounded model for resolving the ecological crisis and overcoming clearly negative phenomena such as ecocide. Secondly, there is the ecological worldview itself as the highest characteristic of personality, arising from its adaptation to the surrounding world and constituting a system of knowledge about the place of humans in relation to nature. The ecological worldview thus becomes the inner plan of action for humans, based on values, beliefs, convictions, ideas, judgments, and manifested in the active actions of the subject. The relevance of ecological issues is amplified by large-scale warfare, which not only brings a series of eco-catastrophes not only within the territory of Ukraine but also extends far beyond its borders. The article discusses the necessity of philosophical reflection on ways out of the contemporary ecological crisis through the inclusion of the ecological concept in a philosophically and anthropologically oriented paradigm driven by personalism.

**Analysis of recent research and publications:** the methodological basis of the research includes behaviorist, comparative, and systemic-structural methods of scientific knowledge, which contribute to further in-depth development of philosophical reflection on the formation of an ecological worldview, personally moti-

vated search for a conscious path to overcome the contemporary ecological crisis, phased formation of an ecological worldview of personality, including increasing empathy towards the natural environment, understanding the possibilities of nature restoration due to a utilitarian approach to its resources, and realization of an alarming scenario of human-environment relations. The formation of an ecological worldview is at the center of the scientific interests of Austrian researcher M. Fogt and Ukrainian researcher M. Pryshliak, who see the causes of contradictions in human-nature relations as essential collisions, the catalyst of which is the human being itself, and its value orientations regarding ecological activities. Thus, overcoming the ecological crisis is possible only by incorporating moral-ethical criteria into the attitude towards nature, allowing the formation of an ecological worldview by realizing the peculiar "ecological imperatives" of human, societal, and natural interaction. [1 p. 78] The negative consequences of the alarming scenario of human interaction with the surrounding natural environment are revealed in the works of L. Dzundzi, M. Lutska, and Y. Ber.

**Methods. The methodology of the research:** The methodological basis of the article includes behavioral, comparative, and systemic-structural methods of scientific knowledge.

**The purpose of the article:** the formation of an ecological worldview in the conditions of challenges of martial law and ecocide.

**Scientific novelty:** the elements of scientific novelty include, firstly, further deepened development of philosophical premises for the formation of an ecological worldview with signs of integrality; secondly, personally motivated search for a conscious path to overcome the contemporary ecological crisis; thirdly, phased formation of an ecological worldview of personality, which includes an increase in

empathy towards the natural environment, understanding the possibilities of nature restoration due to a utilitarian approach to its resources.

**Task formulation:** analyze the structure of the ecological worldview; to distinguish between the concepts of 'ecological worldview' and 'ecologization of worldview'; to trace the stages of negative ecological scenarios in Ukraine due to full-scale military invasion.

The presentation of the main material: according to the anthropocentric worldview, humans, as the pinnacle of evolutionary development, represent the uniqueness of their personality, through which they can engage in relationships both with nature and with other humans. The ability for reflection, creativity, interpretation, and other unique capabilities of the human personality are significant markers of its exceptional nature, surpassing the physical and biological spheres of its existence. Therefore, from the perspective of contemporary philosophical anthropology, in the relationship between "humanity – nature," humans act as subjects, while nature serves as the object upon which the subject exerts various forms of influence.

Philosophical-anthropological interpretation of the ecological concept is carried out through the formation of an ecocentric paradigm. The formation of an ecological worldview involves ecological education through appropriate motivations to establish optimal relationships between humans and nature. An important feature of this worldview is the necessity to extend ecological ethics not only to humans, as in traditional ethics, but also to the ecological system as a whole. Only in this way can the importance of the intrinsic value of nature be emphasized through human activity in the ecosystem. Overcoming the contemporary ecological crisis depends on raising the level of human ecological culture, which, from the perspective of philosophical anthropol-

ogy, is linked to the systematic implementation of ecological education grounded in axiology. The moral-ethical component of the ecological worldview is based on the category of responsibility, which involves a constructive attitude towards the natural environment.

Based on the provided information, it can be argued that the anthropologically conditioned attitude towards the natural environment forms a specific ecological mentality, which allows perceiving the harmony of the natural environment through the sense of connection between human life and nature. Philosophical anthropology, at the theoretical 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. [2, p. 41].

The theoretical dimension of understanding ecological mentality is manifested by the predominance of the ontological factor over the consumerist one in the hierarchy of human values. It is the ecological mentality that enables a deeper attitude towards nature as an important system, which generates not only the desire for humans to control nature but also the awareness that they are part of the environment and can find the roots of their own existence through cultural, aesthetic, and religious contexts. Religious thinkers in this regard emphasize that "the processes of degradation of human society occur parallel to the harm inflicted on the environment, and we will not be able to prevent the destruction of nature if we do not pay attention to the causes related to the degradation of humans and society. [2, p. 41]

Therefore, human concern for the environment should be associated not only with human responsibility for nature but also with human responsibility for humanity. From the perspective of the Catholic ecological concept, it is unacceptable

when the relationship "human-nature" loses its anthropocentric character. Acquired ecological mentality allows for an adequate assessment of existing environmental challenges, realizing that effective environmental conservation is impossible without sustainable economic development and the spread of the general idea of social justice. This ensures a proper balance between meeting needs and fulfilling duties towards nature and allows for the practical implementation of a lifestyle based on sustainable consumption of natural resources, capable of ensuring social and environmentally responsible well-being.

The philosophical contemplation of achieving harmony in the relationship between nature and humanity is impossible without fostering ecological awareness, the practical result of which could be the enhancement of "environmental quality of life on human-friendly long-term principles » [2, p. 41]. Therefore, the continuous process of ecological education and upbringing is crucial, aiming not only to transmit knowledge about nature but also to facilitate a potential transition towards axiologically driven and thus responsible ecological action.

Researcher S. Dziękoński, in the context of the modern ecologically conditioned anthropological paradigm, concludes that humanity itself must "provide a dignified human habitation on Earth, and achieving this goal requires cooperation with the environment [2, p. 42]. The necessity to change human behavior towards nature also arises from the fact that humans often misunderstand their guiding role in the world. The care entrusted to humanity is often transformed into excessive consumption of nature's gifts, which, from a Catholic and philosophically grounded ecological worldview, is interpreted as a serious mistake: "Humans mistakenly believe that they can arbitrarily dispose of the gifts of nature according to their own will, without considering that every creation of God has its purpose [2,

p. 42]. The excessive exploitation of the natural environment negatively impacts human life on Earth, as it promotes a culture of consumption.

*The axiological dimension of the ecological concept of Catholicism.* At the academic level, the inner world of personality enables engagement in various relationships, both with other individuals and with diverse forms of existence as a whole. The insufficient axiological justification and depth of these connections from the perspective of philosophical anthropological paradigm serve as an existential factor of the ecological crisis, which is construed as an external manifestation of problems related to the lack of recognition of human dignity. From the viewpoint of Catholic anthropocentrism, comprehensive realization of the relationship between humans and nature is impossible without the primary recognition of human dignity and the overcoming of various moral and ethical crises in human interactions. Human perception of other forms of existence renders them capable of cognition and dialogue with the created world of nature.

In the modern humanitarian discourse, the relevance of "empathy, or sympathetic understanding of the delicate vulnerability of organic life" is gaining importance at the academic level [2, p. 43].

The technocratic approach guiding modern civilization is a direct cause of technology significantly simplifying the manipulation of human consciousness. Such a state of affairs leads to humans ceasing to perceive nature as a form of existence; instead, they view it exclusively utilitarianly, as material for their own activities. This results in the devaluation of nature itself and has serious ecological consequences. Ignoring the axiological-ontological aspect of human-nature relations leads to consumerist anthropocentrism, which threatens primarily humans themselves and consequently, nature. Humans treat nature insufficiently responsibly, guided by the economic principle of

maximizing production and consumption of goods and services.

The philosophical anthropological paradigm stands in clear opposition to contemporary technocratic and anti-humanistic concepts, primarily in an ideological sense, as they interpret humans solely as another form of existence among many others. From the perspective of contemporary philosophers like S. Haytun, J. Scheffer, and B. Latour, "humans are no longer the main purpose and result of evolution; they are merely an intermediate stage, another 'evolutionary layer' on one of the branches of the biological mutation of intelligent beings." [2, p. 43].

Shifting the focus from anthropocentrism to biocentrism diminishes the value of human personality because one cannot expect active human participation in solving ecological problems while simultaneously not recognizing its deep connection with God, who entrusted it with organizing the natural system. The change in the human image in Western philosophy, departing from religious interpretations of human purpose, has spawned numerous modern images with the loss of bodily features. For example, representatives of structuralism, post-structuralism, and postmodernism present new images of humans as actors (Michel Foucault), authors (Roland Barthes), personas (Jean Baudrillard). The devaluation of humans and disregard for their corporeality as a natural basis can be seen in the works of Théophile de Giraud, who interprets humans as "cyberonaut" and "cyber-person", Gilles Deleuze - "body without organs", Jean-Luc Nancy - "human-body", Oleg Losev - "human-text", Georgiy Shchedrovitsky - "human-vessel for thought". The dehumanization of humans is obscured under posthumanism and its variety - transhumanism.

*Implementation of axiological, economic, social, and humanistic factors in the process of forming an ecological worldview.* Nature is often perceived by

modern technocratic scientists solely as a system to be understood, analyzed, and organized without considering that each element of this system has its own inherent value and significance. Therefore, the actualization of ecological issues must be accompanied by human responsibility, as individuals are called upon to protect the natural environment and have a duty to unleash their own humanistic potential. Only in this way can we save the world from the illusion of the necessity of constant technological development, which sacrifices the ecosystem and ultimately threatens humanity itself. The above is an important part of an integral ecological worldview, which urges every individual to align their lifestyle with the laws of nature and ecological principles. Excessive relativism and consumer ethics are characteristic features of today's society. They are much more dangerous than theoretically grounded relativistic concepts. The basis for excessive relativism lies in the totalizing nature of technocracy, which serves as a justification for the false postulate that natural resources should serve exclusively for socio-economic progress. The development of the integral ecological concept of Catholicism increases the level of ecological awareness. In practice, this is realized through caring for the real preservation of the biosphere, rare plant and animal species, even if it does not contribute to or even contradicts the real needs of socio-economic development, which cannot be considered the meaning and purpose of human existence.

Researcher in the field of environmental education and upbringing M. Fogt notes the need to establish sustainable human development in harmony with nature. He envisions continuous environmental education characterized by the realization of three subsequent stages. The first, sensitization stage, manifests in an attentive attitude towards the conditions of the environment, which is the first step towards reconsidering one's views on na-

ture, adjusting the value system, and behavioral patterns towards it. This stage is particularly relevant in a technologized and urbanized world, where a sensory-aesthetic approach to nature is a prerequisite for attempting to deepen one's relationship with it. Sensitized perception of the environment enables an empathetic attitude towards the surrounding world and gradually transforms the personal hierarchy of values towards delineating its ecological vector.

The second stage, axiological, is manifested in a deliberate understanding of the problematic connections between environmental protection, sustainable economic development, and the realization of the idea of social justice. The integral ecological concept of Catholicism fosters systemic thinking in individuals, synthesizing the scientific, ecological, and sociocultural spheres. As a result of such balance, standards of living oriented not towards consumption but towards ecologically responsible well-being can be achieved.

The third stage, competency-based, is manifested in the fact that acquired knowledge should prompt practical actions. The level of effectiveness in implementing the integral ecological concept of Catholicism is verified by how it can change people's consumerist concept of life, associated with excessive consumption and production of material goods. [2, p. 42].

The responsibility of science and education in the ecological sphere is very high due to the necessity of developing a moral-ethical concept that will help shape areas of eco-living and eco-creativity. A practical step towards environmental preservation can be considered one of the initiatives of a number of non-governmental organizations, according to which a special ecological action called "Earth Hour" has been introduced. This action was first held in Sydney in 2007, and in 2020, 152 countries, including Ukraine,

joined it. In 2022, the action took place under the slogan "Earth Hour 2022: Unite for 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. [2, p. 42]. In the opinion of the assistant secretary of state of the Vatican, R. Boccardo, this is not just an attempt to save money, but an opportunity to demonstrate one's ecological consciousness by participating in efforts aimed at protecting the environment. [2, p. 42].

Balanced development of individuals and the surrounding world, which is the goal of implementing an ecological worldview, is based on a strong moral-ethical foundation, without negating the social, economic, and environmental components. The structure of sustainable development will be "unstable and unreliable if it is not built on a solid foundation of 'human ecology,' which is essentially moral " [2, p. 43]. In the context of the integral ecological worldview concept, it is important to apply an effective mechanism of environmental management characterized by two aspects: positive and negative. According to the positive aspect, the idea of management is beneficial as it excludes the possibility of viewing humans as owners of nature and instead emphasizes human responsibility for environmental conservation. However, according to the negative aspect, the managerial aspect only allows for the possibility of caring for nature. The present reality demonstrates that this is insufficient, as it is necessary to practically improve the ecosystem in the process of creating harmonious and responsible coexistence between humans and nature.

In the context of the integral ecological concept of Catholicism, ecological responsibility is understood as the responsibility of individuals for actions that impact the quality of the environment. Such responsibility is interpreted in the

document as part of the integral responsibility of human civilization to future generations, to whom we are obligated to pass on an undamaged world inherited from our ancestors.

Therefore, it is necessary to summarize that the significant elements of the ecological crisis from the perspective of the ecological worldview primarily constitute a moral problem, manifested in the thoughtless, selfish utilization in practice of the achievements of scientific and technological progress and a consumerist approach to the ecosystem, which in the long run could completely destroy it.

Ethicization of ecological awareness. It is important to recognize that a crucial moral virtue underlying ecological awareness is the acknowledgment of gratitude for the environment. From the perspective of an integrated ecological worldview, moral virtue serves as a decisive motivational factor in the preservation of the ecological system. According to the research of philosophical anthropologist I. Dziedzitsa, a humanistic understanding of ecology demonstrates a logical connection: awareness of the needs of the environment leads to a deeper understanding of the needs of others, as "excessive exploitation of nature leads to the exploitation of other people." [2, p. 43].

In practice, the ethicization of ecological consciousness manifests in moderation and a rejection of greed and wastefulness. This fosters the emergence of a qualitatively new ecological culture characterized by systemic thinking and an anthropologically grounded axiological foundation.

The formation of an ecological worldview occurs in stages. The first stage involves the growth of empathy towards the natural environment, which leads to the necessary adaptation of humans to nature. In the second stage, there is a realization of the potential for nature's self-renewal after damage caused by the utilitarian approach to the use of natural resources. The third stage of worldview

formation involves the practical application of an ecological work and consumption culture. In this way, civic responsibility for the state of the environment is realized, which is part of the pro-ecological position of responsible members of society formed through the successful implementation of an ecological worldview.

The main characteristics of ecological culture include the conscious perception of nature by humans and the strengthening of personal responsibility for activities related to the transformation of the natural environment, as well as the requirement that this responsibility must necessarily be rational in nature. Accordingly, ecological ethics evolves into ecological mentality, the theoretical dimension of which lies in prioritizing the pursuit of being over the pursuit of possession. Ecological mentality allows for experiencing authentic joy from organic cooperation with nature, rather than transmitting the possibility of realizing negative environmental scenarios.

A morally justified positive emotional-aesthetic approach to perceiving the natural environment is capable of actualizing human responsibility towards natural existence. Such an approach is affirmed by the Catholic Church at the doctrinal level. In particular, in the "Catechism of the Catholic Church," it is stated that "the beauty of the universe, the order and harmony of the created world arise from the diversity of essential connections between beings. Human beings gradually discover these connections as the laws of nature. They evoke wonder and admiration in them, which are the internal basis for harmony with nature." [2, p. 43].

The causes of the ecological crisis include a deficit in worldview and an unwillingness to take responsible decisions regarding changing the usual lifestyle, which involves certain limitations. Specifically, the worldview reasons for the ecological crisis are as follows: firstly, improper use of technology and technolo-

gies that cause interference in the ecosystem without anticipating 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 negation of ecological values and excessive elevation of economic priorities; thirdly, ethical relativism, as a result of the cultivation of which a person loses an emotional-sensitive approach to nature and becomes indifferent to ecological problems [2, p. 43].

The positive transformation of views on the interaction between humans and nature entails a fundamental reconsideration of the basic elements of ecological consciousness. The main tendency in the formation of personality is the gradual realization of the ideas and principles of the conscious integrated ecological concept of Catholicism. In this way, there will be an improvement in the ecological quality of life on beneficial long-term principles for humans, which is an urgent need for humanity as a whole. For this purpose, the vector of the integrated ecological concept of Catholicism needs to be directed towards the preservation and restoration of the environment. This will enable not just the transmission of ecological knowledge but the actual transition to anthropologically and axiologically conditioned and therefore responsible ecological activity.

The marker of implementing the above-mentioned concept is achieving balanced development, which involves the ability to meet the current socio-economic needs of humanity in such a way as not to limit the potential for sustainable development of future generations. A key element of this development is "its viability in the future, which depends on effective ecological correction of economic growth, ensuring further progress of human civilization based on the synthesis of ecological, social, and economic factors" [2, p.

44]. Protection of the environment and socio-economic growth are simultaneously in differential and complementary relationships. Such a direction of environmental education and upbringing is realized based on an anthropocentric paradigm in both individual and social spheres. The affirmation of personality does not contradict the autonomous well-being of lower-order living organisms that do not possess consciousness, reason, and thus the ability to create scientific, cultural, and overall civilizational achievements. At the core of the integral ecological concept of Catholicism lies the understanding of the intrinsic value of the natural world, for the preservation of which limitations in the use of environmental resources are necessary. So future generations have the right to live in a properly functioning ecosystem, at least in a state in which our existence occurs. The degradation of the environment worsens the quality of life, endangering the proper conditions for human psychophysical development. To avoid this threat, it is necessary to reflect on the idea of environmental development, increasing the level of vulnerability to human activities regarding nature, developing the necessary competencies for active participation in nature conservation activities at the local, regional, and global levels.

The structure of ecological worldview comprises three constituent elements. The first one, the intellectual element, essentially consists of a system of generalized theoretical and practical knowledge that reveals and substantiates the peculiarities of interaction between humans (society, humanity) and the environment. The second one, the motivational-value element, is the moral-ethical core of personality, which defines its ecological consciousness and consists of judgments, beliefs, and value priorities that manifest in practice during the interaction of the individual with the environment. The third one, the praxeological el-

ement, is revealed through the daily activities of the individual and their interaction with the objects and phenomena of the environment. [3, p. 78]. It should be noted that various prioritized values that define the interaction between individuals and nature are a prerequisite for the emergence of different types of ecological worldview, including anthropocentric and ecocentric. A characteristic feature of the anthropocentric type of ecological worldview is the emphasis on humans as the highest value of the entire ecosystem. In turn, the ecocentric type emphasizes solely on ecological expediency, which is realized through the interaction between civilization and the biosphere. Potentially possible paths of development of this interaction include alarmism, scientism, and sustainable development.

In the context of the Russian-Ukrainian war since the full-scale invasion, the alarmist scenario of interaction between humans and the surrounding natural environment is being realized by the aggressor through the commission of numerous ecocide crimes. The introduction of the term "ecocide" into scientific discourse is attributed to V. Galston, who developed a legal mechanism for environmental protection as a result of the Vietnam War (1964-1975) [4]. The most severe form of ecocide is military, as it not only negates the value of nature but also undermines anthropological values such as human dignity and freedom. It should be noted that the impact of occupiers on the environment is highly variable. As indicated by researcher M. Lutska, the consequences of the aggressor country's actions can be traced not only in areas directly affected by military operations. Among the rear areas where combat operations were not directly conducted, the most affected are Dnipropetrovsk (37 ecocides), Odesa (27 ecocides), Lviv, Ivano-Frankivsk, and Vinnytsia (15 ecocides each) [5, p. 145].

Polish researcher J. Ber identifies several stages of escalation of ecocide in

the conditions of war in Ukraine. The first stage began before the full-scale invasion and concerned exclusively the Donbas region since in 2014, when its occupation by Russian forces began, ecological safety was ignored, and most coal mines were closed, while those remaining operated under threat to themselves and the environment. During the period from 2014 until the beginning of the full-scale invasion, large-scale industrial production in Avdiivka and Lysychansk was completely destroyed, resulting in an approximate 20-30% increase in toxic emissions into the air [6, p. 53]. The next stage began directly with the start of the full-scale invasion and is associated with the consequences for the ecology in the combat zone and near-front territories. J. Ber estimates the approximate area that suffered the most ecological damage to be 30 thousand square kilometers. Active combat actions on the front line led to the emergence of a large amount of construction waste and contamination of groundwater due to damage to sewage treatment plants and sewage infrastructure. The most environmental damage was caused by the destruction of the Metallurgical Plant and Azovstal in Mariupol, the Coke and Chemical Plant in Avdiivka, and the Azotnaftokhim enterprise in Severodonetsk. The next stage of ecocide is the destruction of valuable ecosystems (relict fragments of steppe in Donetsk region, water-bog habitats in the mouth of the Dnieper River, as well as parts of the coast of the Azov and Black Seas). Concern is also raised by the fact that the largest natural reserve in Ukraine, Askania Nova, is located in the occupied territories and therefore is constantly under threat of destruction.

Among the characteristic features of ecocide resulting from the Russian invasion, one can highlight: the use of bombs and artillery in such quantity, density, and size that directly degrade soil quality and increase the likelihood of diseases hazardous to humans, animals,

and agricultural crops; the use of specialized equipment to destroy large forest masses or arable lands for military purposes; coercive displacement of people and animals from their habitual habitats to achieve military objectives. [7].

### **Results and Discussion**

Based on the analysis of the humanistic preconditions of the ecological worldview, its specific character has been identified, which lies in the integrality of the axiological, economic, social, and humanitarian factors of human life. The factors contributing to the dehumanized attitude of humans towards nature have been identified. It has been proven that the structural elements of the ecological worldview include ecological culture, based on the philosophical principles of personalism, ecological consciousness, ecological mentality, enabling balanced human development within the ecosystem. The ecological worldview is based on moral-ethical principles of empathy and harmony between humans and the environment. The axiological factors of this worldview are, firstly, ecological culture, which in a humanistic anthropocentric interpretation allows for the recognition of the importance of nature itself, rather than merely as material for utilitarian use. The implementation of this culture directly depends on systemic ecological education; secondly, ecological consciousness, embodied through fostering responsible attitudes towards nature aimed at mitigating any forms of egoism in the use of natural resources. Thanks to ecological consciousness, understanding is actualized that the vulnerability of environmental needs enables a deeper understanding of human needs; thirdly, ecological mentality, through the implementation of which balanced human development in the ecosystem becomes possible, based on a powerful moral-ethical foundation. In practice, such mentality is implemented through mechanisms of effective environmental management.

The formation of an ecological worldview directly depends on the development of both anthropocentric and ecocentric preconditions for the partnership between humans and nature, as well as their moral-ethical and axiological content. The differentiation of the concepts of "ecological worldview" and "ecologization of the worldview" at the theoretical level contributes to the implementation of an effective model of cooperation between humanity and the environment in practice. The documentation of ecological crimes against nature in Ukraine as a result of Russia's military invasion aims to draw the attention of the international community to these issues and develop effective mechanisms to overcome the damage inflicted on nature and prevent the recurrence of alarming scenarios in the future development of relations between humanity and the environment.

Prospects for further research we consider the elucidation of the philosophical premises for the formation of an ecological worldview across all spheres of human activity and its intensive integration into educational and cultural discourses.

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**ФОРМУВАННЯ ЕКОЛОГІЧНОГО СВІТОГЛЯДУ В УМОВАХ  
ВИКЛИКІВ ВОЄННОГО СТАНУ ТА ЕКОЦИДУ**  
Богдан РОХМАН, Олег САВЧУК, Алла СІНІЦИНА, Світлана БІЛОУС

***Анотація.** У сучасному науковому дискурсі характерним є існування двох взаємопов'язаних категорій. По-перше, це екологізація світогляду, яка передбачає зосередження більшої уваги на актуальних проблемах співіснування людини, суспільства та навколишнього середовища і при цьому не передбачає створення філософсько обґрунтованої моделі вирішення екологічної кризи та подолання таких односторонньо негативних явищ як екоцид. По-друге, це власне екологічний світогляд як найвища властивість особистості, що виникає внаслідок її адаптації до навколишнього світу та являє собою систему знань про те, яке місце належить людині у взаєминах із природою. Екологічний світогляд таким чином виступає для людини внутрішнім планом дій який опирається на цінності, погляди, переконання, ідеї, судження та виявляється в активній діяльності суб'єкта. Підсилює актуальність екологічної проблематики широкомасштабна війна, яка не тільки 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 філософсько-антропологічну парадигму. Мета дослідження Формування екологічного світогляду в умовах викликів воєнного стану та екоциду. Методологія дослідження. Методологічною основою статті є біхевіористський, компаративістський та системно-структурний методи наукового знання. Наукова новизна. Елементами наукової новизни є, по-перше, подальший поглиблений розвиток філософських передумов формування екологічного світогляду 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. Висновок. Формування екологічного світогляду напряду залежить від вироблення водночас людиноцентричних та природоцентричних передумов партнерської взаємодії людина – природа та їх морально-етичного й аксіологічного наповнення. Диференціація понять «екологічний світогляд» та «екологізація світогляду» на теоретичному рівні сприяє імплементації ефективної моделі співпраці людства з навколишнім середовищем на практиці. Фіксація екологічних злочинів проти природи в Україні внаслідок воєнного вторгнення РФ має на меті привернути увагу міжнародного співтовариства до цих проблем, а також виробити ефективні механізми подолання завданої природу шкоди та унеможливити повторення алармічних сценаріїв розвитку взаємин людства із навколишнім середовищем у майбутньому.*

***Ключові слова:** екологічний світогляд, екологізація світогляду, екологічна культура, екологічна свідомість, екологічна ментальність, екологічна криза, екологічні виклики, екоцид.*