



УДК 17

**CIVIL SOCIETY AS A FACTOR IN THE FORMATION OF ENVIRONMENTAL CONSCIOUSNESS AND PEOPLE'S CULTURE**  
**ГРОМАДЯНСЬКЕ СУСПІЛЬСТВО ЯК ЧИННИК ФОРМУВАННЯ ЕКОЛОГІЧНОЇ СВІДОМОСТІ ТА КУЛЬТУРИ ЛЮДЕЙ**

**Vyhovsky L. A. / Виговський Л.А.***d.philosophy., prof. / д.ф.н, проф.*

ORCID: 0000-0002-8281-5347

*head of the department of philosophy /завідувач кафедри філософії***Vyhovska T. V. / Виговська Т.В.***c.b.s., as.prof / к. біол. н., доц.*

ORCID: 0000-0001-9939-0894

**Vyhovsky D. L. / Виговський Д. Л.***c.law.s., as.prof / к.юр.н., доц.*

ORCID: 0000-0002-3355-6449

*Leonid Yuzkov Khmelnytskyi University of Management and Law,  
Хмельницький університет управління та права імені Леоніда Юзькова,  
м. Хмельницький, Героїв майдану, 8, 29013*

**Abstract.** *The content and main forms of expression of civil society are analyzed. It turns out that its main function is to give subjectivity to self-organizations of citizens in the implementation and protection of their social rights. The main reasons for the negative impact of human activities and society on the natural environment, which caused the current environmental crisis, are revealed. It turns out that its main reason was the dominance in society of the technocratic worldview in human life. Therefore, to overcome the environmental crisis, it is necessary to rethink the relationship in the system «man – nature» at the ideological level and, accordingly, to form in individuals and society the need to replace the technocratic worldview with environmental. It is proved that in the system of ecological worldview the system-forming element is ecological consciousness, because it ultimately determines the awareness of the role and importance of environmental factors in human life and society. The content of the basic levels of formation of ecological consciousness of the person (naive-realistic, everyday-empirical and conscious-theoretical) is revealed. This article discusses the role and methods of formation and improvement of environmental culture by public environmental organizations that take an active part in the preparation and adoption of regulations in the field of ecology, development and adoption of the Concept of National Environmental Policy, protection and creation of nature reserves. These organizations also contribute to the termination of environmentally hazardous activities of enterprises, development and dissemination of environmental education and training of citizens, inform government agencies and the general public about violations of environmental legislation, etc. The role of the ecological model of the education system in improving the relationship between man and the environment is shown, because the more educated a person is, the more he understands the problems of ecological safety and the need to solve them. The influence of political parties and movements on the process of "greening" the consciousness of society is revealed. The reasons for the turn of religious organizations to comprehend and find a solution to the environmental problems of mankind which connect the «end of the world» with the punishment of people by higher powers for bad treatment of nature, are analyzed. Many denominations, especially Christians, emphasize the importance of caring for the environment. The role of mass media and global information networks on the process of formation and approval of ecological worldview and ecological culture in society is shown.*

**Key words:** *nature, man, ecology, ecological worldview, ecological consciousness, ecological culture, levels of ecological consciousness, ecological policy, public ecological organizations,*



*political parties, religious organizations, ecological education, mass media, global information networks.*

### **Introduction.**

The phenomenon of civil society and its impact on all spheres of society and the individual have been attracting attention of social scientists for a long time. This is explained by the fact that in the history of mankind due to the activity of conscious citizens a new form of social control over the activities of state authorities was formed. It emerged due to the fact that the state, which is not controlled by society, in its activities often violated the rights and freedoms of citizens. Therefore, the process of self-organization of citizens in order to balance and improve social relations in the state on the principles of protection of the rights and freedoms of citizens is the essence of civil society.

### **Main text.**

Locke, Rousseau, Kant, Hegel and other thinkers of the past laid the foundations of the theory of civil society on the basis of liberalism. As for the main reasons for the formation and establishment of such a society, it arises when authorities due to objective reasons are no longer able to perform regulatory functions in relation to society and citizens. As a result, a set of public institutions is formed in the country on the basis of self-organization of people which have their own status and are already able to conduct a dialogue at the level of state institutions. Moreover, these are able to resist political expansion on their part. Therefore, civil society can be considered as a type of social system, the main feature of which being the real multi-subjectivity of economic, social, cultural and political life on the basis of civil compromise and ideological pluralism.

Civil society (like any human community) is in itself a rather complex and ambiguous social phenomenon. This is evidenced, in particular, by the fact that in the modern social sciences there is still no unambiguous interpretation of this concept. To some extent, this is due to the fact that this concept is widely used in social philosophy, political science, sociology, political history and other social sciences. Since they consider this phenomenon primarily through the prism of their own professional interests, such an approach objectively causes certain specific differences in the interpretation of its content and understanding of the forms of manifestation in public life. And, as a result, in the modern scientific literature there is a simultaneous coexistence of different approaches, schools and traditions to understand the nature and forms of manifestation of civil society, the mechanisms of its impact on society and the individual. Although, eventually they complement each other.

It is obvious that civil society is qualitatively different from what is commonly considered as human society in general. After all, if the concept of «society» is characterized primarily by an understanding of the common forms and methods of human life in a given area, the category of «civil society» already implies a certain system of social and individual ties and interests that directly serve to provide for any human free exercise of their natural rights: the right to life and dignified existence, work, freedom to do anything that does not harm the interests of others, the right to property, equality in the eyes of the law, etc. Therefore, civil society provides for



such a system of community where the interests of each of its members and the protection of their rights are at the foreground. Therefore, for civil society, the term «citizen» means not just a person or individual taken by itself, but a person as a subject of personal rights, the fulfilment of their own legal powers established by a particular society.

It should be noted that the concept of «civil society» in the scientific literature is used in both broad and narrow senses. Thus, in a broad sense, it includes all the direct activities of people, which is not organized and, accordingly, not controlled by the state. The essence of civil society is precisely that it is formed and functions primarily as a sphere of public life independent of state structures. Obviously, this is possible when the functioning of society is based on democracy as the rule of the people. Although, in the history of mankind there are examples when civil society could exist in conditions of authoritarianism. Contrary to that, totalitarianism fundamentally excludes such a possibility, as it determines the full or partial absorption of civil society by the political regime.

In practical life, the term «civil society» is most often used in a narrow sense. This is due to the fact that it is considered as a certain level of development of social relations in a particular society. This approach views civil society primarily as a democratic form of self-organization of society whose activities ultimately do not depend on the decisive influence of state power structures. Since the functioning of civil society is based on the principle of recognition of fundamental human rights and freedoms and legal guarantees of their observance in society, such a society is the main structural component of its democratic system.

In general, in real life, civil society is perceived as a form of association of permanently functioning organizations of citizens which are united around independently selected relevant social, political, moral and other goals. The state, despite its own political orientations, interests and preferences, becomes unable to impose on citizens its vision of both the essence of social problems and ways to solve them.

It should be emphasized that civil society cannot function separately from a particular political system. After all, to one degree or another, it is forced to interact with government agencies to solve certain pressing social problems. The purpose of civil institutions is precisely to solve or facilitate the solution of problems within the framework of state-guaranteed constitutional rights and freedoms of an individual and citizen. It is clear that the state itself is interested in its plans and decisions being adopted and approved by the majority of citizens. After all, in this case, they will voluntarily (at least without active resistance) contribute to the implementation of such plans.

As for the structure of civil society, it objectively reflects the structure of society as a whole. Therefore, its components are various social relations (economic, social, political, socio-cultural, etc.) and their subjects (of course, **except for such for the state**). Because of this, the social structure of civil society consists of class, ethnic, demographic, professional communities and relations between them. Obviously, such communities exist in any society.

If we talk about the political structure of civil society, its constituent elements



are non-state political institutions, the main of which are political parties, public organizations and social movements, local governments, independent media and more. The structure of the spiritual sphere of civil society consists of socio-cultural relations and its main elements are education, religion, various cultural and artistic institutions. Of course, as long as they act as non-governmental organizations.

The main function of civil society is to give subjectivity to self-organizations of citizens in the implementation and protection of their social rights. For this purpose, it organizes active opposition to government agencies in order to eliminate their influence and pressure on communities that serve to seek the usurpation of power.

It is clear that for such counteraction the state structures need an economic basis in the form of private, non-state ownership of the means of production. After all, the presence of citizens' ownership of the means of production makes them economically independent of the state. Conversely, the total nationalization of property, for example, as it was under Soviet rule, leads to the destruction of the economic basis of civil society, as it puts citizens in complete dependence on the state as an uncontrolled employer. Therefore, the main feature of the existence of civil society in society is the free nature of associative life, in which a person voluntarily participates in social processes and is responsible for their own actions. However, it is important to remember that under certain circumstances, civil society can not only develop and improve the functioning of its own institutions, but also degrade as a cover for the activities of state structures.

It is worth noting that the relevance of studying the impact of civil society on the formation of environmental awareness and culture has increased dramatically in the face of new challenges facing society. In particular, the current global environmental crisis. Therefore, the study of the mechanism of influence of civil society on the formation of environmental consciousness and culture of people as a means of preventing and overcoming the consequences of the environmental crisis is a very practical task.

The current global environmental crisis has become a problem for both government institutions and civil society. After all, it put on the agenda the question of the physical survival of humanity itself as a biological species in the system «man – nature». We have a situation where humanity will soon be forced to radically change its attitude to nature. Otherwise, its disappearance from our planet will simply be a matter of time. In relation to nature, society has reached the so-called «point of no return». Therefore, a way out of this crisis situation requires a combination of joint efforts of both government agencies and civil society.

As for the main cause of the ecological crisis, it is due to the objective conflict between society and nature. The mankind during its existence used a nature-destroying structure as the basis of material production. After all, meeting the growing needs of the mankind requires the use of more and more mineral resources, which nature is no longer able to restore to such an extent. This, in turn, causes a violation of the natural conditions of human life, as it causes the inconsistency of the method of production with the resource ecological capabilities of the biosphere. The reason for this situation was that a society, being armed with the latest technology and, consequently powerful machinery, began to act as a geological force. Today,



humanity in its ability to influence the environment far exceeds the natural forces of nature (earthquakes, hurricanes, etc.). In this regard, it is enough to mention the «man-made» tragedies of Hiroshima, Nagasaki, Chernobyl nuclear power plant and so on.

To address the crisis in the relationship «man – nature», the mankind is forced to introduce a process of greening of all spheres of production. However, this is hindered by a number of circumstances. The main thing is that society and state structures have not yet fully realized the need to replace the technocratic paradigm with an ecological one. This is aggravated by the fact that environmental technologies in many areas of production are either absent or too expensive. Therefore, the state structures are still mainly trying to solve the ecological crisis by technocratic means: to adopt environmental laws that meet modern requirements; take control of technologies used in production; stimulate the creation of environmentally friendly industries, etc. That is, they are guided by the idea that since the environmental crisis is caused by technological progress, then, it is necessary to simply make adjustments to this process to overcome it. In other words, the environmental crisis is perceived as something external to society and the individual. In fact, man's attitude to nature is determined by their consciousness, which determines the corresponding actions in relation to nature.

At one time, I. Michurin reflected the essence of the consumer technocratic worldview in the famous statement: «We can-not wait for the mercy of nature; it is our task to take it». The implementation of such a worldview and methodological approach in practice has led to the situation where the mankind has elevated itself above nature, which was seen only as a means of meeting the material needs of humans. This means that the partnership between an individual and nature, which existed before, has changed into a relationship between master and servant. Therefore, society, satisfying its mercantile material needs, ceased to take into account the fact that in nature the process of its own restoration has reached a critical point. After all, nature has become to fully reproduce its own resource potential. Therefore, to change this situation, you must first change the human consciousness. Currently, an increasing number of researchers come to the conclusion that the ecological crisis is, first of all, a crisis of worldview, a philosophical and ideological crisis (Dubovy, Dubovy 2016: 21).

It is worth emphasizing that any worldview ultimately determines the content and forms of human practical activity, as it is a concrete-historical means of reflecting in the human mind the world around us. Therefore, the Ukrainian philosopher V. Shinkaruk rightly emphasized that the worldview is nothing but a way of spiritual and practical assimilation of the world (Shinkaruk 1980: 16). This is due to the fact, that it is a tool for transforming the environment that orients the consciousness of the individual in a system of specific natural and social relationships. As a result, the worldview forms and determines the system of value orientations of man. And their implementation determines the selective and stable attitude of the individual to socially significant phenomena and events of both the present and the past and future. The implementation of such an orientation - emphasizes V. Khmelko – implies that the worldview contains the most general goals of human activity, more or less



definite solution to the meaning of life and on this basis regulates the process of building hierarchies of partial goals, which have at the same time a high level of significance for the subject of worldview (Khmelko 1977: 30). Therefore, the worldview determines the passive or active attitude of the individual to himself and to nature and society.

It is obvious that humanity, in order to solve existing environmental problems, must first radically rethink its place and role in the system «man – nature» and form an essentially ecological worldview. Such a process objectively requires a radical change in the consciousness of each person and society as a whole to nature. After all, a set of worldviews and paradigms lays down for us one or another algorithm of relation to nature and, accordingly, determines the corresponding results. That is why the ecological worldview fundamentally changes the understanding of the true place of the natural environment in human life.

It is worth noting that the process of rethinking the need for a radical change in human attitudes to nature, finding solutions to the ecological crisis, is becoming more popular in society. Thus, in the most important recent international documents which directly or indirectly address the problems of environmental protection and sustainable development of society, much attention is paid to the formation of ecological culture and human consciousness informing him about the environmental situation and possible negative consequences in the world and region. It is obvious that a conscious and, accordingly, caring attitude of the individual to the environment is possible only in the presence of a high level of its ecological culture, as well as ecological knowledge and skills. Systematic knowledge of the laws of nature, especially direct acquaintance with the world of plants and animals with further care for them contribute to the formation of personal responsibility for the future of nature.

Regarding the research of scientists in the field of problems of the essence of ecological worldview and ecological consciousness, the main ways of its formation, the achievements of both Ukrainian and foreign scientists are quite significant. In their scientific works A. Schweizer (1950), O. Leopold (1980), G. Snyder (1999) order to form ecological consciousness and ecological culture of the individual and society considered conceptual approaches to the place and solution of environmental problems in the system «man-nature». Analysis of the state of ecology in Ukraine was the focus of scientific research of Vyhovsky, Vyhovskaya (2019), Kravchuk, (2011). Krysachenko, (1996) and others. They are unambiguous in concluding that in the context of the global environmental crisis, the social need is to form, establish and increase the level of environmental awareness and, accordingly, the environmental culture of each person. Only through the awareness and understanding of the individual of his inseparable connection with the environment is formed in his attitude to the natural environment as the value of his own existence. This creates a person's need to balance their own needs with the possibilities of nature, make a caring attitude to the environment and create conditions for its reproduction.

Researchers, based on the analysis of the nature and causes of global environmental problems, concluded that no scientific and technological innovations or economic and social reforms alone can stop the deepening environmental crisis.



The situation requires, first of all, the replacement (both at the level of individual human existence and its social existence) of technocratic consciousness with ecological one. And this involves the development and approval of what is called the ecological ideology of life. It provides for the stimulation of the process of «greening» of the economy, which will ultimately serve to shape the worldview of post-industrial ecologically oriented civilization. Ecological worldview, defining the system of ecological orientations of the individual as an individual and social value, thus forms in it a selective and stable attitude to ways of solving certain environmental problems both today and in the future.

It is the deep awareness of each person of his inseparable connection with the environment, vital (from the Latin «vita», «life») dependence on him, should dramatically affect his attitude to the environment. This will allow to develop and establish in the individual the need to promote all forms of eco-activity that serve to bring the system «man-nature» to a balanced level of existence which is based on the constant reproduction of natural resources. Therefore, a new worldview concept has developed, which is called ecocentrism. It is based on the premise that all species of wildlife and ecosystems are more morally significant than previously thought, and therefore require more moral care than individuals. Therefore, ecocentrism is opposed to the prevailing anthropocentrism in society, which considers man as the single subject of morality.

Ecological consciousness is a system-forming factor in the system of ecological culture. Such consciousness is a form of social consciousness and is a necessary component of the scientific and philosophical worldview. However, as a specific and independent form of social consciousness, ecological consciousness for objective reasons developed only in the XX century. At this time in society there is a certain understanding of the process of irreversibility of the accumulation of acute crisis phenomena in the relationship between society and nature as a whole. It should be recalled that the existence of certain components of environmental consciousness has taken place in human history. After all, a person's real life is in principle impossible without reflecting in his mind the objectively existing dialectical connections between him and the environment. In practice, such a process is carried out on the basis of a particular historical worldview. Therefore, primitive man treated natural phenomena as sacred, because he understood his own dependence on the forces of nature. Hence its respectful and caring attitude to the environment.

The essence of ecological consciousness not only in a deep understanding of the need to care for nature, but also:

- in the awareness of the priority of such values as clean air, water, food, undamaged natural landscapes over the material goods created by people;
- in understanding the role of socio-economic factors both in the emergence of a difficult environmental situation and in its possible overcoming;
- in the rejection of consumer psychology and fetishization of things;
- in an economical attitude not only to natural, but also to man-made products, because they somehow mediate natural resources;
- in readiness to voluntarily limit their excessive material needs, which do not bring anything useful in human life, and to regulate the birth of children;



- understanding the vulnerability of natural ecosystems, in particular their biotic components;
- in the awareness of the need to protect rare representatives of fauna and flora and unique rock landscapes from destruction (Sagaidak, Avramenko, Black 2018: 35-36).

Regarding the main levels of formation of the ecological consciousness of the individual, they can include (of course, conditionally) naive-realistic, everyday-empirical and conscious-theoretical. Carriers of the naive-realistic level are characterized by an intuitive approach to understanding the existing environmental problems. They are indifferent to existing environmental problems and the problems of preserving the environment affect them only when it concerns them personally or their well-being. Representatives of the everyday-empirical level of ecological consciousness already have a certain interest in the practical solution of problems in the field of ecology, however, only in case when they are directly related to them. But the bearers of the conscious-theoretical level of ecological consciousness are already characterized by a high ecological culture and, accordingly, a conscious and stable attitude to environmental problems in all their manifestations. In terms of solving environmental problems, they are characterized by an active life position, which is implemented in purposeful environmental activities to protect and preserve the environment.

It should be noted that ecological culture is a separate component in the structure of both the general culture of man and society. Its level depends on the understanding of the integrity of the natural and human existence of the individual. The purpose of the process of formation of ecological culture of the individual is the formation of a system of scientific knowledge, views, beliefs about man and the environment, which lay the foundations of a responsible attitude to the environment. In countries where a high level of general culture and, accordingly, the ecological culture of citizens, the natural environment is in a better condition. This is due to the fact that the environmental policy of government is supported by civil society, which is characterized by the personal contribution of citizens to the environment. It is obvious that no government or nature protection agency can solve acute environmental problems on its own, provided that the protection of nature will not become one of the priorities in the life of the majority of the population. Thus, the state of compliance with national legislation in the field of ecology (despite the current legal framework and the signing of a number of international documents, conventions, agreements, established cooperation with international institutions in the field of environmental protection) is unsatisfactory. The «Open Statement of National Environmental NGOs on Threats to the Civil Society of Ukraine» states that The environmental situation in Ukraine is in crisis. Many water bodies have lost their natural purity, their ability to self-clean is impaired. The country has accumulated more than 35 billion tons of waste, 17% of its territory is flooded, more than 18% - affected by intense erosion. During the years of independence, the area of lands of the nature reserve fund has doubled, but occupies only 4.95% of the country's territory, which is much less than the average for Europe (15%) (Open application of national environmental NGOs 2010). Ukraine has the highest level of land plowing in Europe,





consumption of energy resources and water, deforestation. Therefore, it is not surprising that according to the World Health Organization, Ukraine ranks 4th in Europe in the number of deaths per 100 thousand inhabitants due to air pollution (137 per 100 thousand inhabitants) (IBO «Ecology-Law-Man» 2021) And this convincingly testifies to the imperfection of the formation of environmental policy in Ukraine and the implementation of environmental management in the country, the presence of significant problems in ensuring the environmental rights of citizens.

It should be noted that the emergence and development of the environmental movement in Ukraine was a kind of reaction to the Chernobyl disaster. The process of democratization of society and the state as a whole also significantly contributed to this. In the late 80's of the last century, public organizations in the field of protection of human rights, children's rights, gender policy, and various charitable foundations began to appear en masse in the country. It is clear that the problems of ecology could not go unnoticed in public life. There were a number of public organizations that declared the goal of their activities to solve pressing environmental problems in society. They can be (conditionally) divided into two groups. The first was a small group of activists who focused their efforts on solving urgent local or regional environmental problems. The activities of the second group were aimed at reforming public authorities in the context of addressing environmental issues.

It should be noted that public environmental organizations in Ukraine are a fairly new phenomenon. However, during the existence of the USSR, the association of citizens in the field of environmental protection «Society for Nature Protection» formally operated. However, there were almost no real results of his activity. Public environmental organizations, in the absence of full information from government agencies on environmental issues, their effective interaction with the public to solve them, can and do play a significant role in solving environmental problems, the formation of environmental awareness and environmental culture. The All-Ukrainian Ecological League, the National Ecological Center of Ukraine, the All-Ukrainian Public Organization Clean Wave, the All-Ukrainian Ecological Public Organization «MAMA-86», the All-Ukrainian Children's Union Ecological Guard, the International Charitable Organization «Ecology-Law-Human», All-Ukrainian Charitable Foundation «Sprout», All-Ukrainian Public Organization «Living Planet», Ukrainian Ecological Association «Green World», Ukrainian Branch of the International Union «Human Ecology», National Youth Center

«Environmental Initiatives», etc. They take an active part in the preparation and adoption of regulations in the field of ecology, development and adoption of the Concept of National Environmental Policy, in the protection and creation of nature reserves, contribute to the cessation of environmentally hazardous activities, development and dissemination of environmental education of citizens, informing state structures and the general public about violations of environmental legislation, etc.

The activities of these environmental organizations contribute to the formation of environmental awareness of citizens through information about the true state of the environment, determines the need to improve their own level of environmental education and culture, helps support environmental education in the interests of



sustainable development; stimulates public involvement in the process of development and implementation of national environmental policy by making proposals to the authorities and management on improving environmental legislation; initiates the organization and activities of public control over the implementation of environmental legislation; promotes the organization and implementation of measures aimed at stopping activities that threaten environmental safety, biodiversity, health of citizens of Ukraine.

One of the most important activities of such environmental organizations is to inform and implement the principles of environmental democracy in the Ukrainian state by complying with the UNECE Convention on «Access to Information, Public Participation in Decision-Making» and «Access to Justice in Environmental Matters» (Aarhus Convention, ratified in 1999). It was on the basis of the provisions of the Aarhus Convention that the Resolution of the Cabinet of Ministers of Ukraine №1378 on October 15, 2004 «Some Issues on Ensuring Public Participation in the Formation and Implementation of State Policy» was prepared and approved, which was widely discussed.

Unfortunately, in Ukraine there is a problem of citizens' attitude to public environmental organizations. If the population's attitude to environmental protection is generally positive, then quite often in a particular case the solution of regional problems can be negative and cause undesirable excesses. As a rule, the negative attitude is caused by the conflict between citizens due to the predominance of social and economic interests over their environmental consequences. Because personal well-being is paramount to most citizens, the relationship between the environment and well-being is often perceived only in theory. It is obvious that the priority of socio-economic personal interests is the main reason for the negative attitude of citizens to the actions of public environmental organizations or not even to the organizations themselves, but to the specific actions of their representatives. Their image is also negatively affected by activities to address global environmental issues that are not directly related to the needs of the community. Often environmental organizations stay away from a specific environmental problem at the level of the territorial community, which forces citizens to self-organize to solve it.

Recently, the world community has become aware that education plays a vital role in improving the relationship between man and the environment. It is necessary to create an ecological model of the education system. It means the interdisciplinary synthesis of environmental education, the synthesis of the study of ecology in conjunction with other natural sciences. Generally, more educated person is more committed to environmental safety, so environmental education must be linked to other types of education.

The «environmental» model of education includes both general and vocational environmental education and takes into account various aspects of the impact of the entire educational system on solving various environmental problems of civilization.

Environmental education can be most successfully carried out only continuously and in accordance with the socio-psychological periods of personality development: kindergarten – school – college – university. The creation of such a system of environmental education should be enshrined as the basis of state environmental



policy as a constitutional norm.

University graduates, namely the future of our people, after studying basic environmental education must have a high level of environmental culture, which is, in turn, part of the general human culture and professional approach to solving environmental problems from the standpoint of their profession.

The national education system plays an extremely important role in the process of forming ecological consciousness and ecological culture. Its structural element is the national environmental education, the purpose and objectives of which are determined taking into account the goals and objectives of the national environmental policy of the state. It carries out its activities on the basis of the current legislation on education and the National Strategy for the Development of Education of Ukraine for the period up to 2021, approved by the Presidential Decree. Its characteristic feature is the focus on balancing the processes of interaction between society and nature, the introduction of sustainable development of society and the solution of modern regional environmental problems on this basis.

It should be noted that modern environmental education in Ukraine is a continuous complex process of formation of ecological consciousness in the population on the basis of ecological worldview. The basics of environmental knowledge are taught in almost all public and private educational institutions in the country. In practice, this is done through the assimilation of the individual in the process of learning in kindergarten, school, higher education system of knowledge about the laws of functioning, life of all living things, ecological systems and the role of man in preserving the natural environment. It is important that children from school still have a conscious assimilation and mastery of the provisions of general culture at the same time as environmental. Since children have not yet formed stable views, beliefs, interests, the task of society is to teach them to understand the laws of nature, to ensure that a sense of personal responsibility for the environment and care for its preservation become an integral feature of each individual.

The peculiarity of non-formal environmental education of children and youth is in close cooperation with educational institutions of various forms of ownership, close cooperation with environmental organizations, focusing primarily on solving regional and global environmental problems. They developed and proposed a scheme for the implementation of non-formal environmental education of young people through joint practice with educational institutions in the process of greening the cultural and educational space, the organization of environmental volunteering, environmental education, ecotourism. Modern forms such as training «Environmental education of the public», training course «Computer literacy», art eco-workshop, ecological photo workshop, etc. are used. At the same time, students need to understand the essence of the process of environmental education and training, the development of professional knowledge, skills and abilities necessary for activities in the field of environmental protection.

The involvement of children and young people in the group work of ecological and naturalistic orientation is of great importance for the formation of knowledge and skills in ecology. This contributes to the study of objects and phenomena in nature itself, the acquisition of skills to identify species of plants and animals, to clarify in



practice the ways of human impact on the environment, the types of nature.

Analyzing the influence of civil society on the formation of environmental awareness and culture, one cannot ignore the role of political parties in this process. After all, they are the main institutions of the political system of civil society, which are also related to the process of «greening» the consciousness of society. Thus, environmental activity for many political parties in developed European countries is a very important area of their activity. Their program goals in the field of environmental protection meet the needs of citizens. Therefore, the «green» parties are traditionally members of national parliaments, governments, local authorities, as well as a supranational body – the European Parliament (it represents the European Green Party).

Unfortunately, the situation in Ukraine is somewhat different. This is explained primarily by the fact that due to the aggression by the Russian Federation and the transit state of Ukrainian society itself, environmental issue in the system of urgent problems are not the main one. Hence the corresponding attitude to it on the part of parties and movements. Moreover, the state does not have strong enough political and party structures that would competently, systematically and consistently study environmental problems and, accordingly, offer a constructive solution. Thus, of the more than 20 most active Ukrainian political parties, only 7 mention the need to preserve the environment in their programs. Only two parties have a statement on the need for increased legal liability for environmental damage. This clearly shows that even in the context of the global environmental crisis, politicians still do not have a deep awareness that nature is the basis of our existence. Therefore, environmental issues to some extent should be cross-cutting, as it applies to all areas of human activity.

As for the Green Party of Ukraine, it was registered in May 1991. Its initiators were a group of activists of the All-Ukrainian Ecological Association «Green World». It is declared that the party's activity is based on the principles of democracy, humanism, respect for human rights and interests, regardless of its social status, nationality or origin. The Program states that the future of Ukraine is in the denial of aggressive technocracy, rational use of resources, in reconciling the interests of various social groups, in the unconditional rejection of violence against man and nature and the highest values are proclaimed human life and freedom. The party was electorally successful in the late 20th century, and later lost its popularity at the national and regional levels due to the dominance of politics over the environment.

The absence of an environmental component in the activities of most Ukrainian parties and, accordingly, their control over the activities of state structures in the field of environmental protection necessitates public control over them. Currently, public control over the activities of political parties in the state is not effective. The reasons for this are both the lack of tradition to live and act in a competitive multiparty system, and the lack of understanding of a large part of the population that the interests of civil society, particularly in the field of ecology, are primary to the interests of government and party institutions. This is also facilitated by the weak institutional capacity of the current public control (lack of professionalism and communication). In practice, some civil society organizations often only imitate



public control over the activities of state structures in the field of environmental protection. Moreover, there were even cases when such activities pursued the goal of obtaining a certain benefit for themselves personally. Therefore, to increase the effectiveness of public control over the activities of state structures requires quantitative and qualitative growth of public organizations, increasing their competence in environmental issues, institutional and resource capacity in environmental activities, improving communications, finding and using new technologies of public control and coordination and improvement of joint actions. on environmental protection.

Religion is an important structural element of civil society. Thus, Christianity, guided by the biblical position that the nature of God's creation, in its activities constantly turned to solving problems of environmental protection. From the point of view of religious figures, the main cause of the global environmental crisis is due to the crisis of human spirituality. It is manifested in the decline of the cultural and spiritual level of society and man. Therefore, today they are characterized by a widespread social and individual selfishness, which manifests itself in the greed for quick profit, nihilism, immorality, alcoholism, drug addiction and prostitution, a sharp rise in corruption and more.

The global environmental crisis has led to a turn to awareness of its causes and consequences for man and society at the level of doctrine, religious organizations, believers. This is evidenced, in particular, by the significant spread of the number of modernist currents, which «end of the world» is already associated with the punishment of higher powers for poor treatment of nature. Many denominations, especially Christians, now emphasize the importance of caring for the environment. Moreover, they seek to deal with the public in order to jointly find ways to overcome the negative effects of the environmental crisis, the formation and enhancement of environmental awareness and culture in people. In fact, we can talk about worldview shifts in the religious environment, which are aimed at finding ways to overcome the crisis of the environment and the global ecosystem, as well as the humanitarian crisis resulting from disharmony between man and the world around him (Sagan 2011).

In the religious environment, the answer to the challenge of the global environmental crisis was ecotheology. It is a form of constructive theology that focuses on rethinking the relationship between religion and nature, the nature, causes of the ecological crisis, and finding a way out. Ecotheology is based on the position of the divine essence of nature. This rethinking has led to the fact that the problems related to the preservation and enhancement of nature, environmental security of mankind come to the fore. It should be remembered that ecotheology examines not only the relationship between religion and nature, but also in terms of ecosystem management in general. Therefore, it seeks not only to identify the causes of the crisis in the system «man-nature», but also to find specific ways to solve them. This is especially important because many proponents of ecotheology believe that science and education in modern conditions are not enough to stop the growth of crises.

This approach has led to some changes in doctrinal terms. Thus, for the first time in its existence, the Vatican added environmental pollution to the list of «mortal sins» (in this case, the soul of the deceased does not go to purgatory, but directly to



hell) (newspaper «L'Osservatore Romano» March 9, 2008). Thus, the Catholic Church recognizes that irresponsible destruction of nature is one of the gravest categories of sins, namely, social sins that cry to Heaven, that is, puts it on a par with the sin of premeditated murder and other heinous crimes against man and society. (Sagan 2011)

Environmental issues in the Churches and religious trends of Ukraine (both in theoretical research and practical actions) have only started. The Catholic and Greek Catholic Churches in Ukraine take an active position in addressing environmental issues. Although, they are still largely learning from the experience of preserving the environment and establishing environmental management of secular institutions and churches in Western Europe.

The Orthodox Churches in Ukraine pay much less attention to the problem of overcoming the ecological crisis in Ukraine and the world and the responsibility of believers for Creation (as a basic requirement of Christian morality). Gradually, however, they are entering a process that is in line with the general trends in the development of Orthodox theology and management. Patriarch Bartholomew I of Constantinople, who has been taking care of environmental issues for many years, plays an important role in this. Moreover, at the expense of philanthropists, he organized about ten (once every two years) large ecological expeditions (along the Black Sea basin, the Amazon and Nile rivers, Greenland, etc.). In response to the growing «peaceful atom» for humanity, he suggested that the world's leading nations abandon nuclear power plants in favor of alternative energy sources.

As for the denominations operating in Ukraine, they are just beginning to turn to environmental issues. The Catholic and Greek Catholic Churches are more active in this direction. The contribution of other Churches and religious denominations in Ukraine to the preservation of nature and ecological education of believers is the periodic participation of their representatives in environmental events (conferences, joint prayers, etc.) held by Catholic, Greek Catholic or Orthodox Churches, as well as secular organizations (public associations, educational institutions, etc.). The purpose of these actions was to form in people's minds an understanding of their responsibility for the God-created world and ways to implement it in everyday life, as well as to draw the attention of believers and society to nature, spread the Church's teaching on environmental issues and the preservation of God's creation, reconciliation with God and the rejection of a way of life that is destructive to the environment. Representatives of denominations periodically take part in environmental events (conferences, joint prayers, etc.) held by the Catholic, Greek Catholic or Orthodox Churches, as well as secular organizations (public associations, educational institutions, etc.). Although, recently we can see an increase in publications on environmental issues in Church periodicals of all Orthodox jurisdictions. Yes, some magazines have introduced separate environmental columns or series of articles. Articles on environmental issues appear periodically in Orthodox church newspapers and on Internet sites.

It should be noted that the practical cooperation of religious and secular institutions in the field of nature protection is becoming a global trend. And, as Ukraine is gradually integrating into global processes, this forces the religious



leadership to use environmental issues in its activities, which are close to the parishioners. Therefore, the importance of the religious factor in solving environmental problems will continue to grow.

The media (media) are an essential component of civil society, as they have a huge impact on the process of forming and establishing an ecological worldview and ecological culture. The media, providing citizens with this or that information, form in them the appropriate value-semantic guidelines of attitude to nature. The ability to reach a wide audience allows modern media to form a certain attitude to current problems of society and, accordingly, actions on their perception or non-perception. The media, having the necessary technical capabilities for the rapid transfer of common symbols and values across the country, a means of organizing public dialogue contribute to the formation and establishment of a certain worldview. After all, certain state-political, socio-economic, ideological, historical, ethnic and other information is transmitted through the network of information communications. For example, by disclosing the content and propaganda in the media of such concepts as «democracy», «civil society», «ecology», «ecological worldview», a corresponding system of spiritual values of society and the individual is formed, which determine the attitude to the current environmental crisis.

In Ukraine, environmental issues are raised by newspapers and magazines «Humanitarian Ecological Journal» (Kyiv Ecological and Cultural Center), popular science magazine «Ecological Bulletin» (All-Ukrainian Ecological League), «Ecology-Law-Man» (international organization «Ecology-Law-Man»), «Culture of safety, ecology and health».

It should be borne in mind that the effectiveness of the media in this process depends largely on their status in society. If they are independent and have authority in society, then they are in the process of reproduction and translation of environmental knowledge and traditions, serve the cause of establishing environmental consciousness, environmental culture in society. After all, the dissemination of reliable information about the state of the environment creates in citizens a sense of responsibility for the state of the environment. But unprofessional coverage of unverified, distorted information in the field of ecology can lead to panic and other negative attitudes in society and problems that require immediate response (construction or location of facilities that pose a danger, demolition of greenery, irrational use of natural resources, etc.) .

In modern conditions, the global information network provides significant opportunities for the formation of human environmental knowledge. The main sites of public mobilization in Ukraine are social networks Facebook, Youtube, Instagram, Twiter. The role of these networks in uniting and mobilizing citizens in the struggle for the development of civil society, the dissemination of environmental knowledge is extremely large. The advantage of social communities as a means of communication over traditional media is that they not only disseminate environmental information, but also provide an opportunity to discuss it, express or offer their vision of solving the environmental problem. In this case, each member of the reference group, with which he identifies himself in cyberspace, is not only a consumer of environmental information produced by other community members, but



also a creator of new content, an active subject of communication about environmental issues.

### Conclusion.

The current global environmental crisis has posed to humanity the problem of the physical survival of mankind as a species. The process of overcoming it requires, first of all, a rethinking at the ideological level of the relationship in the system «man-nature». After all, it is fundamentally impossible to overcome the current ecological crisis on the basis of the technocratic worldview that gave rise to it. Therefore, the formation and establishment in the life of man and society of ecological worldview will lead to a radical change in the relationship in the system «man-nature». Worldview, in which the system-forming element is ecological consciousness determines the spiritual basis for recognizing the priority of environmental factors in human life and society, forms and affirms in individual and social life ecological culture.

It is obvious that the process of formation of ecological culture in a society requires joint efforts of both state structures and civil society. Civil society institutions (environmental organizations, parties, educational and cultural institutions, religious organizations, independent media, etc.) are an important factor in the process of forming environmental demands of society and citizens, serve to streamline, systematize environmental legislation, contribute to solving environmental problems within the legal field. Civil society institutions can also effectively perform the function of protecting the environmental interests of citizens in the face of state and clan structures. They are able to control the content and forms of implementation of state environmental policy.

### References:

1. Dubovy V.I., Dubovy O.V. (2016). [Ekolohichna kultura: navchalnyi posibnyk] Ecological culture: a textbook. Kherson: Green DS, [in Ukrainian].
2. Shinkaruk V.I. (1980). Katehorialna struktura naukovoho svitohliadu [Categorical structure of scientific worldview]. *Filosofska dumka* [Philosophical thought]. 2. 16. [in Ukrainian].
3. Khmelko V.E. (1977). Svitohliad osoby: psykholohichna struktura i funktsii [Person's worldview: psychological structure and functions] *Filosofska dumka* [Philosophical thought]. 3. 30. [in Ukrainian].
4. Sagaidak I.S., Avramenko N.L., Chorna T.M. (2018). *Formuvannia ekolohichnoho svitohliadu ta kultury bezpeky studentiv VNZ : monohrafiia* [Formation of ecological worldview and safety culture of university students: monograph]. Kyiv: 7BC company. [in Ukrainian].
5. Open statement of national environmental NGOs on threats to civil society of Ukraine (2010). [Vidkryta zaiava natsionalnykh ekolohichnykh hromadskykh orhanizatsii shchodo zahroz hromadianskomu suspilstvu Ukrain]. Retrieved from <https://necu.org.ua/zagrozy-gromadyanskomu-suspilstvu-2010/>
6. IBO "Ecology-Law-Man"...2021 <https://uacrisis.org/uk/68787-ecology-and-programs-of-political-parties> International charitable organization «Ecology-Law-Human».





7. [https://risu.ua/problemi-ekologiji-u-vchenni-ta-ninishnij-praktici-cerkov-ta-religiynih-napryamiv-ukrajini\\_n52229](https://risu.ua/problemi-ekologiji-u-vchenni-ta-ninishnij-praktici-cerkov-ta-religiynih-napryamiv-ukrajini_n52229), Sahan, O (2011) Problems of ecology in the teachings and current practice of Churches and religious trends in Ukraine.

8. Sahan, O (2011) Problems of ecology in the teachings and current practice of Churches and religious trends in Ukraine. Volume 1. Available online: [https://www.religion.in.ua/zmi/ukrainian\\_zmi/13085-problemi-ekologiyi-u-vchenni-ta-ninishnij-praktici-cerkov-ta-religijnix-napryamiv-ukrayini-chastina-1.html](https://www.religion.in.ua/zmi/ukrainian_zmi/13085-problemi-ekologiyi-u-vchenni-ta-ninishnij-praktici-cerkov-ta-religijnix-napryamiv-ukrayini-chastina-1.html)

9. Belyakov, O (2004) *The influence of religion on the formation of ecological consciousness*. Kyiv.

10. Vyhovsky L, Vyhovskaya T (2019) Ecological consciousness as the basis of ecological culture. In *Humanities and Religious Studies Bulletin*, Humanities and Religious Studies Bulletin. Volume 2 (14). Sofia, 33-36.

11. The National Institute for Strategic Studies (2014), Kyiv. Available online: <https://niss.gov.ua/doslidzhennya/gromadyanske-suspilstvo/vzaemodiya-gromadskosti-z-organami-derzhavnoi-vladi-v>

12. Bartholomew I of Constantinople (2021) Address of His Holiness Ecumenical Patriarch Bartholomew on the Day of Environmental Protection. Available online: <http://fore.research.yale.edu/climate-change/statements-from-world-religions/christianity-protestant-denominations-and-organizations/>

13. Kravchuk, V.M. (2011). *Public organizations and the state: relations in the conditions of formation of civil society in Ukraine (theoretical and legal aspects)*. Ternopil: Terno-graf.

14. Ministry of Education and Science of Ukraine (2001) Kyiv. The concept of environmental education in Ukraine.

15. Krysachenko, B.C. (1996) *Ecological culture*. Kyiv: Zapovit.

**Анотація.** Аналізуються зміст та основні форми вияву громадянського суспільства. Доводиться, що основною функцією його є надання суб'єктності самоорганізаціям громадян у справі виконання та захисту їх суспільних прав. Розкриваються основні причини негативного впливу діяльності людини і соціуму на природне середовище, які зумовили сучасну екологічну кризу. Доводиться, що її основною причиною стало домінування у суспільстві технократичного світогляду в житті людства. Тому для подолання екологічної кризи необхідно насамперед на світоглядному рівні переосмислити взаємовідносини в системі «людина – природа» і, відповідно, сформувані у особистості та суспільства потребу замінити технократичний світогляд екологічним. Доводиться, що в системі екологічного світогляду системоутворюючим елементом є екологічна свідомість, оскільки саме вона в кінцевому підсумку зумовлює усвідомлення ролі і значення екологічних чинників в житті людини та суспільства. Розкривається зміст основних рівней сформованості екологічної свідомості особистості (наївно-реалістичний, буденно-емпіричний і свідомо-теоретичний). Розкриваються роль та методи формування та підвищення екологічної культури громадськими екологічними організаціями, які беруть активну участь у підготовці та ухваленні нормативно-правових актів у сфері екології, розробці та прийнятті Концепції Національної екологічної політики, в захисті і створенні об'єктів природно-заповідного фонду, сприяють припиненню екологічно небезпечної діяльності підприємств, розвитку та поширенню екологічної освіти та просвіти громадян, інформують державні структури та широку громадськість про допущені порушення екологічного законодавства тощо. Показується роль у покращенні взаємовідносин між людиною і оточуючим середовищем екологічної моделі системи освіти, адже чим більше освічена людина, тим більше вона



розуміє проблеми екологічної безпеки і потребу їх вирішення. Розкривається вплив політичних партій та рухів на процес «екологізації» свідомості суспільства. Аналізуються причини повороту релігійних організацій до осмислення та пошуку вирішення екологічних проблем людства, які "кінець світу" пов'язують з покаранням людей вищими силами за погане відношення до природи. Багато конфесій, насамперед християнських, у своєму середовищі наголошують на важливості бережливого відношення мирян до навколишнього середовища. Показується роль засобів масової інформації (ЗМІ) та глобальних інформаційних мереж на процес формування та утвердження екологічного світогляду та екологічної культури в соціумі.

**Ключові слова:** природа, людина, екологія, екологічний світогляд, екологічна свідомість, екологічна культура, рівні екологічної свідомості, екологічна політика, громадські екологічні організації, політичні партії, релігійні організації, екологічна освіта, засоби масової організації, глобальні інформаційні мережі.

Стаття надіслана 12.08.2022 р.