

PERSONALIST ECOPHILOSOPHY AS A PROPOSAL FOR IMPLEMENTING ENVIRONMENTAL CARE FROM A TWO-HEADED FLAME: ETHICS AND POLITICS

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Abstract

It is likely that grave mysteries surround current events; however, for some to retain that title due to ad libitum leadership would seem to be the result of a coven's arrangement. At present, the quasi-unfading evocation of the "[...] right to a healthy environment "[...] - or, more strictly, to a protected ecology (as a branch of biology) - acts as a banner in international policies. However, that the study of the causes of its damage or affectation is directed towards irresponsible citizen activity or civic ethics seems to be only a glimpse of its genesis; its foundation, in a fickle way, would be the inverse: a policy of supranational scope permissive to certain agents (as for states, corporations of global scope, international organizations, et alii) and repressive against the social individual, would seem to be its substantiveness. To argue the past, with dispensation from the imprecation, will be the present *mise à mort*.

Keywords: Ecophilosophy, Environmental care, Ethics, Politics, Civics.

— *Where are you going, Daniel? said the one.*

— *"To Sevastopol," said the other.*

- *You're lying, Daniel! You tell me that you are going to Sevastopol so that I think you are going to Nizhni-Novgorod, but the truth is that you are really going to Sevastopol. You're lying, Daniel!*¹

Introduction

Of flint and current criteria, in any state that appears democratic and constitutional, it becomes its belonging or incorporation into the international legal community². Imbibe in this characteristic, there are examples of adhesions to pacts or agreements of responsibility in the face of the current "eco-efficient" practices, whose transit is conducted by what is operated in the United Nations (UN).

For example, the seasonal gestation in the last 52 years is: The first United Nations Conference on the Human Environment (Stockholm Summit) in 1972, which would lay the foundations for current international environmental policies and the subsequent "Earth Summits" in 1992, 2002 and 2012; the Brundtland Report of 1987 (originally entitled "Our Common Future"), which formalized the dual component of "sustainable development"; the creation of the United Nations Environment Programme in 1983; the Dublin Declaration, in 1992; the Kyoto Protocol, in 1997;

¹J. L. BORGES, *Complete Works I (1923–1949), Critical Edition*, EMECÉ, Buenos Aires, 2009, 1st ed., p. 286.

² As a paragon, the particularities of conventionalization and constitutionality, which allow a "constitutionalism of rights", must be related to the recognition of global exchange in State-Individual relations. Cf. L. PIETRO SANCHIS, "El constitucionalismo de los derechos", *Revista Española de Derecho Constitucional*, N° 71, 2004, p.48.

the Copenhagen Summit, in 2009; the Cancun Summit, in 2010; and the United Nations Summit, in 2015. The addition of the Sustainable Development Goals (SDGs), outlined in the 2015 Development Agenda, is inevitably mentioned.

The incipient effectiveness of supranational policies of environmental aegis

However, its laconic effectiveness or its sensual inefficiency becomes sensual and superficial: the UN itself, every year, warns that environmental pollution is increasing³. This exponential arithmetic, generated by the copious multiplication of eco-efficient environmental programmes, is highlighted by the economic indices that are expected to be higher each year. The paradox: developing policies for the defense of the environment implies employing equally technocratic "alternative" means, which devastate and pollute the environment (even if they seek to name them in ornate ways). Studies three decades ago, predicted: China and India would surpass the United States in production and supply of commercial resources⁴; and, the sense of control and environmental care would be only a banner to shield the state-powers and stifle the "developing" ones. The euphemism together with the disturbing position, are maintained in third world countries; the dual exogenous composition not in those who generate it (in addition to the central North American country). The BRICS+ currently include Brazil and South Africa⁵.

On the paradoxical point, its meaning extends to countries such as Peru, with a particular profile: "[...] It is not possible for a country to concentrate efforts on environmental protection if it does not yet have adequate economic development, although it is clear that it is not possible to maintain economic development without having sustainable resources."⁶ In the epilogue we will return to this paragraph.

Personalist ecophilosophy as a proposal for concretization for environmental care

For what has been referred to *above*, the proposal of the closest scope for overcoming such an anacolitic effect, which proposes a "personalist ecophilosophy", is channeled viable because it is necessary: as well as convenient and fruitful. And the fact is that a "technocratic ecophilosophy" or a "biological one" is not properly channeled towards the ends of environmental care. The latter, because it is precisely she who is allied to the current pro-UN policies⁷; the other, because her

³N.B. In the last year, the effects of climate change are intensifying on all continents; See IPCC - Intergovernmental Panel on Climate Change, *Climate Change: Synthesis Report*, 20 March 2023; WMM - World Meteorological Organization (also known as: WMO - World Meteorological Organization), *Annual to Decadal Global Climate Update*, 17 May 2023; WMO, *State of the Climate in Europe 2022*, 19 June 2023; WMO, *State of the Climate in Latin America and the Caribbean 2022*, of July 5, 2023; WMO, *State of the Climate in Asia 2022*, 27 July 2023; and WMO, *State of the Climate in the Southwest Pacific 2022*, of 18 August 2023.

⁴ Cf. G. QUINTERO BURGOS, "Public Policies and the Environment", *Tecnología en Marcha*, Vol. 21-1 (2008), pp. 141-151.

⁵ A study that delves into these affects: J. GARCÍA NAVARRO and A. CASANOVA MONTERO, "The BRICS and their impact on the world economy", *Revista Científica ECOCIENCIA*, Vol. 9 (2022), pp. 73-104; J. VADELL, "The BRICS initiative and China: between emergency and irrelevance", *Nova Economia*, No. 2 (2019), pp. 401-428.

⁶ J. PINTO-BAZURCO BARANDIARÁN, "The Environmental Paradox: between economic development and environmental protection", *ADVOCATUS*, No. 25, p. 125.

⁷ For Stefano Abbate, the problem would be exacerbated by the presence of proposals and insertions with aggravating and intolerant ideological sieves: "[...] Several leftist movements today make environmentalism their most important treatment of distinction. Many authors have developed the Marxist dialectic between man and nature in capitalism and have offered the arrival of communism as a solution. For example, Philippe Van Parijs, reflecting on the transition from socialism to communism, considered that this transition "presupposes environmentalism" because environmental protection "will favor the replacement of

regency in the last century, motivated that in the "[...] In the 1960s, the idea spread in world public opinion that human life on earth was threatened by the deterioration of the environment."⁸

It is in a personalist ecophilosophy that a greater freshness of criteria is perceived: they invite a more humble relationship with nature through the inexorable recognition of human and not moral rights⁹, without this detracting from the rights of present and future human beings¹⁰. Precisely, focusing on safeguarding the environment, reflecting care for the human being, will allow an adequate overall conception.

On the basis of his intrinsic dignity, because of his condition as such¹¹, he could not consider policies of economic and social development that separate him from an adequate experience: a suitable and habitable environment: he is not a subject¹² but a citizen-person and, above all, a human being¹³. Even more so, that this implies taking care of future generations. This *humanitae* strengthens the environmental aegis: "[...] the fact that human beings do not own the environment, but part of it and that we have not inherited the earth from our ancestors, but borrow it from our children."¹⁴ And, to the extent that fraternal action governs¹⁵: that responsibility will be assured¹⁶.

The ethical-political dyad as a vision of the profile in personalist ecophilosophy

Accommodating, vain and impostor enterprise becomes a judgment not based on reflection. The reader will notice, from the above, the presence of an oxymoron: What judgment should not be founded, directed or guided by reflection? In any case, in order to stir up any medlar to meanings or oppositions, it is enough to say that a judgment (with that inescapable characteristic of reasons) is clothed by dismembering the nominative body of the signifier ecophilosophy. Its components: first, wisdom in favor of the first principles and ultimate causes of the relationship between man and nature (environment): because it is imprinted with the sense of belonging; second, that source added by an aortic matter or of amatory creeds (as Evaristo Carriego liked to call), affection.

heteronomous activity by autonomous activity. [...] In order to protect limited natural resources, it is first necessary to "stop the population explosion as quickly as possible" and create a "world government, a supranational body [as the UN is and has been doing], with sufficient authority to be the master of the parsimonious distribution of the planet's scarce resources: energy, energy, energy metals, unpolluted seas, clean air, clean water. Once again, man and his freedom must be sacrificed to save the planet that man himself is destroying." S. ABBATE, "The Philosophical Bases of Environmentalism and the Vision of the Church," *Ecclesia*, No. 1, 2011, pp. 25-38. In a similar sense, see E. SÁBATO, *Hombres y engranajes, Reflexiones sobre el dinero, la razón y el derrumbe de nuestro tiempo*, EMECÉ, Buenos Aires, 1951, 1st ed., pp. 51-57.

⁸ V. BELLVER CAPELLA, "Bioética y...", cit., p. 293.

⁹ A. CORTINA, *Ética de la empresa...*, cit., p. 1.

¹⁰ Cf. *Ibid.*, p. 289.

¹¹ R. LUCAS LUCAS, *El hombre, espíritu encarnado, Compendium of Philosophical Anthropology*, Ediciones Sígueme, Salamanca, 2008, 5th ed., pp. 122-339; J. GARCÍA CUADRADO, *Antropología Filosófica*, Ediciones Universidad de Navarra (EUNSA), Navarra, 2010, 5th ed., pp. 125-149

¹² See A. CORTINA, *Ética de la empresa...*, cit., p. 2 et seq.

¹³ Cf. J. M., BURGOS VELASCO, "Persona versus Ser Humano: un análisis del esquema argumentativo básico del debate", *Cuadernos de Bioética*, Vol. XIX, No. 3, pp. 434-447.

¹⁴ J. PINTO-BAZURCO BARANDIARÁN, *La Paradoja Ambiental...*, cit., p. 125.

¹⁵ As proposed by the aforementioned author Adela Cortina, Cf. A. CORTINA, *Ética de la empresa...*, cit., p. 3.

¹⁶ Allow the author to give a brief example in relation to such affections: Odin, the deity who transits in the Hávamál, contrary to Hobbes' foul-sounding *homo homini lupus*, sentenced, after an abysmal inner vision: "I was young, I only traveled; I was lost on the roads; I looked rich if anyone met. Man is man's joy!" HÁVAMÁL, University of London, 1986. In this motivation, it is up to our fellow human beings to act in restraint and fraternity: now and in the future.

However, a flower bed seems to guide the destiny of the former, or to be its destiny (not its ramification): ethics and politics (from the application of international measures and government management).

In this sense, the values rescued by a personalist ecophilosophy would make it possible to stir up the effects generated by the negative optics of the technocratic and biologist; and to understand that the "protagonistic" company¹⁷ is not contrary to that end: being the measure of all things does not imply being their owner. This administrative management, under the light of a well-understood dignity and ramified to the condition of citizen-human being, would allow supranational policies of *an erga omnes character to be fitted*. The civic condition would not be limited to the obedience of certain eco-efficient practices: such as reusing and canceling (as a deterrent measure with direct economic impact) for a plastic bag in a supermarket, when all the products purchased are made and composed of that same material, and most of them do not have the reusable attribute¹⁸. The inconsequential and clumsy stands out by itself.

Conclusion

Laborious and impoverishing delirium to provoke the global reaction to take care of the environment, when those who raise the flag of its defense are determined to objectify man¹⁹ and not participate in his aegis. Conditioning it to a detriment of its own substantive condition; whose impact is superlative in third world countries: such as Peru. Abstract figure, it refers us to the paradox noted above; then his *raison d'être*: the national overcoming, as a first stage, of the departure from policies not linked to a concretization of the protection of the environment in addition to that of man and his dignity. Second, an adequate assessment of the government policies and national scope that lead Peru to demand in its quota of international participation, sovereignty in the use of social channels, such as responsibility and business-social legitimacy. Finally, beyond the above, a solicitous look is needed, which reflects a thoughtful formation of values for the duty and care of every Peruvian: the common good, which entails, ineluctably, the protection of the environment. And, in emulation of Jorge Basadre, one can yearn for a civility that "²⁰builds conscience and builds solutions."²¹

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¹⁷ "[...] Protagoras of Abdera (fifth century BC) expressed his satisfaction at the fact that the members of the human body had been used to measure natural magnitudes and that man was the author of the measurement, maintaining that "man is the measure of all things" [...]" M. ARTOLA and J. M. SÁNCHEZ RON, *Ciencia: Lo que hay saber*, Espasa, Barcelona, 2017, p. 18.

¹⁸ By way of example: MUNICIPALITY OF LIMA, Guide to good environmental practices for an eco-efficient home. Available at: <https://smia.munlima.gob.pe/uploads/documento/8682f103aa7644d5.pdf>.

¹⁹ E. SÁBATO, "*Hombres y engranajes...*", cit. pp. 32-33.

²⁰ M. A. CARREÑO, *Manual de urbanidad y buenas formas*, Editorial Mercurio, Lima, 1982, pp. 31-32.

²¹ S. LÓPEZ JMÉNEZ, "Basadre: Historiador, librarian y ministro", *Libros & Artes Revista de Cultura de la Biblioteca Nacional del Perú*, Lima, 2002, p. 02.

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