

Ethical Attitude of the Individual Towards Climate Change: Reflections on Certain Philosophical Aspects

ŽILVINAS VAREIKIS

Department of Comparative Culture Studies, Lithuanian Culture Research Institute, 58 Saltoniškių Street, 08105 Vilnius, Lithuania
Email: ilvinasvareikis@yahoo.fr

As the planet's climate continues to warm, the issue of climate change becomes increasingly urgent, prompting experts from various fields to approach it from diverse perspectives. Climatologists investigate long-term climatic changes and their causes, economists evaluate the potential impacts on economies, while sociologists explore how societal values, culture, and individual beliefs shape attitudes toward climate change and its environmental implications. Philosophers, in turn, address epistemological, ontological and ethical questions related to this global challenge. Notably, it was Western scientists who first sounded the alarm about the dangers of climate change. This article proposes two main theses: (1) an ethical reorientation of the individual is essential for addressing climate change effectively; and (2) dialogical communication and ecological intimacy offer transformative frameworks for fostering a deeper ethical commitment to environmental sustainability. To test these theses, the study employs a hermeneutic methodology that analyses the philosophical insights of Algis Mickūnas, a Lithuanian émigré philosopher, and Thomas Kasulis, an American philosopher of Lithuanian descent. Their reflections are situated within the context of exile, which provides unique perspectives on ethical orientation toward the environment. The results reveal that Mickūnas's concept of dialogical communication and Kasulis's notion of ecological intimacy illuminate meaningful dimensions of an individual's ethical orientation toward their lived environment. These philosophical insights suggest a path forward for fostering a deeper ethical engagement with the challenges posed by climate change.

Keywords: climate change, ethics, Thomas Kasulis, Algis Mickūnas, philosophy of exile

INTRODUCTION

This article aims to focus specifically on the ethical stance of the individual in relation to climate change. This topic is particularly relevant, as while climate change is actively discussed in Lithuania – primarily in the context of finding solutions for agriculture and urban infrastructure – the ethical dimension of the individual's relationship with climate remains under-explored. The lack of focus on ethics is significant because addressing climate change requires

not only technical solutions but also a shift in individual and societal values, behaviour and responsibility. Practical solutions often fail without ethical commitment from individuals, as these solutions depend on voluntary behavioural changes, such as reducing consumption, adopting sustainable practices and supporting policies that prioritise ecological well-being. Incorporating a philosophical and intercultural perspective into these ethical discussions enriches the dialogue around climate change and individual responsibility.

Recent and significant publications on Web of Science highlight the importance of environmental ethics and individual engagement in combating climate change. For instance, Jean Boulton's work draws on political theory and economics to address the role of individual behaviours in responding to global crises, including climate change (Boulton 2024: 2). Jorge Torres examines the potential of Eastern traditions to inform environmental ethics, offering a more holistic approach (Torres 2024: 665). Similarly, Eastern philosophical traditions such as Daoism and Buddhism have been extensively discussed for their emphasis on interconnectedness and harmony, suggesting that their principles could significantly influence global environmental ethics. The Daoist emphasis on harmony and balance aligns with modern ecological principles, providing alternative frameworks for individual and collective ethical commitments toward sustainability.

This philosophical field of ecological ethics seeks to investigate these frameworks through interdisciplinary and intercultural methodologies. In particular, the hermeneutic approach used in this study is well-suited for exploring how individual behaviours are shaped by philosophical traditions and how these behaviours respond to ethical challenges in the Anthropocene. Such ethical considerations have been more widely examined in Western contexts than in Lithuania. For example, in the Lithuanian context, climate policies are often framed in terms of economic benefits or infrastructure development. Exploring intercultural and philosophical approaches to ethics can enrich Lithuania's climate discourse by promoting a deeper cultural transformation that aligns with global environmental goals.

In the Lithuanian philosophical academic context, I have explored the ethical aspects of climate change by comparing intercultural perspectives. Specifically, I examined the critical reception of this issue by German philosopher Norbert Bolz alongside the insights from Chinese philosopher Laozi. This analysis led to the conclusion that 'the problem of climate change is closely linked to changes in the social structure of Western society and the controversial technological progress that has already made it possible to capture the signs of global warming in nature' (Vareikis 2022: 325). However, it is also important to note how Laozi's teachings, particularly his principle of 'wu wei' (non-action or effortless action), challenge Western notions of control and domination over nature, offering an alternative framework for understanding ethical behaviour in the Anthropocene. Furthermore, I have reflected on the climate change issue within an ethical perspective by examining certain value-laden contexts in Lithuanian philosophy and their relation to the Anthropocene. Central to this exploration are 'the insights of Lithuanian philosophers Naglis Kardelis, Gintautas Mažeikis, Arvydas Šliogeris, Mintautas Gutauskas, and Danutė Bacevičiūtė into the most significant changes in nature caused by the Anthropocene' (Vareikis 2024: 49).

This article continues the investigation of ethical dimensions related to climate change. Moreover, the article is situated within the philosophical field of ecological ethics, with a specific focus on intercultural perspectives. Employing a hermeneutic methodology, the study analyses philosophical texts to uncover the dynamics of human-nature relationships as shaped by climate change. The research question is as follows: How can the philosophical

perspectives of Lithuanian émigré thinkers and global philosophical traditions contribute to an ethical understanding of climate change and the evolving relationship between humanity and nature?

The article argues that the perspectives of these émigré thinkers not only highlight the ethical challenges posed by climate change but also offer frameworks that integrate Western and Eastern traditions, thereby contributing to a more holistic understanding of ecological ethics. The choice to analyse this issue within the exile context stems from the fact that it was in the West – where these exiled thinkers reside – that discussions on climate change first emerged. By exploring this question, the article seeks to demonstrate how these philosophers' insights provide valuable contributions to ecological ethics, offering frameworks that bridge cultural and intellectual traditions to address global environmental challenges. To achieve this objective, several tasks are undertaken. First, the article seeks to elucidate the key aspects of climate change that, in the author's view, best illuminate the unique perspectives of exiled philosophers on environmental changes and humanity's place within these transformations. Next, the study examines the ecological ethics reflected in Thomas Kasulis's ideas on intimacy and integrity. Finally, it discusses Algis Mickūnas's concepts of monologue and dialogue in the context of environmental philosophy. By the end of the article, readers will gain a clearer understanding of how Lithuanian émigré thinkers' perspectives address the urgent ethical challenges of climate change, bridging individual responsibility with broader ecological sustainability.

Understanding the Ethical Attitude of the Individual Toward Climate Change

The ethical attitude of the individual toward climate change can be understood as a specific moral approach underpinning cooperation between nations. Through various means, this attitude aims to mitigate the consequences of climate change for both nature and humanity. This ethical stance aligns with the principles of utilitarianism, which emphasises maximising overall well-being for society as a whole. As noted by Anthoff and Spears (2021), 'Utilitarianism requires equal consideration of everyone's well-being, which means that solutions to climate change must take into account the differing initial conditions and resources of various countries' (Anthoff, Spears 2021: online).

The primary goal of this ethical stance, much like in utilitarianism, is directed toward addressing the consequences of anthropogenic activity. It seeks to achieve the greatest benefit for the largest number of people, particularly in terms of mitigating or radically eliminating the effects of climate change. At global climate forums, major world powers such as the United States, Canada, Japan, China and others commit to implementing various restrictions on their industries, transportation and economies. These measures aim to reduce the overall increase in the planet's temperature by at least 1.5°C, as even this seemingly minor rise in temperature could have a detrimental impact on biodiversity, significantly complicate human life, and lead to more frequent natural disasters and the accelerated melting of glaciers.

Such measures, consistent with political will and the conclusions of climate change experts, primarily focus on the social impact of decisions on specific societies. This recognises that the consequences of climate change vary significantly across nations. For example, the agricultural sector in the United States is severely affected by relentless droughts, its cities are increasingly devastated by hurricanes, and East Asia regularly endures massive typhoons. In Lithuania, unpredictable weather primarily harms the crops of both small and large farmers, while the insurance industry requires additional subsidies to compensate for losses caused by

natural disasters. Therefore, articulating certain ethical guidelines for the individual's stance on climate change proves valuable both from a moral and financial perspective.

At first glance, the framework for such an ethical attitude toward climate change might be shaped by the classical utilitarian theory mentioned earlier. Founders of these ideas, such as Jeremy Bentham and John Stuart Mill, argued that the best actions are those that maximise happiness and reduce suffering or pain. According to Mill, 'Happiness is pleasure and the absence of pain; unhappiness is pain and the lack of pleasure' (Mill 2023: 7). However, when examining publicised global congresses addressing climate change, which often conclude with grand declarations, it becomes apparent that doing little or nothing is often more beneficial for major nations than enacting drastic changes. Updating fossil fuel-based energy infrastructures or radically overhauling agricultural and industrial policies would require enormous investments that neither the International Monetary Fund nor regional development organisations can sufficiently provide to make the entire African continent 'green'.

In a sense, the ideal of an ethical attitude toward climate change – one that could effectively manage the issue – is inherently utopian, as political visions, implemented programs, and cultural content differ significantly across nations. Which ideas proposed by Lithuanian-origin philosophers allow us to discuss aspects of this ethical attitude of the individual?

The Problem of Integrating Cultural Contexts

The Lithuanian-American philosopher and Japanologist Thomas Kasulis (both of his grandparents were born and raised in Lithuania) explores the general cultural tendencies of Eastern and Western societies in his book *Intimacy or Integrity: Philosophy and Cultural Difference*. Kasulis examines the results of comparing Eastern and Western perspectives through the lenses of metaphysics, epistemology, aesthetics and politics. The discourse of ecological ethics emerges as a point of intersection between aesthetics and politics. On the one hand, Kasulis uses this niche of ecological ethics to appeal to the human capacity for self-expression, which seeks to reveal both the positive and negative aspects of the human–nature relationship.

Kasulis approaches the problem of ecological ethics in a universal manner, suggesting that climate change and an individual's ethical stance toward it should also be understood as integral parts of ecological ethics. However, these are not ideologically autonomous, as separate sub-disciplinary entities or alternative behavioural models. This is dictated by the cultural orientations of intimacy and integrity, which shape the narrative of ecological ethos. For Kasulis, 'in the intimacy orientation, however, ethics is a morality of love. Integrity's moral demand is to be fair to the other person; intimacy is to be there for the other person. Integrity generates a morality of responsibility, whereas intimacy generates a morality of responsiveness' (Kasulis 2002: 120).

This definition of Kasulis's concepts, applied across various domains of cultural activity, contributes to the exploration of the ethical dimensions of an individual's attitude toward climate change, as discussed in this article. In the light of Kasulis's distinction between intimacy and integrity, ethical attitudes toward climate change could reasonably be framed in terms of responsibility for climate change, climate justice, accountability for the well-being of future generations, biodiversity preservation and the promotion of sustainable living – principles that align with the concept of integrity. However, this approach risks neglecting the notion of intimacy.

The concept of intimacy, in contrast, implies a personally invested and non-pragmatic form of care for nature. Here, humans are understood as an integral part of nature, rather

than its sovereign rulers. This perspective suggests a relational and empathetic approach to the environment, enriching the ethical discourse on climate change.

Cultural Orientation of Intimacy and the Ethical Actions of the Individual

The cultural orientation of intimacy facilitates communication between individuals, enabling them to understand shared knowledge, values, and even emotions. In intimacy-oriented ethics, 'we should respond with compassion to the pain of the other species on whom we have imposed our unnecessary destructive acts. To know ecological damage is to feel the pain of the earth and to generate a moral impulse to respond' (Kasulis 2002: 123). This cultural orientation of intimacy underscores the importance of compassion, which Kasulis frames with a personalist and pantheistic character. In this view, harm is experienced not only by humans but also by nature itself.

The roots of this compassionate perspective lie in East Asian philosophy, particularly Daoism. In Daoism, 'human beings are encouraged to harmonize with the rhythms of nature, embracing its constant change as an inherent absolute, one that cannot be fully controlled but can be lived with harmoniously' (Ames 2024: 317). It can be argued that Kasulis's application of the concepts of intimacy and integrity is fundamentally based on the complementarity of opposing natural principles inherent in human nature. This tension arises from the reliance on obligation within the orientation of integrity (e.g. implementing measures to reduce climate change), while intimacy emphasises an internalised and personal experience of ethical concerns.

It is also worth noting that this conceptual stance differs significantly from the foundations of classical Judeo-Christian ethics. In Christianity, suffering is seen as a uniquely human condition, not something experienced by nature. Moreover, humans are seen as stewards of natural resources, granted by God to use as needed. This Western perspective appears increasingly outdated when viewed in the context of the escalating greenhouse effect, largely driven by humanity's unchecked consumption of nature's resources.

In this regard, the Eastern interpretive framework of ecological ethics, with its flexibility and emphasis on harmony, contrasts sharply with the Western religious ethic's legitimisation of boundless consumption. The latter fosters an unchecked desire for exploitation, which ultimately leads to scenarios of ecological catastrophe. From this angle, the Eastern perspective offers a more adaptive and sustainable approach to ecological ethics.

The Aspect of Intercultural Consensus

Alongside reflections on the interaction between diverse cultures and their relationships with the environment, Kasulis's philosophy weaves in the dimension of intercultural consensus. At global forums dedicated to ecology, most of the proposals focus on Western-driven initiatives aimed at reducing CO₂ emissions, promoting sustainable and environmentally friendly practices, and finding ways to implement them. However, only a small number of Eastern nations align themselves with the Green Deal initiatives due to the substantial costs involved in adopting such measures.

Another significant factor contributing to the considerable gap between Eastern and Western nations in establishing a global ethical stance on climate change is miscommunication. Cultural mentalities significantly influence dominant political orientations, which, in turn, shape the adoption or rejection of climate-related decisions.

Kasulis attributes the ineffective communication between culturally disparate nations during international debates on ecological ethics to the lack of understanding of intimacy and integrity as cultural orientations. He explains, 'For someone from an intimacy orientation, the talk of environmental "responsibility" or the "rights" of endangered species would not be an effective call to action. For someone from an integrity orientation, conversely, the idea that pollution could be understood as "natural" would be a nonsensical starting point for trying to persuade people to participate in an environmental cleanup' (Kasulis 2002: 124).

This insight highlights the critical importance of not leaving climate change discussions solely within the scope of Western discourses. Instead, effective solutions in climate policy require integrating various cultural worldviews and their respective visions. Furthermore, it is crucial not to confine the issue of climate change within the narrow frameworks of ecology, economics, or industrial restructuring. The discourse must also address the metaphysical, epistemological and ethical models unique to diverse cultures, which are essential for harmonising global efforts.

Thus, it is insufficient for global climate summits to rely solely on skilled translators, negotiators well-versed in pro and contra arguments, economists, and other narrow specialists. Philosophers and cultural experts with the deep knowledge of the regions in question are also needed to provide a broader perspective, uncover the universal causes of emerging worldview disparities, and guide meaningful dialogue on pressing climate concerns.

IN THE GRIP OF MONOLOGIC DISCOURSE

The process of decision-making begins with linguistic framing. There is an abundance of scientific theories explaining effective communication methods and strategies. Many of these theories treat language itself and its audience as instruments for persuading others, often with the aim of achieving politically or commercially motivated objectives. Professor Emeritus Algis Mickūnas of Ohio University refers to this instrumental linguistic stance as *monologue*. In everyday life, monologue is typically understood as a situation where one individual expresses their perspective on a particular issue to others. Mickūnas, however, elevates the concept of monologue to the inter-state and intercultural levels, reflecting on its impact within broader human relational contexts and what it changes – or leaves unchanged – on this scale.

In everyday contexts, monologue is ideally meant to evolve into dialogic structures of communication. For every speaker, being heard and understood is crucial; otherwise, linguistic activity becomes merely mechanical, responding to quantitative parameters rather than qualitative values. Speaker's implicit expectations can only be confirmed or denied by another person, transforming monologue into dialogue – or even *polylogue* – in which the topic under discussion becomes the focus of collective debate among multiple individuals or groups. Issues related to the ethical stance of individuals toward climate change, such as climate justice and biodiversity conservation, inherently require a polylogic structure. Otherwise, discussions risk becoming ensnared in the deadlock of hermetic monologue.

In the intercultural arena, monologue may manifest as forms of Eurocentrism or racism. These political and cultural ideologies permeate discourse on any issue, appropriating its inherent values. By unifying the content under discussion, 'the Other not only ceases to exist as a dialogical entity, but is reduced to an object without situational awareness, identity, or dialogical differentiation' (Mickūnas 2022: 158–159). This is starkly evident in Europe's historical and contemporary relationships with its former colonies in Africa.

Reports from the International Institute for Environment and Development document billions of dollars allocated to countries like Kenya, Gambia and the Congo for the implementation of *Low Emission Capacity and Resilient Development* (LECRD) strategies (Camara 2014: 1). However, these nations often struggle to enact necessary changes in critical sectors such as agriculture and water supply infrastructure. This difficulty arises because their administrative systems are ill-equipped to allocate funds directly toward these goals. One of the main reasons for this mismanagement is the high level of corruption in these nations, as evidenced by annual reports from international organisations such as Transparency International.

Moreover, this situation reflects lingering relics of postcolonial consciousness that impede autonomous implementation of reforms vital to the survival of these states. Addressing climate change in Africa requires enormous financial resources, but their utilisation often mirrors the perpetual tea ceremony of the March Hare and the Mad Hatter, funded by United Nations programs for developing nations. Due to the dominance of Eurocentric aid models and the devaluation of Africans as equal participants in the global climate discourse, the dynamics of Mickūnas's cultural monologue – accompanied by ideological perspectives in various forms – persist in shaping the global relationships surrounding climate change solutions.

The Necessity of Essence-oriented Education

In the framework of cultural monologue, the issue of climate change often becomes a tool for nations to showcase their power relative to others. The dynamics of political interactions confirm Algis Mickūnas's observation that where multiple monologic actors meet within a significant power field, intercultural dialogue – or even polylogue – becomes almost impossible. This is because, as Mickūnas states, 'the Other is innocent but also irresponsible' (Mickūnas 2002: 159). In other words, one of the power-holding actors typically seeks to impose its will while evading responsibility for the consequences of its actions. How can we instill a sense of genuine responsibility in political actors so that the pressing global issue of climate change is not endlessly postponed on the international stage but actively addressed?

The educational system may serve as a powerful tool to ensure such accountability among policymakers in the realm of climate change. Educating the public strengthens civil society, enabling it not only to observe but also to actively engage in achieving meaningful changes. However, in Lithuania discussions surrounding climate change remain relatively superficial at the educational level. This is reflected in the activities of the Green Policy Institute, which are focused on 'promoting renewable energy and strategies to reduce greenhouse gas emissions' (Lapinskas 2022: 5). While the Institute's initiatives, such as a national environmental exam, interactive games introducing the public to climate change, and certain educational activities, aim to engage youth and middle-aged citizens, their focus is primarily on fostering habits like sustainable consumption, waste sorting and environmental responsibility within these demographic groups.

The most significant obstacle to implementing this comprehensive educational approach is its localised nature. The majority of the Institute's efforts are concentrated in Vilnius, particularly in the preservation of the city's green spaces, with somewhat more attention given to Klaipėda and to Kaunas. Yet climate-related challenges are equally pressing in Lithuania's regions, where the Green Policy Institute's projects primarily address issues within the context of agricultural forestry. An organisation of this kind should operate on a national scale, cultivating a critically thinking society across the entire country. It should not only provide

knowledge about the mechanisms driving climate change but also inspire youth activism nationwide – not just in Vilnius or Kaunas.

Ultimately, organisations disseminating scientific research on climate change must foster a generation of climate leaders rather than superficially producing educational games for prestigious urban spaces. Observing the significant gap between theory and practice in Lithuania's educational system, Mickūnas emphasises the need to engage in dialogical relationships between teachers and students and to bring greater focus to the content of disciplines being taught. To this end, he advocates for incorporating certain elements of philosophical thinking into the teaching process.

Mickūnas specifically recommends that teachers adopt a *hermeneutics of essences* in their work. Traditionally, hermeneutics refers to the interpretation of texts within the humanities to address specific questions. In contrast, the hermeneutics of essences prioritises understanding the boundaries of a given subject rather than merely reinterpreting or analysing its literal meanings. As Mickūnas explains, 'this interpretation requires that every entity, event, subject – even human beings, cultural artifacts, and mythical figures – has its "boundaries", and crossing them would negate those boundaries' (Mickūnas 2014: 127).

This approach is especially relevant in citizenship and environmental science education, where students are often introduced primarily to their rights. In today's culture of rampant individualism, it is essential to also remind younger generations of their responsibilities – not only toward humanity but also toward the natural world. They must be encouraged to preserve natural resources cultivated over millions of years, consume less to reduce nuclear and other nearly non-recyclable waste, and ensure resources remain available for future generations. For instance, linking the virtue of healthy living with the values of ecological harmony and sustainability can help reimagine societal development trajectories.

This kind of education could prepare future specialists for institutions like the Green Policy Institute and foster responsible policymakers who view environmental stewardship not merely as part of their job – an exercise in bureaucratic planning and formal implementation – but as a value-driven and ethically sensitive commitment to their surroundings. Such a perspective acknowledges the severe ecological consequences of climate change, including the extinction of various plant, bird and animal species, and the increasing discomfort of urban populations living in 'concrete jungles' during sweltering summers.

Thus, Mickūnas's hermeneutics of essences, which focuses on understanding human perceptual and behavioural limits, offers a transformative approach to curriculum design. It has the potential to reshape living conditions by making them more sustainable and less harmful to both nature and the broader environment.

CONCLUSIONS

Ethical behaviour in relation to climate change is a complex and multifaceted process that involves the synthesis of responsibility, empathy, cultural dialogue and personal motivation, all aimed at achieving long-term ecological balance. This stance should be grounded in accountability for the consequences of anthropogenic actions, which affect not only the current society but also future generations. The concepts of intimacy and integrity in the philosophy of Thomas Kasulis highlight the importance of personal responsibility, empathy, and effective care for the state of nature, transcending mere pragmatic political declarations.

Kasulis's orientations toward intimacy and integrity underscore the importance of harmonising different cultural perspectives on ecological ethics. To effectively address climate

change, it is necessary to combine the Western emphasis on responsibility for consequences (integrity) with the Eastern focus on harmonious interaction with nature (intimacy). Such a synthesis ensures that ecological ethics are not reduced to utilitarian decisions but encompass a personal relationship with nature. Kasulis's concept of intimacy emphasises that effective care for climate change stems not only from systemic solutions but also from a personal connection with the natural world. This relationship encourages individuals to act responsibly and to cultivate an emotional bond with nature, recognising its value not as a resource but as an essential part of existence.

The principle of dialogical communication, as proposed by Algis Mickūnas, highlights that addressing climate change requires not a monologue, but a dialogue, and often a polylogue. This involves collaboration among representatives from different countries, cultures and disciplines in an effort to create integrated strategies for decision-making. Without such dialogue, there is a risk of remaining in hermetic, one-sided systems that overlook the complexity of global problems. Equally significant is Mickūnas's concept of the hermeneutics of essences, which provides a crucial lens for understanding the ecological and ethical challenges posed by climate change. This approach urges individuals and societies to recognise and respect the inherent boundaries of natural systems, as well as human perceptual and behavioural limits. By focusing on essences, rather than reinterpreting or overanalysing phenomena, Mickūnas's hermeneutics emphasises that crossing these boundaries often leads to destructive ecological consequences. For example, exceeding the limits of natural resource consumption or urban expansion disrupts ecological harmony, triggering phenomena such as biodiversity loss or climate instability. Mickūnas connects this idea to the ethical dimension of climate change, asserting that respecting these boundaries is not just a practical necessity but an ethical obligation. Thus, the hermeneutics of essences complements the principle of dialogical communication by advocating for an approach that integrates ecological awareness with ethical responsibility. It encourages decision-makers to align human actions with the capacities of the natural world, fostering sustainable practices that honour the integrity of ecosystems and ensure the viability of future generations.

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ŽILVINAS VAREIKIS

Etinė individo laikysena klimato kaitos atžvilgiu: kai kurių filosofinių aspektų svarstymas

Santrauka

Šylant planetos klimatui, vis aktualesnė tampa klimato kaita, kurią skirtingų sričių specialistai tiria nevienodai. Klimatologai analizuoja ilgalaikius klimato pokyčius ir jų priežastis, ekonomistai vertina, kaip klimato kaita paveiks ūkį, o sociologai apmąsto, kaip visuomenės vertybės, kultūra ir žmonių turimi asmeniniai įsitikinimai formuoja žmonių požiūrį į klimato kaitą bei poveikį aplinkai. Savo ruožtu filosofai kelia episteminius, ontologinius ir etinius klausimus, susijusius su klimato kaitos problema. Apie klimato kaitos pavojų pirmieji pavojaus varpą mušti pradėjo būtent Vakarų šalių mokslininkai. Šiame straipsnyje plėtojamos dvi pagrindinės tezės: 1) siekiant veiksmingai spręsti klimato kaitos problemas, būtina iš esmės perorientuoti individo etinę laikyseną; 2) dialoginė komunikacija ir ekologinis artumas siūlo transformuojančius metodus, skatinančius gilesnį etinį įsipareigojimą aplinkos tvarumo idėjai. Tezėms pagrįsti taikomas hermeneutinis metodas, kuriuo analizuojamos lietuvių išeivijos filosofo Algio Mickūno ir lietuvių kilmės amerikiečių filosofo Thomo Kasulio filosofinės išvalgos. Jų refleksijos nagrinėjamos egzilio kontekste, kuris suteikia unikalių perspektyvų apie etinę individo laikyseną aplinkos atžvilgiu. Tyrimo rezultatai rodo, kad A. Mickūno dialoginės komunikacijos sąvoka ir T. Kasulio ekologinio artumo idėja atskleidžia prasminius individo etinės laikysenos aspektus gyvenamojoje aplinkoje, kurią stipriai veikia klimato pokyčiai. Šios filosofinės išvalgos nubrėžia kelią gilesniam etiniam įsipareigojimui klimato kaitos keliamų iššūkių akivaizdoje.

Raktažodžiai: klimato kaita, etika, Thomas Kasulis, Algis Mickūnas, išeivijos filosofija