
Inclusion in Recreation and Green Tourism as a Condition for Internal Human Balance on the Way to Environmental Sustainability and Legal-Administrative Regulations: Part 1

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Abstract:

Purpose: The concept of sustainable development refers to the interrelationship of humans with the surrounding natural environment. Due to the development of technology, increased productivity and changes in the organization of work, modern people have more opportunities to implement the concept of sustainable development in the gradually increasing time allocated to recreation and tourism. The purpose of this review was to characterize the historical and contemporary thought linking the issue of globally understood sustainable development with its inalienable condition of an intrinsically sustainable human being. This article is the first part of the discussion; it will be continued in the next paper.

Design/Methodology/Approach: The research method used was a search based on finding scientific sources of information linking the concepts of personal and environmental balance.

Findings: A review of popular concepts linking equilibrium at the level of the human interior to the equilibrium of the environment in a cause-and-effect mechanism proves more similarities than differences defining various theories.

Practical implications: All the aforementioned concepts can be part of the philosophy of human life on the grounds of outdoor recreation and so-called green tourism, considered as currently popular proposals to return to nature and seek in its balance a chance for personal balance.

Keywords: Outdoor recreation, green tourism, environmental sustainability, personal development.

JEL codes: Q56, L83, I31, K32, H83.

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1. Introduction

In the context of today's tourism, the concept of sustainability takes on particular importance, since it is tourism activities - conducted without restraint and thought - that can lead to environmental degradation. Sustainable tourism implies forms of travel and leisure that minimize negative impacts on nature, respect local culture and promote the socio-economic development of the destinations visited.

As Olszewski-Strzyżowski notes, the concept of sustainable tourism emerged as a response to so-called mass tourism and all the dangers it entails. It is such a tourist activity that sustains the ecological, social, economic and cultural integrity of the areas visited, as well as preserving in an unchanged state the natural, natural, cultural and social resources of these destinations (Olszewski-Strzyżowski, 2022).

Accelerated climate change, and thus environmental change, will present challenges and opportunities for the tourism services sector in the coming years. As climate change increases, responsible tourism choices take on even greater importance. As Scott notes, existing tourism offerings on the market need to be re-evaluated and thoughtful investments made in new environmentally friendly practices to adapt to the changing climate (Scott, 2021; Grima *et al.*, 2024).

Such changes are also forcing new, more environmentally friendly (green, green, sustainable) behavior of consumers of tourism services. According to Bianchi, tourism is part of a dynamic environment shaped by political, economic, sociocultural, technological and natural factors (Bianchi, 2018).

Promoting green tourism - based on the idea of reducing carbon footprints, using local resources and supporting green initiatives - is becoming not just a fashion, but a necessity. More and more people are recognizing the value of outdoor recreation, treating contact with nature as a way to recuperate physically and mentally.

Hiking, biking, canoeing or camping are becoming alternatives to mass tourism. Such a model of spending free time contributes to building a human bond with

nature and shaping pro-environmental attitudes. A person who chooses to be active in nature in the spirit of sustainable development becomes a participant in positive change - not only for the environment, but also for local communities and future generations. In this way, tourism can become a tool for protecting nature, rather than a threat to its sustainability.

As Wolański (1972) suspected decades ago, issues of protecting human existence were to take priority in the 21st century. Every major economic undertaking was to be planned taking into account its effects on man's social and natural environment.

The economy was to be based on new principles, in which profits and losses must be considered with regard to human health and the future of humanity. Although the concept of sustainable development was not yet more widely known at the time this projection was made, its assumptions are readily apparent, giving these predictions prophetic stature.

Although the idea of sustainability should mark lifelong human activity, a special role in its development can be attributed to free-time behaviors, especially those that, through their natural characteristics, can sensitize people to the beauty of the surrounding world, and through this strengthen the conviction of the need to preserve it for future generations.

Nature tourism, especially in recent times (thanks in part to the COVID-19 pandemic) has definitely gained in importance. Regardless of its perception in terms of leisure interests, it is also understood as a growing segment of the industry aimed not only at revenue but also at promoting understanding and conservation of the environment (Newsome, Moore, and Dowling, 2002). Both outdoor recreation and nature tourism can range from passive (admiring views, painting) to active (Nordic Walking, rafting, mountain biking) and from consumptive (fishing, hunting) to non-consumptive (walking, observing plants and animals).

This type of nonproductive human activity includes the potential generated by such benefits of integration with nature as environmental education, cultural exchange, healthy lifestyles, visitor awareness, maintenance and enhancement of biodiversity, livelihood benefits, regeneration of the local economy, employment, legitimate use of protected areas, replacement and diversification of industry, income generation, and finally a global understanding that is a synthesis of all of the above (Bell, Tyrväinen, Sievänen, Pröbstl, and Simpson, 2007).

In literature one can find numerous examples of the conditions needed to fulfill people's notions of sustainable development (Tisdell, 1999; Norström, Dannenberg, McCarney, Milkoreit, Diekert, and Engström, 2014; Sztumski, 2022) while as a rule there is mention of external conditions referring to the positive effects of planned and integrated actions in the space of biocenoses, ecosystems, landscapes, as well as the entire bio-sphere.

Often overlooked in these considerations, however, is the fundamental role of the human individual as a part of the system of the universe, through its location determining the role of all the systems of which the individual is a part. In integral terms, this refers to the concept of holarchy, understood as a natural process of development within an order of ascending levels called holons. Each holon is both a part and a whole, since it contains within itself an image of the whole (Mella, 2009).

And so subatomic elements form atoms, and these form molecules, macromolecules, cell organelles, tissues, organs. Clearly, this idea is related to - remembering the 19th century beginnings of ecology as a science of the interdependence between organisms and the environment they inhabit - the concept of levels of organization of living matter combining into a whole the structure of the micro- and macro-world (Odum, 1977).

Thus, it is worthwhile here to look at man and his belonging to a community, negating the sometimes imposed theory of separation, resounding, among other things, in one of the definitions of an organism assuming that it is an entity clearly demarcated from its surroundings by its body shells, which, in addition to its ability to self-renew, self-regulate and reproduce, is its essential characteristic (Riedl, 1998).

It seems that there may be three prerequisites for implementing the idea of sustainable development: sustainable people, reasonable lifestyles and an enlightened society. It is true that sometimes attention is paid to the importance of subject factors and the role of humans in implementing the idea of sustainable development (Latoszek, 2017).

However, this mainly refers to anti-environmental actions and responsibility for unjustified policies and expansive economies, as well as the use of technical innovations that can contribute to the degradation of the human living environment, the destruction of nature and the deterioration of the quality of human life. They fail to see the obvious, which is that the idea of sustainable development can be most effectively implemented only with sustainable people.

Sustainable human development is therefore a key need of the modern world, in an increasingly changing, unstable, uncertain and unsustainable living environment. Being the culmination of this development, a sustainable human being is supposed to exemplify an even distribution of accents between the qualities that define him as an animal being, embedded in animate matter, and as a being who, because of his rationality and spirituality at the same time, transcends the territory of this animality, which, in Aristotle's understanding, allows him to perceive the divine element that distinguishes him from the rest of existence and constitutes the essence of humanity (Zawojka, 2017).

Over the centuries, a variety of proposals have surfaced that analyze a sustainable

human being in light of the balance of the world that can be provided by him. These ideas treating the relationship between the two aforementioned systems have not yet been confronted with each other, and in this publication the authors intend to fill this research gap.

For chronological reasons, priority in the procession of creators of balanced ideas should be given to the aforementioned Aristotle with his "golden rule." However, other formulas are difficult to analyze with temporal sequentially due to their promotion in different historical eras. For this reason, the description of the most recognizable theories was based on their separate characteristics, while giving them scientifically accepted names or, in the case of terminological gaps, intuitively titling them.

Thus, in addition to Aristotle's rule mentioned above, the paper undertakes an analysis of the affirmation of nature as an element of the affirmation of life, the need for transcendence as an immanent value of sustainable man, selected concepts of eco-centrism, the socio-psychological aspects of sustainable development as well as sustainable development oriented towards minimalism and slow life, the theology of the earth, the holistic image of the world, the biophilia hypothesis and the theory of eco-logical systems, and, finally, a taxonomic treatment of the legal conditions of ecological sustainability.

The characterization of the aforementioned concepts, combining problems of a philosophical, social and psychological nature, was made the purpose of this review in an attempt to answer the research question about the existing similarities and differences between them, as well as the possibility of their scientific placement in a meta-theory defining human relations with the organic and inorganic natural world in light of the postulated idea of sustainable development.

2. Materials and Methods

The purpose of this review was to characterize the historical and contemporary thought linking the issue of globally understood sustainability with its inalienable condition, which is an internally sustainable human being. The dominant concepts of sustainable human beings as a key element in the ecological balance of ecosystems, landscapes, and ultimately the entire biosphere were analyzed.

In this context, the Golden Rule of Aristotle, the analysis of the affirmation of nature as an element of the affirmation of life, the need for transcendence as an immanent value of the sustainable human being, selected concepts of ecocentrism, the socio-psychological aspects of sustainable development as well as sustainable development oriented towards minimalism and slow life, the theology of the earth, the holistic image of the world, the biophilia hypothesis and the theory of ecological systems, and finally - the taxonomic treatment of the legal determinants of ecological balance were used.

The research method used was a search based on finding scientific sources of information linking the concepts of personal and environmental balance. A search of the literature proves more similarities than distinguishing features between the various theories, regardless of the spatial source of their origin and the period of their development. The article should not be interpreted as the position of anybody or institution, it represents the private views of its authors.

3. Results

3.1 Historical Outline of the Idea of Sustainable Development

As Jojczyk (2009) notes, the concept of modern ecological philosophy, contained in the works of Rousseau, Bentham, Herder, Goethe, Nietzsche, von Uexküll and Muir, follows on from Socrates' distant ancient idea of human self-limitation. The emergence of ecophilosophy, on the foundations of which sustainable development began to develop, was preceded by the functioning of various concepts of positive thinking about the environment. These include Earth ecology, social ecology, deep ecology, or ecofeminism (Gołaszewska, 2000).

Earth ecology was inspired by the ideas of Buddhism, Taoism and Christianity. Its initiator, Berry, sought to reevaluate religious views so that they became the basis for a new Earth-friendly way of life, accepting it as a sacred place for human settlement. Social ecology, on the other hand, drew on Marxism and anarchism to provide an anti-dote to the growing ecological crisis, thanks to science and technology and newly formed social relations.

Controversial proponents of deep ecology, on the other hand, preached radical anthropocentrism in the spirit of denying scientific and technological progress and the resulting consumerism. Finally, ecofeminism called for weakening male chauvinism and giving power to women in order to establish harmony between people and the environment.

In the case of the last two currents, it should be pointed out that they are in clear conflict with the modern idea of sustainable development, as the former, through the mouths of the proponents of ecological fascism, encouraged the elimination of 80-90% of humanity, while the latter, instead of balance, planned to rebuild dominance in competitive teams formed by men and women (Gołaszewska, 2000).

The beginning of the concept of sustainable development, dating back in its origins to the 18th century, was the realization that human activity that threatens nature - threatens itself. At that time, the Industrial Revolution, on the one hand, became the engine of rapid demographic growth, accelerated urbanization and mass production of goods to meet the needs of a growing population, while on the other hand, it initiated intensive degradation of the natural environment. As a result of these phenomena, re-flection on the purpose and path of development has emerged.

The term "sustainable development" originated in German forestry education. It was introduced by Hans Carl von Carlowitz, who fought against the mass clearing of forests in Germany. He introduced the principle of sustainability into forestry, stating that only as many trees can be cut in a forest as we can plant, in order to balance the ecosystem and protect it from total destruction.

At the time, German forestry had a good reputation worldwide, and as a result, the concept of sustainability spread among scientists in other European countries, (Sadowska, Borek, Monastyrsky, and Sipińska, 2023; Sadowska, Borek, Sipińska, Polacko, and Pilecki, 2024).

In the middle of the 20th century, politicians also noticed that the accelerating development of civilization was destroying ecosystems, and that environmental degradation had its social consequences (Tuszyńska and Pawlak, 2019). In 1969, a report by UN Secretary-General U Thant called "Man and His Environment" was issued. In 1972, the United Nations Conference was held in Stockholm under the slogan "Only One Earth". That was the first time the term "sustainable development" (sustainability) was used in scientific terms.

In the second half of the 20th century, the idea of sustainable development was taken up by environmental movements. Gro Harlem Brundtland contributed to the spread of the concept. As prime minister of Norway and at the same time chairman of the World Commission on Environment and Development, she won international recognition with her fight for sustainable development of the world. Her priorities, as a physician, included solving children's health problems and preventing breast cancer in women, as well as spreading care services, especially full-day childcare (Witoszek, 2011).

In 1987, a report by the World Commission on Environment and Development called "Our Common Future," presented by Brundtland, came up with a definition of sustainable development that is still used today and assumes that it is a process aimed at satisfying the developmental aspirations of the current generation in such a way that future generations can achieve the same aspirations. This vision of sustainability took into account its three main aspects: environment, society and economics.

A milestone for the idea of sustainable development was the first Earth Summit in Rio de Janeiro in 1992. Its fruit was Agenda 21 - the development strategy for the world. It was here that the need to educate the public in the context of health and environmental protection was highlighted for the first time.

The social aspect of sustainable development was emphasized: the fact that responsibility for the future requires the self-control and self-discipline of contemporaries and their participation in the decision-making process. The social ills of the age of modernism and postmodernism were named, poverty, gender

inequality, failure to respect human rights, lack of security, education for all, the right to health and intercultural dialogue.

Ten years after the promulgation of Agenda 21, it was already clear that the implementation of sustainable development was progressing too slowly, and the expansion of civilization was causing further devastation of the natural environment. Hence the new UN initiative in the form of a worldwide project called the "Decade of Education for Sustainable Development 2005-2014," which was to be a future-oriented, comprehensive effort that placed a premium on education.

It was recognized that education is a basic human right and an agent of social transformation towards sustainable development. The main educational tasks of this project were to address respect for human rights, poverty alleviation, health promotion, protection of natural resources, international cooperation, and providing society with access to information technology.

Education for sustainable development turned out to be so important that it was decided to call its theory sustainable development pedagogy, Tuszyńska, L. (2018). Hence, the 2030 Agenda for Sustainable Development adopted in 2015 by 193 UN member states, titled "Transforming Our World", which implies the achievement of 17 global goals, can be considered a great challenge for modern pedagogy.

Once again, one of its most important goals is to ensure humanity's access to education, including education that is inclusive and promotes lifelong learning opportunities for all. This time, for better implementation of the new goals, the process of monitoring the implementation of the Agenda was included. Attention was paid to the need to mobilize all educational institutions to conduct education for sustainable development.

It was emphasized that the implementation of the goals of Agenda 2030 requires global education in the form of education and civic education that promotes attitudes of responsibility. Such education should take place by raising awareness of the interdependencies that connect people and places around the world, and children with special educational needs should have access to mainstream schools where they are treated as subjects and can have their individual needs met.

It has been recognized that inclusive education is the most effective means of combating discrimination, building friendship and an open society, and implementing the postulate of "education for all" (Szumski and Firkowska-Mankiewicz,2010).

3.2 The Golden Rule

The question of finding a balance between all the oppositions inside and outside of us is similar to the well-known question in Aristotle's ethics of finding the Golden

Rule: treat others as you want to be treated by them. As it turns out, there is a surprising parallel between ethics based on the Golden Rule and the concept of sustainable development.

The Golden Rule provides a solid foundation for the responsible application of ethics in both theory and practice. Thus, it is essentially a principle of consistency, the use of which is a prerequisite for being a sustainable person. However, in order to achieve balance within oneself, it is necessary to take some time to discern what lies within us in our body and soul, and what is of overriding value in our lives. And this requires contemplation and quiet persistent work on oneself. It also requires the right external conditions, including those shaped by the natural environment.

A truly healthy person is a mentally and physically balanced person who, thanks to the Golden Rule, has found his inner peace by harmoniously coexisting with his environment. Without the participation of sustainable people, there can be no sustainable development of the economy and other areas of social life.

A sustainable person wants to live in an environment that is as sustainable as himself. At the same time, it is worth noting that this relationship is of a feedback nature, since the harmony prevailing in the inner world of a person depends quite a lot on the order and balance in the world around him.

Treating sustainable development as a projection of a sustainable human being onto the external world is an important manifestation of the interdependence between these two human worlds - "the world within him" and "the world for him." Therefore, balancing the external environment would have to start with restoring balance to his internal environment (Sztumski, 2019).

3.3 Nature Affirmation as Part of Life Affirmation

In the Renaissance, along with a new conception of man, came the desire to explore the mysteries that govern the world. For people of that era, the most perfect artist was God, who created nature and man as a perfectly ordered whole. The discovery of the divine harmony of the world, according to people of the time, was possible by observing and imitating nature.

Therefore, it became a source of inspiration for literature and art of the period (Kleiner, 1967). However, it is impossible to deny that the origins of this affirmative orientation should be sought already in the medieval period in the person of St. Francis of Assisi, whom popular representations used to show in the role of a singer of the beauty of nature, as an effect of divine creation (Prejs, 2014).

Centuries later, inspired by him, the Pope who took the same name wrote the encyclical *Laudato si'*, dedicated to caring for the common home that is the created world, including nature and man making the earth subject to himself. The created

world is connected to human life and an imbalance in the world has social and political consequences, but also individual consequences. If man ceases to care for the created world, that is, the earth, water and air, this soon turns against him, harming his health, rest and work, which was already described in the 1970s as "ecological retaliation" (Bogucki and Zątek, 1978).

The encyclical devotes a great deal of attention to integral ecology, encompassing the human and social dimensions, which is a philosophy of life based on the ability to imbue coexistence with empathy. The overarching goal in this case is to build a civilization of love on the political, economic, cultural levels. In this context, in addition to the importance of small daily gestures, social love prompts us to design global strategies that effectively halt environmental degradation and encourage the cultivation of a culture of caring that permeates all of society (Kostorz, 2015).

Unfortunately, these futuristic assumptions are still at odds with the current state of affairs. Modern man is faced with a problem - in the literal sense of the word - existential. Nature is consistently giving way under civilization's onslaught, and meanwhile, despite this obvious threat, man's current relationship with nature still falls between two extremes.

On the one hand, he perceives himself not as a part of nature, but as an external force whose destiny is to dominate and subdue that nature, Schumacher, E. (1981). At the opposite end of the worldview continuum, there is the concept of the absolute elimination of the causes of this subjugation.

However, it is located in the dangerous neighborhood of the idea of ecological totalitarianism, which assumes the elimination of man as the sole cause of the natural impasse. As an aside, this assumption resonates strongly today in the mouths of people who see the main cause of ecological problems in an overly large population, becoming, through calls for birth control, ideological imitators of the concept of Malthusianism (Malthus, 1798).

The origins of the destructive attitude are sometimes traced to Judeo-Christian revelation, citing the command given to man in Genesis to rule over fish, fowl and cattle and to make the earth subject to himself. There, then, is to be, according to many, the source of human arrogance resulting in the ruthless exploitation of nature. For this reason, a call is often made to turn away from Christianity to the religious-philosophical thought of the East, which offers the possibility of a less conflictual coexistence between man and nature (Gałkowski, 1992).

It is with distrust that one should accept Descartes' words that natural sciences allow us to become possessors of nature. One also reads with concern the words of French economist Bartoli that work consists of community organizing to fight against nature. For in this way, man closes in on himself completely, positions himself outside of nature, and, moreover, treats it as an enemy or slave.

Nor can one accept the thought of Brzozowski, fascinated by labor and apotheosizing it, who claimed that the primary task of man is to strive for the complete transformation of nature into civilization, that is, actually the ultimate nature. In opposition to these views is Jean-Jacques Rousseau, assuming that reason and civilization determine the destruction of natural, inherent in man, original harmony. It is in his time that the myth of the "good savage" opposed to the evil "man of civilization" arises, being an early forerunner of the anarcho-primitivist trend.

Anarcho-primitivism is a contemporary grassroots social movement in radical opposition to technology and civilization. Proponents of this trend promote a lifestyle in harmony with nature, seeking to function in harmony with the cycles of nature, which should remain free from all technical modernization and interference from post-industrial man. The philosophical foundation of these ideas is deep ecology, anarchism, American transcendentalism, as well as the philosophical thought of the aforementioned Rousseau, who as early as the 18th century wrote about a return to nature, describing the advantages of living in the wilderness (Gołda, 2021).

3.4 The Need for Transcendence as Immanent Value of Sustainable Man

The concept of sustainable development was born in the minds of representatives of the intellectual elite, aware of the dangers of uncontrolled production and consumption, and of the fact that a finite Earth cannot effectively meet the infinite needs of humans. At the core of sustainable development is the social consensus on the most important issues of human life on a global scale.

Achieving it requires consistent adherence to the basic principles of human existence, proclaimed by philosophical environmentalism in the form of the principle of tolerance and the principle of synergy. Respect for the first principle reflects people's desire to live in peace in an environment rapidly saturated with various artifacts as a result of dynamic population growth.

On the other hand, for the sake of the second principle, human beings manifest the pursuit of their primary interest, which is the preservation of life and the survival of the human species under conditions of progressive degradation of the socio-natural environment.

Consistent with the discussed view seems to have been Abraham Maslow at a late stage of his scientific investigations with his idea of a hierarchy of human needs enriched, among other things, by the element of transcendence precisely. The term "transcendence" comes from the Latin "transcendens" translated as "transcending" or "going beyond." Regardless of its theological meaning attributing this characteristic to God, one can speak in this case of a reference to human experience giving it a philosophical meaning.

According to Maslow, transcendence refers to the highest and innermost or holistic levels of human consciousness, behaving and acting as ends rather than means in relation to oneself, as well as to a person's many significant others, all people, other species, nature, and finally the entire Universe (Maslow, 1971).

According to Austrian psychologist Victor Frankl, on the other hand, self-transcendence is associated with three values that are universal to all cultures, among which, in addition to the experience of gratitude and opposition to injustice, he lists, indirectly related to the concept of sustainability, purely creative values, that is, using one's talents to try to change the world for the better (Uemura, 2018).

3.5 Selected Concepts of Ecocentrism

Integral ethics is a practical application of the integral paradigm, which in its simplest terms can be understood as "the art of being a good person" (Wilber, Patten, Leonard, Morelli, 2008). However, the philosopher does not provide a simple interpretation of moral behavior, creating only a sketch of how to individually make the most valuable and morally accurate decisions.

Wilber characterizes integral ethics as a developmental endeavor to embody sincere concern and actualize the deepest instinctive experience of God in lives and the world at large" (Wilber, Patten, Leonard, and Morelli, 2008). Integral ethics is thus immanent to development. It raises toward higher developmental stages both the way we perceive and act in relation to all sentient beings and non-sentient entities.

Moral development proceeds through stages analogous at least to cognitive growth; from pre-conventional to post-conventional stages in conjunction with intellectual development. The integration of the line of cognitive and moral development is expressed in mental precision in the formulation of moral values, however, cognitive development alone is not sufficient for the development of morality.

Indeed, it is not difficult to imagine a person without a moral spine, however, highly developed in the intellectual area (Wilber, 2006). The opposite situation is also possible: a spiritualized individual, characterized by high moral intelligence, may exhibit lower levels of cognitive development.

The first of the above-mentioned stages of moral development - pre-conventional, called ethical egocentrism, is expressed in behavior motivated purely unconsciously, dictated by narcissistic, egocentric motives and drives. Ethical egocentrism is thus grounded in one's own subjective perspective and, in principle, does not go beyond it. In the second stage - the conventional stage - morality, and with it, identity, expands from the perspective of the egocentric "I" to the group "We."

A core of ethnocentric morality is thus formed, characterized by adherence to values drawn from the group in which the individual lives. In the third - post-conventional -

stage of moral development, identity expands again, this time from the perspective of "We" to "We all," creating a world-centric morality, associated with taking responsibility not only for people, but for the entire planet. This growth is associated with the development of the ability to see diversity and discover the good that belongs not only to the individual or family, but to all sentient beings (Wilber, 2007).

The stages of moral development, however, go much further beyond world-centrism, into a multi-world-centric and cosmocentric direction. An individual at the last two stages of moral development is spirit-oriented and exhibits universal concern and compassion, embracing all of reality, in its inner and outer dimensions, including all sentient beings and all things. It is noted that 50 to 70 percent of the world's people reach at most the ethnocentric stage (Gop, 2016).

The ethical position that holds that life in all forms should be the subject of our moral choices is called biocentrism. The word comes from the Greek words "bios" meaning "life" and "kentron" translated as "center." The formula is synonymous with an ethical position that aims to protect life in all its forms. This direction arose in opposition to the ethics developed so far. Representatives of environmental ethics were critical of the anthropocentric (from the Greek "anthropos" meaning "man") that is, human-centered nature of ethics.

They accused representatives of mainstream ethics of overlooking the question of the welfare of other animate entities in their analyses, excluding them from moral reflection. They postulated rethinking the basic ethical categories in the context of biocentric philosophy, which sees that life is a value in itself and the mere fact of being an animated object is a sufficient criterion to make a given entity the subject of ethics.

One of the forerunners of such thinking is Albert Schweitzer, philosopher, theologian, musician, physician and winner of the Nobel Peace Prize for speaking out against nuclear weapons. The foundation of his philosophy was respect and reverence for life in all its manifestations.

According to Schweitzer, anyone who asks himself fundamental questions about the meaning of life and tries to learn about the reality around him will discover how wonderful life is in every form, from human life to all forms of life in our natural environment. He called this thinking about the nature of life elementary thinking, which is an attempt to analyze reality that leads to the discovery of the deepest truths - the duty to honor life and affirm the world in all its manifestations.

Elementary thinking is different from the thinking inherent in the natural sciences, whose methods are based on observation and experiment. It begins with reflection on the nature of the reality surrounding man and the essence of his life. This thinking leads to an affirmation of life, which, however, does not boil down to a naive belief

that by loving life we will suddenly remove all the difficulties it entails. Rather, it is about accepting life in all its manifestations, with all its joys and worries. This perception of reality is, according to Schweitzer, the foundation of ethics.

For all his love of life in all its manifestations, Schweitzer maintained an anthropocentric view, recognizing man's privileged position in relation to nature. Nevertheless, this was a manifestation of so-called "weak anthropocentrism," assuming that the view of man's privileged position does not imply the right to exploit other life forms and exploit the planet.

His views became the impetus for the development of the thought of P.W. Taylor and other biocentrists, who recognized that all life needs protection, but that in order to effectively provide it, it is necessary to recognize that every entity is equally important. Thus, man lost his privileged position (Dzwonkowska, 2020).

Awareness of the crisis associated with the expansion of civilization and the degradation of ever-larger areas of the Earth, coupled with the inability of humans to overcome this crisis by maturing in a culture responsible for the devastation of nature, led in the 20th century to the idea of reforming not so much the management of nature, but the way of thinking about it in general.

This idea found particular expression in several directions of ecophilosophy, which, although they give different interpretations of the world and of man, are united by their rejection of the anthropocentric paradigm, which assigns immanent value to man and utilitarian value to nature. In fact, analyzing statements addressing zoological issues, it can be seen that in most of them the need to protect nature is argued by human welfare. They treat the negative health consequences of the degradation of natural systems, as well as the economic and scientific potential inherent in nature, which may be lost with its destruction.

One of the most popular directions of the biocentric trend is deep ecology. Its ideas operate not only in the philosophical space, but especially in the various groups undertaking conservation initiatives. It is characterized by a critique of man's status as an alienated individual, different from the rest of nature, standing above and ruling over the rest of animate and inanimate nature.

Deep ecology proposes instead to embrace man as a particle of the organic whole and to recognize biocentric equality, which boils down to the assumption that all components of the biosphere have the same right to live, develop and achieve their own individual forms of growth and self-realization.

The right to self-realization is, of course, also a human right. However, it is not the right to satisfy one's own needs in the sense of the currently popular consumerism. Within the framework of deep ecology, it is emphasized that the real needs of life for both individuals and human communities are, in the material sphere, much more

modest than those realized today. The most essential human needs primarily concern love, play, creative expression, close contact with some special landscape, close ties with other people, spiritual development, and finally becoming an increasingly mature human being.

According to deep ecology, man should therefore reduce his material needs and thus expand the living space of non-human beings. The way to do this is to develop spiritually by ceasing to see oneself as an isolated and narrowly conceived "ego" and to identify oneself with other people and the non-human world (Olszówka and Konstańczak, 2006). This paradigm is known as the worldview of transpersonal ecology.

The techniques leading to man's liberation from an egoistic approach to reality external to him are, in turn, to be spiritual practices and enlightenment, as described in Zen Buddhism, frequent posing of existential questions about fundamental issues of natural and human reality, meditation and pursuing a specific spiritual path. Through the aforementioned activities, a person should come to the conviction of the need to reduce the growth of the material standard of life in favor of its quality.

A biocentric position is also characteristic of the concept known as ecophilosophy. However, while in deep ecology the focus is on nature and its individual elements, in ecophilosophy ecological problems are solved within the framework of so-called eco-logical humanism (Skolimowski, 2001).

Thus, ecophilosophy is much more interested in man and his development. Ecological humanism is a set of life strategies, encompassing a new technology, a new culture and a new ideology, at the core of which is the intertwining of man and his external world. Ecological humanism thus seeks to show man the path of self-realization in union with nature (Skolimowski, 2001).

Indeed, ecological humanism was inspired not only by the degradation of the natural environment, but also by the finding that technical civilization and material progress have wreaked spiritual havoc on man. This way of reading the world is based on a strong version of the anthropic principle and Teilhard de Chardin's concept of evolution.

The anthropic principle states that all the circumstances that contributed to the emergence of life on Earth, which at the same time are very specific, did not appear by chance, but were intentional, resulting from the necessity of the emergence of a form endowed with intelligence (Ryszkiewicz, 1994). Such a view of the development of the world can be reconciled with the interpretation of evolution propounded by Teilhard de Chardin, in which the transformations of reality are aimed at the emergence of ever more perfect layers of consciousness (Skolimowski, 2001). Skolimowski, however, does not share with the French Jesuit the conviction that the end point of these transformations is the person of Jesus Christ.

On the above foundations are plotted the theory of the participatory mind, which is inscribed in the evolutionary process, since thanks to it the evolving universe reaches the level of first consciousness and then self-awareness. This conception of reality implies a view of the role of man and his vocation (Skolimowski, 2001).

In this conception, man's difference from all of nature is not emphasized, but his union with it and responsibility for it. In ecophilosophy, the world is seen as a sanctuary of which man is the guardian and protector. In pursuit of this mission, man should first become sensitive and perceive the sacredness of the world, so that he can then transform the world into a supra-physical creation, while at the same time aiming for ever deeper spirituality him-self.

Knowledge of the sanctuary that is the world is thus not to lead to domination over nature, but to self-perfection and greater coherence between humans and the rest of creation. There is a fundamental difference between the two concepts. It boils down to the role of humans in the functioning of the world. Deep ecology treats humans as equals with other beings and suggests limiting human influence on the world, while ecophilosophy points to the role of humans in the development and movement of the world towards ever greater perfection identified with sacredness.

However, it does not fit into the ideology of domination over nature, because it links the development of the world and the fact of human co-creation with spiritual development, with contemplation of the world, increasing human sensitivity and sacralization of the world and man.

Despite this difference, however, it is important to point out the similarities between the two concepts. Both ascribe immanent value to natural reality and thus fall within the bounds of biocentrism. In addition, both deep ecology and ecophilosophy do not actually address the question of a transcendent (Horowski, 2010).

Regardless of the fact that anthropocentrism is still dominant, and it is hard to imagine that there could be a significant breakthrough whereby, for example, it would give way to the revitalizing trend of the cosmocentric paradigm, it seems to be currently in retreat. It is slowly giving way to a paradigm that could be called the ecocentric or cosmoanthropic paradigm. The emergence and development of this paradigm should be linked to an event that E. Morin describes in terms of an "ecological epiphany" (Morin, 1977).

This refers to the time when it was finally understood that man is not the master of nature, in which the law of the stronger or better adapted prevails. Thanks to the "ecological revelation," which heralded a paradigm shift, it was finally understood that a community of living beings, not excluding humans, for which the term "biocenosis" is synonymous, forms, together with its non-living space - the biotope, a unity called "ecosystem." The resulting new ecological consciousness emphasizes a partnered, balanced relationship between man and nature.

Above axiological subjectivism, axiological objectivism is gaining the upper hand, within the framework of which nature is commodified, and the relations that man enters into with it bear the hallmarks of partnership. Although at present it is no longer possible to restore a human-nature relationship based on full assimilation, it is necessary to halt the process of ecological alienation and prevent its disastrous consequences. Thus, the end of ecological alienation may be, in the pessimistic variant, the final separation or, in the optimistic variant, integration (Domeracki, 2006).

4. Conclusion

The first part of the discussion in the subject of recreation and ecotourism as a condition for human internal balance on the path to environmental sustainability and legal-administrative regulation, serves as a primer for exploring the topic. It presents basic theories and addresses legal philosophy.

The second part will address further theories and taxonomies, including those related to legal regulations. The convergence of recreation and green tourism with environmental sustainability is all the more feasible to implement because it does not take place solely under socio-legal compulsion but is primarily the result of spontaneous and dictated by personal passions. The further part of the discussion will be an elaboration of primarily administrative and legal aspects.

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