

The Shaping of Sustainable Landscape in the Context of the European Landscape Convention and the Encyclical *Laudato Si'*

Kształtowanie zrównoważonego krajobrazu w kontekście Europejskiej Konwencji Krajobrazowej i encykliki *Laudato Si'*

Sebastian Bernat, Małgorzata Flaga, Wioletta Kałamucka

*Maria Curie-Skłodowska University,
Faculty of Earth Sciences and Spatial Management,
Al. Kraśnicka 2 CD, 20-718 Lublin, Poland*

E-mails: sebastian.bernat@umcs.pl, malgorzata.flaga@umcs.pl, wkalamuc@umcs.pl

Abstract

The article discusses the rational and responsible shaping of landscapes that takes into account the moral aspects of the relationship between human beings and landscape. This subject matter is presented in the light of two ideas striving to achieve similar goals and similar approaches to achieving them.

The first reflection refers to the concept of sustainable development, according to which the management of landscape regarded as part of the environment where people live should seek to ensure the best possible conditions for the existence of contemporary and future generations. Landscape satisfies many material and spiritual needs, thus enhancing the quality of human life. The attainment of a high quality of life by people is the fundamental objective of sustainable development.

The second point of reference is the teaching of the Catholic Church with regard to the relationship between human beings and the natural environment, as presented in the Encyclical *Laudato Si'* by Pope Francis. This text presents the Holy Father's stance on the contemporary ecological crisis and its impact on the living conditions and ethical attitudes of people. The Pope observes that the provision of decent living conditions is necessary for every human being to properly exist and develop. Thus Francis indicates the necessity of looking for solutions to the currently common moral dilemmas, including the problem of reconciling environmental protection, including landscape preservation, with human development needs. The reflections in the encyclical are not only a manifestation the Pope's concern for the Earth but they can also provide guidelines and an effective stimulus for shaping sustainable landscape.

Key words: papal encyclical, sustainable development, environmental preservation, landscape, quality of life

Streszczenie

Artykuł podejmuje temat właściwego, tj. racjonalnego i odpowiedzialnego kształtowania krajobrazów, uwzględniającego moralne aspekty zależności człowiek-krajobraz. Problematyka ta jest przedstawiona w świetle dwóch idei, dążących do zbliżonych celów i posiadających wspólne płaszczyzny, jeśli chodzi o ich realizację.

Pierwsza refleksja odwołuje się do koncepcji zrównoważonego rozwoju. Wedle niej, zarządzanie krajobrazem jako elementem środowiska życia człowieka, powinno zmierzać do zapewnienia zarówno współczesnym, jak i przyszłym pokoleniom jak najlepszych warunków do egzystencji. Krajobraz zaspokaja wiele materialnych i duchowych potrzeb ludzi, przez co wpływa na jakość ich życia. Z kolei osiągnięcie wysokiej jakości życia ludzi jest zasadniczym zamysłem zrównoważonego rozwoju.

Drugi punkt odniesienia stanowi nauczanie Kościoła katolickiego w zakresie relacji człowiek-środowisko przyrodnicze, którego wyrazem jest encyklika *Laudato Si'* Papieża Franciszka. Dokument prezentuje stanowisko Ojca

Świętego wobec kwestii współczesnego kryzysu ekologicznego i jego wpływu na warunki życia i postawy moralne ludzi. Papież zwraca uwagę, iż dla właściwego bytu i rozwoju każdego człowieka niezbędne jest zapewnienie mu godziwych warunków życia. Wskazuje tym samym na konieczność poszukiwania rozwiązań dla powszechnych obecnie dylematów moralnych, jak pogodzić ochronę środowiska, w tym krajobrazu i potrzeby rozwojowe człowieka. Refleksje zawarte w encyklice są nie tylko przejawem troski Papieża o Ziemię jako o *wspólny dom* wszystkich ludzi, ale mogą stanowić wskazówki i skuteczny impuls do kształtowania zrównoważonego krajobrazu.

Słowa kluczowe: encyklika papieska, rozwój zrównoważony, ochrona środowiska, krajobraz, jakość życia

1. Introduction

The intensive global economic development seen in the last two centuries has led to a considerable disruption of ecological and economic balance. It has caused a dangerous depletion of natural resources and, in the human environment, has given rise to several threats to the life and activity of contemporary and future generations. A broadly understood philosophical and ethical crisis of societies has emerged along with the development of civilisation. In a *world of surfeit* and continuous change, people have started yearning for something constant: some lasting values giving a sense of purpose and direction in the world. Therefore, the revision of human lifestyle, change of awareness and embarking on a new development path leading towards quality rather than quantity, have become a necessity.

There is no doubt that the satisfaction of human material needs should be accompanied by spiritual and ethical growth. The rationale behind such a conclusion can be found, among the multitude of contemporary development concepts, in the idea of sustainable development. As Pawłowski (2008) observes, sustainable development is multidimensional and should be examined on seven levels: ethical, ecological, social, economic, technological, legal and political. The first level, i.e. the ethical reflection, is the basis for the remaining ones. The philosophical character of sustainable development is also underlined by Papuziński (2008) who defines it in terms of quality of life, justice, rationality and progress. Regardless of the approach, ensuring an adequate, the highest possible quality of life for people is regarded as the primary goal of sustainable development (Dobrzańska et al., 2008). A high quality of life is mainly related to the return to the lost values, opportunity to stay in a clean natural environment and friendly social environment, and to positive aspects of the current economic growth, but it is also discussed in the context of enabling the future generations to satisfy various needs. The attainment of a high quality of life by society is recognised as a measure of the effectiveness of sustainable development implementation (e.g. Dobrzańska et al., 2008).

According to the sustainable development concept, the progress of civilisation, which seeks to improve the quality of life of the present and future generations, may not occur at the expense of our environment. The preservation of the resources of this envi-

ronment in such a condition that subsequent generations can use them is a key objective of the concept. From the ecological perspective, there is a call for limiting the pressure on the natural environment and for the fullest possible protection of natural resources, including various natural landscapes. As Antrop (2005) notes, we are currently witnessing not just a gradual but revolutionary transformation and degradation of landscape. These phenomena are related primarily to the streamlining of operations to achieve greater productivity, the pursuit of quick profits, disappearance of the culture of nature that is being replaced by virtual or technological culture, and a tendency to view non-market values in monetary terms (Landscape and sustainable development, 2006). Given the fact that landscape, similarly to the environment, should be treated as strategic resources, people must learn to protect and properly use it.

It should be stressed, however, that the principles of sustainable development are applied to people's surroundings viewed holistically, which means that they regard the natural and cultural environment as equal (Antrop, 2005; Naveh, 2001). Therefore, it is necessary to correlate the objectives of sustainable development with the management of cultural landscape as well (Myga-Piątek, 2012).

At present, one can observe an intensification of efforts to identify and preserve cultural landscape values. There is a growing awareness of their significance for the tangible quality of life, the preservation of the identity of regions and communities inhabiting them as well as the continuation of cultural legacy. All these aspects are reflected in the European Landscape Convention (2000). However, being a public good and basis for the future existence of societies, the preservation of landscape also requires broad civic participation and involvement of local communities among which the principles of sustainable development should be propagated (Myga-Piątek, 2012).

The comprehensive and systemic management of landscape according to the paradigm of sustainable development plays a significant role in the shaping of the relationship between people and landscape (Bielińska et al., 2015). As Pink (2016) claims, the Judeo-Christian tradition is the source of the paradigm mentioned above. It is the basis for the teaching of the Catholic Church, particularly of popes John Paul II and Benedict XVI who strongly emphasise

the necessity of the responsible development of societies (Niechwiej, 2015). The recent encyclical *Laudato Si'* by Pope Francis is an important and clear voice in the global discourse on the relationship between people and the environment (landscape). The encyclical, consistent with the social teaching of the Church, presents the most serious and pressing threats to the natural environment which constitutes the *common home* for all people. Pointing out the fundamental causes of the ecological crisis, the pontiff suggests ways of solving it. While it calls for pro-environmental action that requires taking care of nature, the encyclical is also a call for love and concern for other human beings.

This article presents the reasons for shaping contemporary landscapes based on the concept of sustainable development, as discussed in the encyclical *Laudato Si'* by Pope Francis. Thus the encyclical is analysed with regard to the relationship between people and landscape. The main part of the article is preceded by a theoretical introduction explaining the concept of landscape and presenting its correlation with the quality of life and sustainable development.

2. Quality of life and landscape vis-à-vis sustainable development

Given the broad spectrum of issues that *quality of life* encompasses, there is no commonly accepted definition of the term. It is most frequently used to denote the degree to which the material and non-material needs of individuals, families and groups are satisfied. Depending on the research approach, its objective or subjective aspects are stressed (Campbell et al., 1976; Kuz, 1978; Allardt, 1993).

Interest in researching the quality of life arose when large economic surpluses enabling the satisfaction of the basic needs of a considerable part of the population in highly developed countries (Scandinavian countries, United Kingdom, France, United States) were attained in the 1960s, a period of very fast technological progress and economic growth. However, material welfare did not automatically ensure satisfaction with life because the non-material needs were not satisfied. The excessive involvement of people in increasing prosperity has caused a painful loss of not easily measurable values that are no less important for achieving satisfaction in life. When starting the discussion on the new paradigm of development, it was concluded that it should be measured by a category reflecting not only the material aspects but also the subjective feelings of people regarding their physical and social circumstances and the degree to which their non-material needs are satisfied. Quality of life was adopted as such a category. A number of various human needs, making up the quality of life, are satisfied based on the resources of the surrounding environment, including landscape. Landscape, interpreted as broadly as quality of life, functions both in colloquial usage and in numerous

scientific disciplines. In everyday life, landscape is typically understood as the scenery we perceive but in science, it is interpreted in many different ways. The term *landscape* is used, for example, to describe the multi-layered reality surrounding people, a set of actually existing objects, a system of interrelated processes, a set of stimuli perceived by various human senses (including a set of views), a set of values and a system providing actual and potential services for various groups of users (Richling, Solon, 2011). Myga-Piątek (2014) describes landscape as an image of space: *cut out*, identified, named and perceived by humans in mental, sensual and emotional behaviour. According to Krzymowska-Kostrowicka (1993), on the other hand, every landscape forms an environmental and cultural whole and constitutes a synthesis of four kinds of space: permanent (land relief, buildings, ways of land use, etc.), semi-permanent (changing during the year), temporary (episodic) and the space of interpersonal contacts (distances).

Landscape is part of the tangible and intangible cultural heritage and thus a manifestation of the identity of a specific place (*genius loci*), reflecting the natural and cultural history of an area over a certain period of time (Myczkowski, 1998). The aesthetic values of landscape are significant for the formation of a special emotional bond between a person and a place based on a sense of belonging or ownership (Pawłowska, 2001). The landscapes of native places shape people's perception habits, the perspective through which they perceive reality. One can also talk about the familiarity of landscape, a quality specific to spaces perceived as giving a sense of safety and comfort. The specific image of familiarity accompanies people throughout their lives, as they move with this image inscribed in their memory and *domesticate* new places.

Because it is universally experienced, landscape is also a source of symbols and associations referring to what is perceived. Meining (1979) regards landscape as text that can be translated in terms of values and meanings ascribed to it by residents. Characteristic elements of landscape that often have a symbolic significance foster an emotional bond with landscape, a sense of familiarity and rootedness. Landscape is experienced not only as an impersonal objective space but also as places that evoke certain subjective emotions (Bernat, Kałamucka, 2008). The sense of belonging to a specific place helps us define our own identity in the world and influences the quality of our lives.

Myga-Piątek (2012) mentions the following values of landscape: symbolic (symbolism, *sacrum*, *genius loci*), emotional (familiarity, tradition, identity), aesthetic (grandeur, beauty, harmony, natural state, variety), source of information (content, antiquity, historic nature, authenticity, representative nature, uniqueness, otherness) as well as the economic and utilitarian value. According to Dąbrowska-Budziło (2013), the value of landscape is usually associated

with the characteristics of form and substance (tangible value), and content, meaning and significance (intangible value). It should be stressed that the aesthetic values of landscape constitute a very significant component of the quality of life (perceived at all times), and play an important role in the shaping of several significant spiritual qualities of a human individual (Wojciechowski, 1986). The richness of positive experiences coming from landscape enriches the human psyche, then it strengthens the cognitive and creative passion and, finally, enhances the joy of life.¹ whereas ugliness, chaos, littering and degradation of the environment frequently result in poverty of spiritual life, and can even lead to violence, aggression or apathy (Bernat, Kałamucka, 2008).

Among the values of cultural landscape, Kopczyński and Skoczylas (2008) also distinguished the therapeutic value linked with the positive influence of harmonious² landscape on human psyche. The contemplation of a beautiful landscape allows one to forget about everyday worries and can provide relaxation and restoration of energy. Thus landscape can be an environment where people can recuperate, where their physical and mental state can be improved and their stress levels can be reduced (Chwalibóg, Wolski, 2015).

Although experiencing landscape is an individual matter, it is a point of reference for social interactions. Satisfaction with life in a harmonious landscape can be a significant factor shaping positive relations among people. Harmonious landscapes also contribute to an increase in civic engagement and a stronger sense of belonging to a particular place (Chwalibóg, Wolski, 2015). A great number of local associations are established in areas characterised by high-quality landscape, often with the aim of preserving it. The appropriate shaping of landscape protects society against losing its roots and fosters the creation of interpersonal ties (Landscape and sustainable development, 2006).

3. Sustainable landscape in the light of the European Landscape Convention

The European Landscape Convention (ELC) defines landscape as *an area, as perceived by people, whose*

character is the result of the action and interaction of natural and/or human factors. It is regarded as a key element of the welfare of the entire society and individuals, and its preservation and planning imply certain duties for every person. Landscape is experienced universally; hence it impacts the quality of people's life wherever they might live: in towns, cities and rural areas, in environmentally valuable and degraded areas, in special and ordinary places. As the reports supplementing the European Landscape Convention show, the perception of landscape has a multisensory character. The sound and smell as well as the touch and taste contribute to a positive or negative overall assessment of landscape by people, and influence the quality of life (Landscapes and individual and social well-being, 2003; Landscape and sustainable development, 2006).

Pursuant to the Convention, each of its signatories is obliged to take actions aimed at the legal recognition of landscapes as a significant component of the human environment and as the basis of human identity. The provisions of the Convention were a result of the desire to achieve development based on balanced and harmonious relationships between social needs, economic activity and the environment. The management of landscape was aimed at their lasting maintenance and preservation as well as the harmonisation of their changes resulting from social, economic and natural processes. The protection of landscape was given a pre-emptive character as it was concluded that preventing threats is better than responding to them when they materialise.

The Convention recognises that it is necessary to include all inhabitants in pro-landscape actions and to raise the awareness of the society as well as private and public organisations with regard to the value and role of landscapes and changes introduced in landscapes. Article 11 of the Convention provides for a special distinction: the Landscape Award of the Council of Europe for actions concerning the protection, management or planning of landscape that show long-term effectiveness and thus can serve as an example for other local and regional authorities in Europe. The award is also an incentive to its recipients to continue and ensure the durability of pro-landscape actions. Sustainable territorial development is one of the criteria for the award (Klonowska-Matynia, Sasin, 2015).

¹ Studies conducted in rural areas in Poland show that even the landscapes in one's immediate neighbourhood are perceived as pretty and are strongly correlated with life satisfaction declared by respondents (Kałamucka, 2002). Experiencing landscape enhances life satisfaction (the surveyed residents declared a high level of satisfaction with life)

² According to Bartels (1969), harmony can be understood as a purely aesthetic aspect of landscape and natural scenery, the level of excellence, equilibrium, perfection of self-regulating mechanisms of geographic systems or, more broadly, as the mutual adjustment of the natural environment with the way of it is used or developed by people.

Wojciechowski (1986) defines the harmony of landscape as the manner of coexistence of specific components of landscape regarded by an observer as the most proper and adequate to the accepted standards and ideals, and having a beneficial influence on the entirety of the observed scenery. The harmony of landscape, constituting an attribute of landscape, consists of the harmony of content, harmony of forms and proportions, harmony of colours and texture. All that is sanctified by a long tradition of coexistence is what makes landscape harmonious. The bond between a specific place and its residents plays an important role in the achievement of harmony in landscape (Bernat, 2013).

The convention has opened up broad prospects for shaping sustainable landscape, i.e. a multidimensional idea combining natural, economic, social, ethical, spatial and institutional aspects. Being an object of everyday use, sustainable landscape³ should provide society with a high standard of living in a healthy and aesthetic environment while respecting the rights of nature and maintaining interference (including the exploitation of natural resources) within reasonable limits. A similar stance is presented Antrop (2006) who claims that there are two aspects of the sustainability of landscape. The first aspect is securing landscape values and continuation of actions that preserve and organise space. The second aspect is maintaining balance as the basis for shaping landscapes in the future through appropriate planning and management, particularly in agricultural areas. Because the co-occurrence of the natural and cultural components of landscape is one of its fundamental properties, the shaping of sustainable landscape must equally take into account natural and cultural factors, their mutual relations and influence on the life of people (Antrop, 2006; Goudie, 2000; Heines-Young, 2000).

Contributing to the development of high-quality landscapes in order to improve the quality of life of European citizens was recognised as the basic objective of the European Landscape Convention (Landscape and sustainable development, 2006). Thanks to this, it is consistent with global efforts to improve the physical and spiritual well-being of individuals and entire societies by, for example, ensuring fair access to high-quality landscape. The components and characteristics of landscape thanks to which the basic human needs according to Maslow's hierarchy (1954), i.e. biological and social needs, can be satisfied include: healthy conditions, e.g. adequate quality of green areas, existence of recreation areas, possibility of reducing noise and pollution, suitable conditions for enhancing the sensory and emotional apparatus, conditions inspiring creative activity and conducive to emotional experiences, potential to build and strengthen the identity of individuals (Wojciechowski, 2004).

4. *Laudato Si'* about landscape

The encyclical *Laudato Si'* by Pope Francis is the continuation of the teaching of his predecessors on the relationship between human beings and the environment. St. John Paul II repeatedly emphasised that the aesthetic values manifested in the natural beauty of nature give people inner peace and enrich their souls yearning for harmony (Pociask-Karteczka, 2007). According to the teaching of John Paul II, landscape, or certain components of nature, facilitate

inner concentration, inspire thinking and artistic creativity, are a source of emotional experiences, and help people to be closer to God. He also believed that ecological issues were among the key challenges facing humanity. He often condemned the civilisation of greedy consumption, the lack of due respect for nature, the chaotic exploitation of natural resources and gradual deterioration of the quality of life. He urged that the despotic style of managing nature should be abandoned and the consumerist behaviours should be controlled and replaced with ethical principles, simplicity of spirit and improved environmental protection law (Sebesta, 2007). Pope Francis developed his predecessor's ideas about the environment and landscape. However, while John Paul II stressed the value of natural landscape, Pope Francis pays more attention to threats related to human activity and emphasises the value of cultural landscape, particularly urban landscape.

Most of the six chapters of *Laudato Si'* contain some references to landscape. Already in Chapter 1, the pontiff draws out attention to changes in landscape related to the increasing amount of waste littering our environment. He also indicates the *disproportionate and unruly growth of many cities, which have become unhealthy to live in, not only because of pollution caused by toxic emissions but also as a result of urban chaos, poor transportation, and visual pollution and noise*. Further on, Pope Francis mentions the overcrowded and neglected urban neighbourhoods with an insufficient number of green areas. His assessment of this situation is unequivocally negative because it causes the deterioration of people's quality of life. Presenting his disconcerting vision of the world, the pontiff indicates the necessity of counteracting the degradation of the natural environment resulting from excessive urbanisation. The encyclical also mentions the changes in landscape caused by, among other reasons, global climate change related to the intensive exploitation of fossil fuels and high carbon dioxide emissions. The climate change results in the unfavourable transformation of vegetation landscapes: general depletion of areas covered by vegetation and expansion of agricultural areas at the expense of the decreasing woodland cover. Pope Francis indicates the loss of biological diversity and its consequences in landscape, i.e. the gradual deterioration of people's quality of life, which can ultimately threaten the very foundations of human existence.

However, the pontiff not only presents the negative consequences of the development of civilisation but also indicates pro-landscape actions such as the purifying rivers, restoring native tree stands or preserving and restoring the beauty of landscapes by tidying them up and carrying out construction projects of

³ Although sustainability is a utopia, as Papuziński (2008) observed, it does not contradict the rational character of sustainability in the environment, including landscape.

high aesthetic value. According to the pontiff, these actions do not solve problems on a global scale but they prove that people are still able to make a positive impact on landscape: *For all our limitations, gestures of generosity, solidarity and care cannot but well up within us, since we were made for love.* In the pages that follow, Pope Francis elaborates on the problems indicated at the beginning. In Chapter 2, he observes that *the natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone.* People administer just a piece of the patrimony constituted by the Earth but they are responsible for preserving this piece for the modern and future generations. Otherwise, the equality and the equal right of all people to use the natural resources and assets are compromised. In the context of the quality of life, the encyclical recognises the role of landscape in satisfying the needs at the top of the hierarchy such as admiration of beauty. From this perspective, we can regard as beautiful and admirable not only natural landscape but also those components of landscape that result from human creativity serving the common good. *Technoscience, when well directed, can produce important means of improving the quality of human life, from useful domestic appliances to great transportation systems, bridges, buildings and public spaces. (...) Who can deny the beauty of an aircraft or a skyscraper? (...) So, in the beauty intended by the one who uses new technical instruments and in the contemplation of such beauty, a quantum leap occurs, resulting in a fulfilment which is uniquely human.*

In Chapter 3, Pope Francis observes that human beings, with their anthropocentrism and desire to *rule the world* must slow down their frantic pursuit of modernity that deprives them of the sense of the value and profundity of life. The progress of humanity may not boil down to the constant accumulation of technological novelties supposed to ensure a happy and better future. It must also encompass *values and great goals*, including an effort to limit the harm done to nature as a result of that progress. The pontiff stresses that humanity must properly understand its role of *master of the universe* as one of a *responsible administrator*.

Chapter 4 contains many references to landscape. The pontiff writes in it that, alongside the patrimony of nature, there is also historical, artistic and cultural patrimony that is under threat even though it is part of the identity of a given place and forms the basis for the development of habitable cities. Thus the history, culture and architecture of every area has to be taken into account in its design and development. Pope Francis devotes a considerable part of his reflections to the *human ecology of daily life*. A comprehensive development requires an integral improvement in the quality of human life, the pontiff asserts. The condition of our environment influences the way *we think, feel and act*. On the one hand, we try to adapt to the environment; on the other hand,

when it is disorderly, chaotic or saturated with noise and ugliness, such overstimulation makes it difficult to find ourselves integrated and happy.

The Holy Father recognises and strongly emphasises the role of individuals and social groups that, despite their limitations resulting from their social circumstances, are able to take care of the environment where they live. This applies not only to the natural environment but also, to an even greater extent, to the cultural and social environment. Pope Francis stresses the importance of positive human attitudes based on good deeds despite unfavourable circumstances in life, e.g. seemingly uninhabitable conditions. He particularly admires poor people who, their *feeling of asphyxiation brought on by densely populated residential areas* notwithstanding, are able to create a harmonious and beautiful living environment thanks to close human relationships. At the same time, Pope Francis warns that the lack of harmony, open spaces and opportunity for integration can lead to antisocial and criminal behaviours. Thus he draws our attention to the strong correlation between a friendly living environment, including urban space, and the morality of people.

Taking the above relationships into account, the pontiff emphasises the important role of those who design public spaces in the shaping of the relationship between human beings and the environment and, consequently, human relationships. He appeals to the designers of public spaces to consider various needs, not only the aesthetic ones, of each social group in the process of urban planning. They should not only ensure appropriate visual effects but, above all, give inhabitants a sense of rootedness and belonging to a particular place, and allow them to participate in the life of the city. Therefore, the contribution of local residents to urban planning, e.g. in the form of expressing their opinion about the space they live in, is of crucial importance. The pontiff also stresses that every landscape, whether urban or rural, consists of a set of closely interrelated components that together form a coherent whole. That is why, *it is helpful to set aside some places which can be preserved and protected from constant changes brought by human intervention.* Summing up his contemplation of the relationship of human beings with the surrounding environment, the Holy Father refers to the Apostolic Exhortation *Evangelii Gaudium* from 2013 and points out that the beauty and value of architectural design lies in the fact that they help people connect and guarantee decent living conditions to everybody. In Chapter 5, the pontiff calls for transparency and dialogue in questions concerning the management of natural resources and landscape. He believes that an environmental impact assessment should be carried out simultaneously with plans for the use of natural resources, establishment of manufacturing plants, and all kinds of economic activity, etc. What is more, this assessment must not be subject to any political or economic pressure because short-term economic

interest should not obfuscate the future consequences of interference with the environment. According to Pope Francis, *decisions must be made based on a comparison of the risks and benefits foreseen for the various possible alternatives*. Such an approach is particularly important in a situation when a project can lead to considerable negative changes in landscape. Unless some projects are sufficiently analysed, they *can profoundly affect the quality of life of an area* due to such factors as *unforeseen noise pollution, the shrinking of visual horizons, the loss of cultural values*.

In Chapter 5, the pontiff re-emphasises the necessity of taking into account the public opinion about the planned projects and undertakings related to the environment. He indicates the privileged status of the residents of a particular area or region who should have the right to say what they want for themselves and their children. Pope Francis thus stresses that all parties concerned should participate in the decision-making processes and that they have the right to be *fully informed about such projects and their different risks and possibilities* related to the environment.

In Chapter 6, the pontiff writes about the necessity of ecological education and shaping of new environmentally friendly habits. Indicating elements of Christian spirituality that translate into an attitude of responsibility for the natural environment, Francis encourages people to strengthen their passion to show *concern about the world*. However, informing about the threats or legal norms should not be the only task of ecological education. Its key objectives should be, firstly, to propose and motivate people to adopt new environmentally friendly behaviours, and then to shape an environmentally friendly lifestyle. Pope Francis refers to the family as a key place where ecological attitudes are formed because the family has the earliest, strongest and most integral impact on every individual. An important role is played by other areas of education alongside the family, i.e. the school, the media and the Church. Furthermore, the pontiff emphasises the significance of various associations working for the common good constituted by the natural and urban environment. He appreciates any kind of activity, e.g. showing concern for public places (buildings, fountains, neglected monuments, landscapes, squares) in order *to protect, restore, improve or beautify it as something belonging to everyone*. He regards such every day, sometimes trivial actions an important manifestation of civic concern and commitment to the protection of the environment. This kind of lifestyle change makes it possible to develop or restore ties around which a new local social fabric is born and a high quality of life is built.⁴

5. Conclusions

The encyclical *Laudato Si'* is an example of the most recent universal document discussing the causes and effects of anti-ecological actions, and stressing the necessity for remedial actions (Gruchelski, Niemczyk, 2015). By making a clear statement, heard around the world, on global environmental threats, Pope Francis highlights the great importance of problems related to the proper management of landscape today. The progress of modern civilisation causes an increasing degradation of landscapes that constitute the living environment for people, thus leading to a deterioration in the quality of human life. Therefore, it is crucial to shape landscape based not only on aesthetic principles or practical goals but also on ethical values.

On the one hand, the encyclical encourages us to conduct an ethical reflection about the relationship between human beings and the environment. On the other hand, it expresses the pontiff's concern about relations between people themselves and indicates the threats to these relations posed by the ecological crisis. The Holy Father writes with a full conviction, and is seconded by other authors, e.g. Mirek (2015), that the condition of the landscape of human hearts and the natural-cultural landscape complement each other and are mutually dependent.

He also recognises a close relationship between the degradation of our living environment and our convictions and ethical attitudes to other people. Therefore, Pope Francis promotes a culture of concern: directly, concern for the natural and cultural environment and, indirectly, concern for preserving values and improving the quality of life of every human being.

According to the encyclical, the development of human conscience is a condition for the effectiveness of actions related to landscape preservation. On the other hand, the protection of landscape awakens and strengthens people's sense of responsibility and solidarity as well as respect for nature and other human beings. People today should be aware of their moral responsibility for landscape because, as Schweitzer remarked, we are responsible for everything that we can do to people and for people (Marek-Bieniasz, 2006). We should also remember that landscape is a public good and its protection and rational management is an important task for public institutions. Although all kinds of decision makers, particularly local governments and investors, have the greatest influence on landscape, the responsibility for landscape rests on the entire society.

In the light of the encyclical, it can be concluded that human life should be the principal value in land-

⁴ It should be noted that Sztumski (2015) also indicates the necessity of protecting the social environment in response

to its degradation caused by economic, political and ideological activity.

scape-shaping processes. It should be strictly protected and the deterioration of its quality should be prevented. Therefore, we need to look for solutions to the currently common moral dilemmas, how to reconcile landscape preservation with human development needs. As the Holy Father proposes, it can be achieved by an ethical assessment of human actions in landscape and then by formulating the norms and principles of human behaviour towards the surrounding landscape while developing people's sensitivity to landscape and sense of responsibility of its condition. The teaching of Pope Francis about protecting the living environment of people is thus in harmony with the principles of sustainable development while the encyclical *Laudato Si'* lays solid foundations and opens up the path to the universal propagation of the idea of shaping sustainable landscapes.

References

1. ALLARDT E., 1993, Having, Loving, Being: An Alternative to the Swedish model of Welfare Research, in: *The Quality of life*, eds. Nussbaum M., Sen A., Clarendon Press, Oxford, p. 88-94.
2. ANTROP M., 2006, Sustainable landscapes: contradiction, fiction or utopia?, in: *Landscape and Urban Planning*, vol. 75, no 3-4, p. 187-197.
3. BARTELS D., 1969, Die Harmonie Begriff in der Geographie, in: *Die Erde*, no 2-4, p. 124-137.
4. BERNAT S., 2013, Topofonofilia. W poszukiwaniu harmonii krajobrazu dźwiękowego, in: *Ethos*, vol. 26, no 4(104), p. 235-251.
5. BERNAT S., KAŁAMUCKA W., 2008, The 'landscape experienced' in empirical research conducted by Lublin scholars, in: *Methods of landscape research*, eds. Plit J., Andreychouk V., *Prace Komisji Krajobrazu Kulturowego PTG*, no 8, p. 21-33.
6. BIELIŃSKA E. J., FUTA B., BARAM S., ŻUKOWSKA G., PAWŁOWSKA M., CEL W., ZHANG T., 2015, Integrating role of sustainable development paradigm in shaping the human landscape relation, in: *Problemy Ekorozwoju/ Problems of sustainable development*, vol. 10, no 2, p. 159-168.
7. CAMPBELL A., CONVERSE P. E., RODGERS L. W., 1976, *The Quality of American Life: Perceptions, Evaluations and Satisfactions*, Russel Sago Foundation, New York.
8. CHWALIBÓG K., WOLSKI P., 2015, To co ważne dla przeciwdziałania destrukcji krajobrazu, in: *Krajobraz kulturowo-przyrodniczy z perspektywy społecznej*, eds. Ratajski S., Ziółkowski M., Polski Komitet ds. UNESCO, Narodowe Centrum Kultury, Warszawa, p. 71-95.
9. DĄBROWSKA-BUDZIŁO K., 2013, *Forma i treść krajobrazowej kompozycji*, Wydawnictwo Politechniki Krakowskiej, Kraków.
10. DOBRZAŃSKA B., DOBRZAŃSKI G., KIEŁCZEWSKI D., 2008, *Ochrona środowiska przyrodniczego*, PWN, Warszawa.
11. EUROPEAN LANDSCAPE CONVENTION, 2000, <http://www.coe.int/en/web/landscape> (1.10.2015).
12. FRANCIS, 2015, *Encyclic Laudato Si'*, Vatican.
13. GOUDIE A., 2000, *The Human Impact on the Natural Environment*, Blackwell Publishers, Oxford.
14. GRUCHELSKI M., NIEMCZYK J., 2015, Zrównoważony rozwój społeczno-gospodarczy: idea a uwarunkowania realizacji (w świetle encykliki Papieża Franciszka Laudato Si' in: *Postępy Techniki Przetwórstwa Spożywczego*, no 2, p. 151-155.
15. KAŁAMUCKA W., 2002, Styl życia społeczności wiejskich. Wyniki badań empirycznych z Lubelszczyzny, in: *Kultura jako przedmiot badań geograficznych*, ed. Orłowska E., Oddział Wrocławski Polskiego Towarzystwa Geograficznego, Uniwersytet Wrocławski, p. 219-233.
16. HAINES-YOUNG R., 2000, Sustainable development and sustainable landscapes: defining a new paradigm for landscape ecology, in: *Fennia*, vol. 178, no 1, p. 7-14.
17. KLONOWSKA-MATYNIA M., SASIN M., 2015, Zrównoważony rozwój krajów Unii Europejskiej. Typologia krajów w kontekście Strategii Europa 2020, in: *Rocznik Ochrona Środowiska/ Annual Set Environment Protection*, vol. 17, p. 771-791.
18. KOPCZYŃSKI K., SKOCZYŁAS J., 2008, Krajobraz przyrodniczy i kulturowy. Próba ujęcia interdyscyplinarnego, in: *Badania Interdyscyplinarne UAM w Poznaniu*, no 13, UAM, Poznań.
19. KRZYMOWSKA-KOSTROWICKA A., 1993, Krajobraz jako przedmiot badań w ujęciu aksjologicznym, in: *Ekologia krajobrazu w badaniach terytorialnych systemów rekreacyjnych. Materiały z ogólnopolskiej konferencji naukowej*, ed. Pietrzak M., Wydawnictwo Krajowego Instytutu Badań Samorządowych, Poznań-Błażejewko, p. 73-75.
20. KUZ T. J., 1978, Quality of life, an objective and subjective variable analysis, in: *Regional Studies*, vol. 12, no 4, p. 409-418.
21. LANDSCAPE AND INDIVIDUAL AND SOCIAL WELL-BEING, EUROPEAN LANDSCAPE CONVENTION REPORT ON THEME OF THE 2003 WORKSHOP, Council of Europe Publishing, Strasbourg 2003.

22. LANDSCAPE AND SUSTAINABLE DEVELOPMENT: CHALLENGES OF THE EUROPEAN LANDSCAPE CONVENTION, Council of Europe Publishing, Strasbourg 2006.
23. MAREK-BIENIASZ A., 2006, Kategoria odpowiedzialności w myśli Alberta Schweitzera, in: *Problemy Ekorozwoju/ Problems of Sustainable Development*, vol.1, no 2, p. 115-118.
24. MASLOW A. H., 1954, *Motivation and personality*, Harper, New York.
25. MEINING W., 1979, *The Interpretation of Ordinary Landscapes*, Oxford University Press, New York.
26. MIREK Z., 2015, Kulturowe podstawy oraz motywy ochrony przyrody w kontekście współczesnych wyzwań cywilizacyjnych, in: *AURA*, no 5, p. 4-8.
27. MYCZKOWSKI Z., 1998, Zintegrowana ochrona dziedzictwa przyrodniczego, kulturowego i krajobrazowego – wejściem Polski w XXI wiek, in: *Teki Krakowskie*, vol. 8, p. 81-90.
28. MYGA-PIĄTEK U., 2012, *Krajobrazy kulturowe. Aspekty ewolucyjne i typologiczne*, Uniwersytet Śląski, Katowice.
29. MYGA-PIĄTEK U., 2014, O wzajemnych relacjach przestrzeni i krajobrazu kulturowego. Rozważania wstępne, in: *Prace Komisji Krajobrazu Kulturowego PTG*, no 24, p. 27-44.
30. NAVEH Z., 2001, Ten major premises for a holistic conception of multifunctional landscapes, in: *Landscape Urban Planning*, vol. 57, p. 269-284.
31. NEWBY P.T., 1979, Towards and understanding of landscape quality, in: *Landscape Research*, vol. 4, no 2, p. 11-15.
32. NIECHWIEJ A., 2015, Religion versus sustainable development. The problem of human eco-development in the teachings of John Paul II and Benedict XVI, in: *Problemy Ekorozwoju/ Problems of Sustainable Development*, vol.10, no 10, p. 31-40.
33. PAPUZIŃSKI A., 2008, The philosophical dimension to the principle of sustainable development in the Polish scientific literature, in: *Sustainable Development* vol. 16 no 2, p. 109-116.
34. PAWŁOWSKA K., 2001, Idea swojskości krajobrazu kulturowego, in: *Krajobraz kulturowy. Idee, problemy, wyzwania*, ed. Myga-Piątek U., Wydział Nauk o Ziemi Uniwersytetu Śląskiego, Oddział Katowicki PTG, Sosnowiec, p. 95-101.
35. PAWŁOWSKI A., 2008, How Many Dimensions Does Sustainable Development Have?, in: *Sustainable Development* vol. 16 no 2, p. 81-90.
36. PINK M., 2016, The judaeo-christian tradition as a source of a paradigm of sustainable development, in: *Problemy Ekorozwoju/ Problems of Sustainable Development*, vol. 11, no 2, p. 55-66.
37. POCIASK-KARTECZKA J., 2007, Przyroda w nauczaniu Jana Pawła II, in: *Przyroda, geografia, turystyka w nauczaniu Jana Pawła II*, eds. Ostrowski M., Soljan I., *Materiały XV Seminarium Sacrum i przyroda*, Kraków, p. 65-86.
38. RICHLING A., SOLON J., 2011, *Ekologia krajobrazu*, Wydawnictwo Naukowe PWN, Warszawa.
39. SEBESTA A., 2007, Ekoetyka w nauczaniu Jana Pawła II, in: *Ks. Karol Wojtyła - Jan Paweł II miłośnik gór i przyrody*, ed. Wójcik W. A., *Studia i Monografie AWF w Krakowie*, no 40, AWF, Kraków, p. 125-136.
40. WOJCIECHOWSKI K. H., 1986, *Problemy percepcji i oceny estetycznej krajobrazu*, UMCS, Lublin.
41. WOJCIECHOWSKI K. H., 2004, Miejsce porzucanego krajobrazu w całościowym ujęciu jakości życia, in: *Annales UMCS, Sec. B*, vol. 59, no 13, p. 213-228.

