

TISCHNERIAN LAND HUSBANDRY. ETHICAL ASPECTS OF MANAGEMENT OF THE ENVIRONMENT

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Abstract: The aim of the article is to present the Tischnerian concept of "land husbandry". Its main assumption is to respect the fundamental principles and not crossing the boundaries determining responsible human activity. The Earth is not a natural resource that can be exploited until it is depleted, but a place that gives meaning to human life. "Land husbandry" does not only concern human attitudes towards the earth, but is closely related to the quality of interpersonal relations. Care for clean air, water and soil requires rational and ethical management of the environment which is a common, but endangered, Good.

Keywords: responsibility, management, drama, land, environment.

Introduction

Ecology is a subject which has been raised many times, on various occasions, both at local levels and in private conversations. The problem of environmental degradation covers the entire spectrum of phenomena such as climate change, desertification, loss of productivity of vast agricultural areas, pollution of oceans, seas, rivers and aquifers, loss of biodiversity, increase in the number of natural disasters that are a consequence of the deforestation of equatorial and tropical regions, cruelty to animals. For some, it is a marginal thread, for others an inexhaustible topic for discussion. More and more people are also trying to actively engage in the process of saving our planet. The main responsibility on a global scale is, of course, international corporations driving the global industry and economy, agriculture and power industry. It is up to their environmental policy whether climate change can – if not be stopped – at least slow down. Nevertheless, each of us can contribute to a better life on our planet. Valuable tips are provided by prof. Józef Tischner, who has left in his philosophical achievements an interesting lecture on how to handle the Earth wisely. When Tischner's texts are being read, their timeliness strikes, which is why it seems worth recalling them here, and as Jarosław Makowski stated, "Once read, they circulate in the heart and mind" (Makowski, 2012, p. 11).

World as the scene of a drama

According to Tischner, human life going on in a constant tension between good and evil is a drama. The world is a stage on which this human drama takes place. This means that the ways of experiencing the world and people are closely related, and thus, are related to the ways of experiencing this drama existing within the relation of one man and the Other. Man on the stage of the drama is not alone (Heschel, 2001), other people living next to him, participate in the same drama. So the experience of the Earth is through dialogue and reciprocity with other people. Tischner also calls the relationship between man and the Earth a dramatic relationship. What is the relationship about? Analyzing the issue which is of interest to us, Tischner refers to the biblical words: "subdue the earth". In his opinion, they define the basic human reference to the Earth - the drama scene. Man was put in a state of dominion over the earth. This fact imposes a special obligation on man. The obligation to handle the land wisely, as Tischner states, to "tame" and "assimilate" it (Tischner, 1990). In turn, the dialogical relationship with another person assumes the birth of a sense of commitment that "I-owe-something-to-somebody" (Makowski, 2012). What should I do? I should leave him a world where he can live safely. Considerations regarding the capture of various relationships connecting people with each other and with the earth, led Tischner to discover the close relationship between the quality of community realities and the image of the earth. If interpersonal relationships are guided by the principle of good, it has a positive effect on the formation of the earth, the land is in bloom. If they follow the logic of evil, then it imprints on the earth (Marshall, 2014).

The wisdom of land husbandry

The earth has its own specific nature, order, rules and its own logic. Controlling the earth requires learning its secrets, and in particular making effort to understand it. If a man disregards this requirement, and if – using Tischner's terminology – the land is not "tamed", the land can rebel against the man, warns the Krakow philosopher (Tischner, 1990). To define this specific and proper relation of man to land seen as a drama scene, Tischner uses the term "husbandry". Husbandry takes into account the variety of life forms among which without a shadow of doubt the human being occupies the most important place, but as Tischner notes, the wisdom of management lies not so much in the ability to choose the right means to achieve a certain goal, but in discovering in a proper way the hierarchy of matters and values on the way to achieving it. Staying on earth means husbandry. The farmer, that is someone who works on the land, works with the earth, is called by Tischner the householder. We act on stage-earth as householders understanding the nature of the earth. The old Polish word 'farmer' points a man

who has bound his fate with land – working the soil, to the ethos of a man whose commitment was to maintain life and not solely to care for the interests of the farmer himself (Tischner, 2000, p. 80). Man must serve the earth, so that the earth may serve him. Tischner writes: "By serving the earth, we undertake the old heritage and create the hope of tomorrow" (Tischner, 2000, p. 86). Tischner intentionally compares the drama scene to the land. The land embodies the work of generations. As Tischner explains: "In the mysterious power of the earth, which has become a land, there is a hidden memory – the memory of the earth. The land is always 'paternal'. There is always a heritage in it. (...) The land comes from the work of others for others. It serves us because that's what our fathers wanted. It will serve our children, because these are our provisions. The land is the meeting place - the place where the work of generations meet" (Tischner, 2000, p. 83). Service, however, says Tischner, is a community experience. When does the human become the host? Man is the host of the earth when his cooperation with the earth is an integral part of living together with other people. The host has his own farm. The farm, on the other hand, is a space tamed by the host's work – management. Man is therefore the host and the world is his farm. The host is attached to his farm. According to Tischner, this attachment most accurately reflects the phrase: "I am from here". Being from here means that on the one hand man comes from "the" world, but on the other hand he comes "into" the world. This paradox, says Tischner, can be explained by analyzing the meaning of the word "mine". We say: this is my home, my land, my world. In a negative sense, this means that man is not one of the elements of the world, he is not a part of it, but he is its owner. In a positive sense, it means that the world is not something foreign to man. If we combine both of these senses – explains the Krakow philosopher – it turns out that the world is "for" man. Man occupies a specific place in the world among other objects, things, that is – you can say after Husserl – has the original distance to the earth. This distance is expressed in the situation of the earth's fruit "for" man, not the other way around. That is, the world exists for man, not man for the world. The word "for" indicates a kind of promise. It has been said before that man does not experience the earth directly, but through dialogue. According to Tischner, by virtue of this dialogue the land became the "promised land" (Tischner, 1990). What does the promise mean? This means that at the root of the human relationship to the earth lies some relationship to other people – reciprocity, explains Tischner. It involves the exchange of goods, which would not have happened had it not been for the meeting of man with man. According to the Krakow philosopher, reciprocity is "directed towards each other, creating our deepest together" (Tischner, 1990, p. 182). "Economically, it is a manifestation of reciprocity. Farming, we are together. We create ourselves as hosts. Together, we deepen our wisdom and together we attach ourselves to the earth. This wisdom consists of words: know how to be poor" (Tischner, 1990, p. 192). What does the phrase 'know how to be poor' mean? This means being able to renounce the reality of the subject of utilization and rule (Franciszek, 2015). Man is the owner of the land, but this does not mean that he can do anything he wants with it.

The promised land or the land of rejection

The wisdom of husbandry allows man to live in harmony with other people – participants of the drama and with the earth - the drama scene. The drama concerning the scene consists, as the Krakow philosopher argues, of the archaic question of man, whether the land he walks on is his "promised land" or "refused land." According to Tischner, dialogue has made the land a "promised land". Man can therefore feel "homely" in the world, as if he were a kind of "officer" in charge of his functions, and he may have the impression that he rules the world, controls its powers and its nature. All this is possible as long as "functions work" and everything goes according to plan, according to Tischner. However, unforeseen accidents happen: something springs, something breaks, the plane crashes, the ship sinks. Something that seems irrational enters the rational world, it is something that must give way to nature, as if it was forbidden. Even in the biblical paradise there was a tree with forbidden fruit, reminds Tischner. After being banished from paradise, the ban increased in size. Despite the tragedy of exile, the promise of hope can remain in man. According to the Krakow philosopher, the power of human hope can embrace every rebellion of the earth, turning the sense of "promised land" into the sense of "land of promise. "Hope can make a person find one's own capacity for poverty mentioned above (Tischner, 1990). Sometimes, however, the power of hope weakens. Then the suspicion that we live in a hostile, rebellious land, in a land of exile emerges. We feel that we are denied everything, we are intruders in this world. Fear enters the management space. One would like to run away from the earth, but this is not possible. So there is the fight that remains. The myth of the paradise decline transformed in the consciousness of man the "promised land" into the "land of refusal," hence the metaphysical longing for the former "promised land" that gives birth to the temptation of the world. Temptation changes the sense of management, putting it under the power of logic of desire. Temptation works through destruction, arouses thirst, increases the pain of insatiability. Desire questions the inner truth of farming and abolishes the idea of nature. Tischner explains: "Desire is the pursuit to possess, to rule, to control – showing fear of alleged rebellion. Whoever lusts, fights for possession. He fights because he knows that he lacks it and is afraid of that" (Tischner, 1990, p. 194). In this perspective, everything becomes a material that needs to be transformed.

Exploitation of Earth

The attitude of control over everything that is part of the earth and its elements is reflected in the idea of *terryzm* (Latin word: *terra* – earth) diagnoses Tischner. It says that the key to human happiness is technical mastery of the world. The ethos of *terryzm* had created the world

of modern technology and contributed to learning and understanding of the mysteries of the earth (Tischner, 2005). However, the phenomenon of *terryzm* is associated with a glorification of the technical attitude towards the world, which, having brought to light the power, made it the basic property of being. Since man has been called to rule the world, he must enter a test of strength with his nature. As Tischner states, "Man's experiment challenges the forces of nature to fight and therefore having found out their strengths and weaknesses force them to serve him". (Tischner, 2005, p. 37). In this way man became an exploiter of nature. The land became a resource for exploitation and the farm became a factory for production that brought material profit. Meanwhile, Tischner reminds that land is neither a raw material nor a factory. Raw materials are found in the ground, but they are not the earth/soil, but what man must extract from the earth and later transform into products that meet the natural and artificial needs of man. The raw material does not meet any needs until it is processed, which in practice means destroyed. By treating the land as a raw material for exploitation, man destroys it irreversibly. Tischner believes that land cannot be treated as a food factory. The earth does not produce, the earth gives birth, emphasizes Tischner, and the role of man is to help the earth give birth more and better, so that it can sustain his life. The knowledge about getting the best out of the earth is useless, not to say harmful, without implementing the idea of farming. The achievements of technical sciences shape not only attitudes towards objects, but also intercourse with other people (Tischner, 2000). Man must not only learn how to use the products of new technology, but also how to use them without forgetting the other person. The situation of a man has changed due to the development of technology that gives him a sense of dignity and strength. He may become the lord of nature, he may interfere in it according to his own preferences. By improving our world, at the same time we disturb its order and constantly cross new borders. In the name of progress, we entered previously unknown territories of the sea, sky, cognition, technique (Delsol, 2002). In this context, Chantal Delsol asks to what point a person can transform the world in which he lives without destroying himself (Delsol, 2002). In turn, Tischner draws attention to the fact that in the process of transforming the world we have contaminated the living environment reaching such dimensions that all humanity has been threatened, and the Earth, which according to the Bible is the 'promised land' is slowly becoming the 'valley of death' (Tischner, 2005). Therefore, responsibility for the condition of our planet is closely associated with responsibility for the fate of another human being. The development of modern technically advanced civilization requires a proportional development of ethics.

Ethics in the service of ecology

Tischner notes that, the basic concern of technological ethics has become the formulation of universal norms of the human individual's activity, norms to ensure order in society. Unfortunately, according to the Krakow philosopher, the internal attitude of man to his own activity and, consequently, responsibility is omitted. Tischner clearly separates the meaning of the ideal of ethics from the ideal of legislation. The ideal of ethics is to establish internal order in man himself, the ideal of legislation is to establish internal order among members of human communities. There are various standards for this. Learning norms, says Tischner, has little to do with ethics. Order or prohibition alone will not only develop human sensitivity, but sometimes even causes a man's reluctance to comply with them. According to Tischner, the mistake of modern ethics is to use the wrong language: "Technique uses the normative language, that is, the language of command and prohibition, but today its normative speech is becoming increasingly difficult to bear. (...) What language would be closest to ethics? Revealing language seems to be. To reveal means: to describe something and to open someone's eyes to let them see, and at the same time to take into account the essence of the thing and the man who is heading towards the thing. Ethics as knowledge of the art of creating good must itself become the art of accurate revelation" (Tischner, 2001, p. 370). Therefore, as Tischner states: "In order to creatively operate the norm, one must see human tragedy. One must, therefore, allow the imagination to speak to see the result of its action. (...) the condition for understanding the norm is some intuition (sense) of value. Because what I have to do then is a value to me, and what I should avoid is anti-value. The meeting of another man in his tragic opens our consciousness to the world of objective good and evil, objective values and anti-values – objective, because rooted in real human tragedies" (Tischner, 2002, p. 367). In short, a more important matter of modern ethics is changing the consciousness of a person than controlling it by means of standards, whether it works as expected. The point is for ethics to be the art of discovering what is bad and what is good at the moment". (...) the main task of ethics is to accompany man on the way of life and show as clearly as possible, which values his fate leads him around. When a person sees the world of values that surrounds him, he can formulate an order and a prohibition, he can cope alone, and when necessary, he can also assess himself" (Tischner, 2000, p. 13). The point is not, Tischner explains, to do what everyone is doing, but to do what should be done here and now, and specifically what I should do. That is why, instead of setting norms, the Kraków philosopher suggests that current "ethical styles" should be formulated, having their source in the need to combat a particularly dangerous type of evil in a given era. For example, in the era of striving for earthly goods and estates, the Franciscan ethos was born, in the era of universal enslavement, the ethos of the struggle for freedom appeared. In an era of threat to the natural environment, protection must become the overriding problem. Ethical thinking, says the Krakow philosopher, must correctly read "signs of the

times" and have good will to understand them (Tischner, 2002). Today, Tischner calls: "The matter of protecting the natural environment of man is becoming an ethical matter for everyone. One must see this matter well: it is not about the purity of one or the other river, sea, lake; in essence, it is a radical change of attitude towards everything that is the element of our world. But a change in attitude towards the elements of the world means a change in attitude towards other people. These two matters are closely linked together" (Tischner, 2005, p. 39).

Natural environment as our common wealth

Human drama has two dimensions, reminds Tischner: one concerns the relationship of man with the earth, the other – the relationship with another man. Man lives on and off the earth, cultivates it, builds cities, earns for living, and at the same time he meets another man on the earth with whom he conducts a dialogue, fights, devotes himself to him. How do these dramas interact, Tischner asks. In-depth analyzes of the issue lead the Krakow philosopher to the conclusion that the growing tendency to use violence against our planet is the result of systematic destruction of interpersonal bonds. Therefore, there remains the question of how to stop this process. Tischner writes: "We discovered the earth through science, work and the fight for justice. The main discoveries are already behind us. The only thing now is to find the right attitude towards the treasures of earth. What does it mean to live off the earth? To live off the earth, we must unite with another human being. What kind of unity with other people is the most appropriate? What community will allow us to preserve ourselves and at the same time take proper care of the wealth of the earth and the world of civilization?" (Tischner, 1991, p. 66). According to the Krakow philosopher, rebuilding the relationship with the earth should start with repairing relations with other people. First of all, we should challenge our way of being, the main motto of which was to accumulate things, the production of which not only damages the natural environment, but leads to indifference to the needs and pain of others, humiliation and use of another human being as a tool for one's individual purpose. Ethics helps determine our way of being. As Tischner claims: "Ethics is knowledge about the ways of being human among people (...) as knowledge is to be knowledge about the art of creation" (Tischner, 2001, p. 370). This art of creation is about value. Man is a specific being who feels the need to have, learn and realize values. Especially realizing the value of Good. Man can act for the benefit of another man even in relation to total strangers. One can say after Tischner that man is a being directed towards values, which is somehow expressed in a sense of responsibility (Tischner, 2002; Bok, 1998). In this case, it is a sense of responsibility for the state of our planet, which we must leave for future generations in such a state that we can continue to live on it. In this context, the human living environment is our common Good, the property of all humanity, for which each of us is responsible (Franciszek, 2015). How to realize this sense of

responsibility? Tischner tells us that the key issue is "to prioritize ethics over technology, person over thing, spirit over matter (Tischner, 2002), Ethics plays a key role here because, as Tischner reminds, in the drama of human life it serves" what is currently good "(Tischner, 2002, p. 367).

Conclusion

Tischnerian economy consists not only of various forms of farming, but also forms of intercourse with other people (Marszałek, 2014). The biblical command to "subdue the earth" does not mean that man has absolute power and can behave like a despot to the earth. Man controls the earth – the stage and tames it so that he can safely live on it and must take care of it. Meanwhile, in the process of her exploitation, we led to the point where, as Tischner notes, "We feel vaguely that we have found ourselves in a dead end. The land over which we have dominated threatens us with the transformation into a desert "(Tischner, 1991, p. 63). As Linzey urges, we should stop seeing the world "as something given to us so that we can devour it, consume it and manipulate it" (Linzey, 2010, p. 254). The vision of nature, seen only as an object of benefit and interest, also has serious consequences for all of humanity. Technological thinking detaches our human ethos from the experience of others, blunts human sensitivity to the world of ethical values. Technical sciences cannot provide a model for ethical thinking because they themselves must be subject to judgment. Therefore, we should start with the reflection on improving interpersonal relations that affect the human treatment of Mother-the Earth, which is our human common Good.

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