

Environment Philosophy and its Ethics: A Guarantee for Achieving Sustainable Development

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Abstract:

The world today is experiencing a state of concern for its cosmic and human existence and the destiny toward which humanity is heading, given the current technological transformations. These transformations are considered one of the most significant reasons for the crisis that has emerged between humans and nature, creating a kind of imbalance between them. Hence, contemporary ethical existentialism plays a vital role and is of concern within a critical philosophical awareness that seeks to establish a moral consideration for the flaws of modernity and its negatives. This is done in order to reorganize the position of humans in nature, define their role in it, acknowledge the value of every being in this life, and restore the principle of harmony and compatibility in environmental systems.

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Introduction:

Interest in environmental philosophy falls within the scope of rigorous modern rationality, which has formed a new vision and a distinct cognitive reference for human activity. This vision suggests the reality of its uniqueness in conveying conscious interpretations about nature and its inherent elements. These elements surround living organisms or a group of living entities, significantly affecting their existence and survival, such as water, air, land, and outer space.

So, what is the environment? What ecological and epistemological frameworks does the concept present, both historically and in contemporary contexts?

The concept of the environment has garnered significant attention and study due to its necessity and the dangers it poses in the age of modern technology. This necessitates monitoring and tracking its changes and system affairs in a time where the threat of total and comprehensive global destruction calls for multi-level global solutions, whether economic, political, social,

cultural, or otherwise. These solutions are needed to awaken humanity and promote the imperative need that must be emphasized to overcome narrow nationalist tendencies.

"Contemporary archaeological thought is infused with various theories, sometimes divergent and occasionally integrated. Despite the differences, most contemporary environmental theories advocate for a cultural and ethical interpretation of the underlying reasons for the comprehensive deterioration of the environment¹", both philosophically and culturally.

The Ethnological Perception of the Environment and its Ethics:

Douglas Maclean, in the New Dictionary of the History of Ideas, suggests that "environmental ethics emerged as a secondary branch of moral philosophy in general, specifically starting in the 1970s, and with the World Earth Day. Its significance lies in the fact that it has increased awareness of growing environmental issues²".

From this perspective, we can distinguish environmental ethics by surpassing the classical moral meaning that narrowed moral conceptions to defining narrow rights and duties among humans. Modern ethical perspectives impose a new concept that extends these relationships to broader horizons encompassing all other living beings. Hence, the interest of human studies complements the analysis of the environmental crisis, leading to the emergence of new research and knowledge branches that intertwine the humanities and ecological concepts. For example, alongside environmental philosophy, fields such as environmental psychology, environmental economics, environmental history, theoecology, ecological criticism, and others have arisen. This is not merely intellectual indulgence but rather an effort to reach a common goal in affirming the aspect of human survival in the face of a looming crisis that concerns the relationships between beings and the challenges posed by squandering a significant portion of natural resources to achieve frivolous purposes that hinder the protection of wild and marine habitats from development.

This is what philosophy calls for within its theoretical framework: the establishment of the idea of respecting the intrinsic value of various elements of nature and ensuring their right to life independently of human needs and infinite desires. This is achieved by employing various contemporary sciences to bridge the gaps of harm to nature and create a form of general balance that aligns with the needs of biodiversity within a harmonious relationship between humans and nature together.

Throughout human history, humanity has progressed through various stages and phases in its eternal struggle with nature. With the passage of time and successive generations, the relationship between humans and their interaction with the forces of nature has evolved. Nature has always

¹ - François Blais and Marcel Fillion, "From Environmental Ethics to Political Ecology: Support and Limits of Environmental Ethics," *Philosophiques*, Vol. 28, No. 2.

² - Maryanne Horouitl, new Dictionary of the History of Ideas, Tomson, Carle 2005, p679.

been considered a fundamental element of human existence, as the environment, in all its meanings, encompasses "a set of phenomena surrounding the individual, influencing and being influenced by them in an interactive relationship." The term "environment" encompasses both time and place, representing the framework surrounding natural phenomena¹.

In the words of the 1972 Stockholm Declaration on the Human Environment, the environment is "everything surrounding the human being".

The German biologist Ernst Haeckel coined the term "Ecology" by combining "Oikos," meaning habitat or place of existence, and "Logos," meaning knowledge. Ecology is the science that studies the relationship between living organisms and the environment in which they live. It has recently been translated into Arabic as (the science of the environment). In foreign languages, the term "environment" emerged towards the end of the 19th century to refer to all external conditions that surround and influence the development of living beings in all their diversity.

It is evident from this that the science of the environment primarily focuses on studying the relationship between humans and their interactions with other beings. This science is founded on a set of regulatory standards established by environmental philosophers within the framework of what is known as environmental ethics or "Ethique Environnementale." Environmental ethics deals with the study of issues and normative principles related to human interactions with their natural environment and considers the context in which these interactions take place. It is closely related to the field of biology.

This science emerged in response to a severe crisis faced by industrial society, driven by the awareness of air, water, and soil pollution, which led to environmental degradation to the extent that protests erupted and the Club of Rome's report was issued in 1972. All of this was an expression of the fear of this problem, which could pose a serious crisis for humanity if left unaddressed².

Expanding the scope of ethics to include other living beings is an evolving possibility, alongside being a necessity based on the principle rooted in the concept of community, which directs it toward cooperation and respect. Environmental ethics, simply put, broadens the boundaries of the community to encompass the soil, water, plants, and animals, or, in a comprehensive sense, the Earth itself. It is unreasonable to consider the possibility of an ethical relationship with the Earth (for example) without love, respect, and admiration for this Earth and a high regard for its value. By "value," I mean something much broader than mere economic value; I mean value in the philosophical sense³. This is the ecological understanding required in addressing environmental issues as a philosophical problem. It critically challenges irresponsible attitudes

¹ - Jamal Saliba, "The Philosophical Reference," Lebanese Book House, Vol. 1, 1971, page 119.

² - Waheeba Murad, "The Philosophical Dictionary," Quba Modern Printing, Publishing, and Distribution House, Cairo, 2007, pp. 34-35.

³ - Alois Leopold form Asand county Amanre, in faculty, ithaca, edu/mismith/docs/...leopold.pdf, p-p 12-17.

and promotes the idea of recognizing the objectively inherent values in nature, establishing logical independence from human desires, demands, and inclinations that tend towards self-centeredness and negativity in dealing with the central goals implied by ethical standards. It aims to create balance within the cosmic context between humans and nature.

Components of the environment and its essential elements:

A - Its elements:

The environment consists of essential elements interconnected in an interactive system, including:

- * Physical elements: These encompass space, terrain, bodies of water, soil, climate, rocks, and minerals.
- * Biological elements: These include living organisms such as humans, plants, animals, and microorganisms¹.
- * Cultural elements: These encompass economic, social, political activities, and heritage.

B - Its components:

The components of the environment can be primarily categorized into two main dimensions:

* **Social Environment:** This consists of a set of systems and laws that govern interpersonal relationships. It has two aspects: a material aspect, often referred to as the built environment, and a non-material aspect. The built environment refers to what humans construct from material resources, including social systems and institutions. This includes land use for agriculture, residential areas, and resource extraction, among other things.

***The Natural Environment:**By the natural environment, we mean everything that surrounds humans, consisting of elements over which humans have no direct control, such as rocks, climate, soil, animals, plants, and more. It is divided into three main categories: the hydrosphere (water envelope), the atmosphere (air envelope), and the biosphere (living envelope).

Humans and Environmental Education:

Different human societies have a good understanding of their surrounding environments, and they relate to their rights in nature in various ways. Throughout the history of philosophical thought, the connection between philosophers and nature has revealed to us avenues of knowledge about the truths of things, as each philosopher envisions it according to their era and time.

From the beginning, philosophy has been concerned with nature within the framework of its

¹ - Dr. Oguniana, Man and his Environment Nigeria: National open university of Nigeria Edited, p62.

interest in humanity. It has engaged in fruitful discussions with culture to understand the philosophical evolution, which marks the beginning of the path toward intellectual and moral involvement in environmental issues and the relationship between humans and nature.

The relationship between humans and the environment is ancient, dating back to the appearance of the human species on Earth. Therefore, "the responsibility of protecting the environment is based on a scientific and cognitive foundation that recognizes the importance of the relationship between humans and the environment. Studying this vital relationship is essential, considering that humans are a complementary element to the elements of the environment. However, humanity has often forgotten or neglected this fact when it viewed the environment as a vast storehouse of resources. This unleashed human capacities to exploit its potential and gain control over it, leading to various environmental problems and disrupting the balance, which threatens human life"¹.

In light of this, humans today are more than ever required to adjust their environmental behavior in a way that corresponds to environmental protection. This is essential to achieve a balanced relationship that ensures the preservation of both humans and their environment.

So, what is meant by environmental education, and what is its importance in shaping an individual's behavior towards the environment?

Environmental education is defined as: "The efforts made by official and non-official entities to provide a level of environmental awareness to all citizens, such that this awareness directly contributes to guiding individuals' behavior towards conserving their natural and built environment through various means and reasons that enable them to do so".

In essence, environmental education aims to raise awareness and understanding about environmental issues among individuals. It empowers people with the knowledge and skills needed to make informed decisions and take responsible actions that contribute to the preservation and sustainable use of the environment. It is a crucial tool in promoting environmental conservation and achieving a harmonious relationship between humans and their surroundings².

This perspective is supported by David Canter in his emphasis on the social and cultural dimension of it, within the set of elements and variables of the social and cultural institution that define the individual's behavior, shape his understanding, and his positions towards its natural

¹- Rachid Al-Hamad Muhammad Saeed Sariny, "The Environment and Its Problems," World of Knowledge, Kuwait, 1979, pp. 108-111.

²- Mona Muhammad Ali Jad, "Environmental Education in Early Childhood and Its Applications," Al-Masira Publishing and Distribution, Jordan, 2nd edition, 2007, p. 95.

and urban elements and his relationship with them, and his interaction with them¹".

Between an Environmental Crisis and a Troubled Environment:

What is a crisis?

A crisis is typically defined as a "transitional situation characterized by imbalance. Its occurrence signifies a significant turning point in the life of an individual or a community, where future events are determined and often lead to substantial change"². It indicates a state of instability, anticipating an imminent and decisive transformation, with unforeseen events that can result in highly undesirable or, conversely, highly positive outcomes. Such a sudden and unexpected situation, which may be brief, necessitates specific decisions for confrontation, while the involved parties are often unhelpful or incapable of dealing with it.

Therefore, a crisis can be considered a complementary part of the problem, in the sense that when a specific problem arises and cannot be solved or addressed using existing and implementable solutions, this problem becomes a crisis. This crisis, in turn, requires realistic solutions through recognizing its existence from the beginning, rather than denying or ignoring it.

In this context, environmental problems are defined as "the occurrence of a disturbance or deterioration in the environmental system, resulting in environmental hazards that affect all aspects of life on Earth, whether these hazards are direct or indirect"³.

Environmental problems do not suddenly appear but result from the accumulation of human activities over several years. They represent a prominent aspect of the crisis in the relationship between humans and the environment. These problems are essentially human issues linked to the overall behavior of humans and their relationship with the environment, revealing their stance towards its elements. Among the most important of these elements is the fact that "we live in a society continuously affected by natural disasters such as hurricanes, tsunamis, and forest fires, as well as crises affecting institutions like foodborne illnesses and violations committed by institutions and terrorism".

Regardless of where we live or the work we do, various types of crises can threaten our personal or professional lives. There is no institution or organization, public or private, that is immune to crises⁴. This necessitates an understanding of effective communication during different types of

¹ - Ahmed Al-Naklaoui, "Environmental Protection Methods from Pollution: A Comprehensive Human Introduction," Center for Studies and Research at Naif Arab Academy for Security Sciences, Riyadh, 1999, p. 24.

² - Merriam-Webster, Random House Dictionary, New York, 1969, p. 491.

³ - Zain al-Din Abdel-Maqsood, "The Environment and Man: Relationships and Issues," Scientific Research House, Kuwait, 1981, p. 18.

⁴ - Robert Ulmer et al., Effective Crisis Communication (Transitioning from Crisis to Opportunity), Translated by Ahmed El-Gharbi, Dar Al-Fajr for Publishing and Distribution, Cairo, Egypt, 1st edition, 2015, p. 19.

crises and the development of skills to mitigate them, whatever their nature may be.

To identify and comprehend all types of crises, researchers have developed various theories: "Crisis studies have been conducted by a large group of different disciplines, including psychology by Morgan and Fischkoff, Bostrum, Atman in 2002, Slophic in 1987. In the field of sociology, Chess in 2001 and Clarke and Chess in 2008, among others... For instance, psychology provides the theoretical framework for entry into rational model communication with crises and social amplification of risk and crisis communication. These theories help us better understand how people conceptualize and respond to situations that highlight risks and crises. Sociology, on the other hand, offers theories on how the community evacuation process is conducted during all types of disasters and how society responds to these disasters¹".

The Difference Between Crisis and Disaster:

Disaster refers to a sudden or unexpected event, which can occur due to natural reasons beyond human control or due to human actions, whether intentional or unintentional. Some people may confuse between a crisis and a disaster. Although both involve sudden situations, disaster differs from a crisis in the severe losses it can result in, often having a direct negative impact on a state's interests. Disasters can occur due to natural causes or as a result of human intervention in natural patterns. It's worth noting that a crisis can arise from the occurrence of a natural disaster, such as volcanoes or earthquakes, when the disaster reveals pre-existing crises within society².

Forms of Environmental Crises and Disasters:

Environmental crises are escalating worldwide, and humans are primarily responsible for them due to negligence, indifference, and the pursuit of self-interest in exploiting the natural resources and dominating the ecological system. This necessitates a reconsideration of monitoring these crises and finding realistic solutions.

The Forms of Environmental Crises and Disasters:

Environmental crises are escalating worldwide, and humans are primarily responsible for them due to negligence, indifference, and self-interest in exploiting the bounties of nature and exerting control over the ecological system. This necessitates a reconsideration of monitoring these crises and finding realistic solutions, particularly those related to:

A- Geological, Geomorphological, and Climatic: Earthquakes, volcanoes, material movement on slopes, land subsidence, coastal erosion, glacier avalanches, landslides, floods, storms, hurricanes, blizzards, snowstorms, heatwaves, cold waves, droughts, desertification, aridity, and famines, forest fires.

¹ - Robert Ulmer et al., *Effective Crisis Communication (Transitioning from Crisis to Opportunity)*, [Publisher abbreviation], pp. 42-43.

² - Mahmoud Jadallah, *Crisis Management*, Jordan, Dar Osama for Publishing and Distribution, 2010, p. 11.

B- Cosmic: Meteor showers and meteorites, cosmic radiation.

C- Biological: Epidemics, agricultural pests, environmental insects, vegetation destruction, soil erosion.

D- Human-Made Disasters: Air and soil pollution, light and visual pollution, aesthetic and moral pollution, fires, radioactive contamination, salinization of groundwater, petroleum pollution.

The Environment and its Ethics in Philosophical Thought:

Philosophers and thinkers have devoted significant attention to the world in all its aspects, exploring the questions of its creation, origin, existence, and beginning. Over decades, they have delved into this matter from various angles. Some have employed reason to grasp the ultimate truth, while others have turned to revelation to present their views on creation and its guidance.

In this context, the question of ethics, especially since the Kantian era, has undergone a significant transformation, culminating in a unique human-centered perspective that replaced various knowledge frameworks regarding human actions. This shift marked a radical departure from religious, metaphysical, and natural philosophical approaches deeply intertwined with Western historical interactions filled with conflicts, strife, exclusion, and marginalization.

What is the epistemological dimension of philosophers' interest in investigating environmental issues? To what extent has philosophy contributed to addressing environmental problems and shaping the ethics of human interaction with the environment?

Undoubtedly, "the field of philosophy has historically focused on abstract, general issues and the pursuit of truth. The epistemological framework of philosophy differs significantly from scientific thinking, which examines material natural phenomena. Philosophy deals with universal topics such as existence, knowledge, values, and meaning. Its essence lies in the love of wisdom, and philosophers are regarded as lovers of wisdom.

This love for wisdom is exemplified by the Greek philosopher Pythagoras, who first used this meaning of philosophy. Philosophy, in this sense, signifies the pursuit of wisdom¹", and it is considered the mother of all sciences. It encompasses the wisdom of wisdom, the science of sciences, and the craft of crafts. Thus, we encounter a new facet of philosophy, which adds to its diverse colors and subjects. This new branch, which can be termed environmental philosophy or eco-philosophy, delves into how humans should interact with the natural environment. Environmental philosophy is one of the most important branches of applied philosophy, concerned with studying the environment and its issues.

The exploration of ecological ethics is an attempt to return humanity to its inherent goodness

¹ - YahiHuwaiddi, Introduction to Philosophy, Dar Al-Thaqafah for Publishing and Distribution, 1989, p. 22.

and nature. Among the texts that explain the meaning of ecological ethics is what distinguishes shallow ecology from deep ecology, as articulated by Arne Naess. This distinction was highlighted by researcher MuinRoomiyya in an article about ecology in 1973. Naess, the Norwegian philosopher, wrote a famous article in which he differentiated between shallow ecology and deep ecology. This differentiation pointed to the emerging divide in the green movement at that time.

Shallow ecology remains on the surface of environmental problems and believes that taking actions, issuing decrees, and enacting laws are sufficient to solve these problems. Deep ecology, on the other hand, calls for a more comprehensive view, incorporating this perspective into a broader context that primarily focuses on humans, values, and ideas that guide their relationship with the natural environment¹. From this, we can understand ecology as the living environment that emphasizes the connection and harmony between wisdom and the environment, considering that philosophy is, in essence, a sustainable development of looking at life in all its aspects. It links the universe and human life because its goal is to reveal the nature of the cosmos and human existence. Therefore, environmental ethics is concerned with studying the ethical relationship between humans and the environment. It addresses a set of questions, including identifying the moral wrong in causing pollution and destruction of the environment by humans, and whether the wrongdoing in polluting the environment lies in the harmful effects it has on the health of current and future generations, or because nature itself has intrinsic value that should be preserved.

The term "environmental ethics" specifically refers to the study of the human perspective and responsibility towards the environment. Ethical philosophers and thinkers are concerned with examining the hypothesis that explores the issue of nature and non-human components. They investigate whether these components have intrinsic value in themselves or if only humans possess such value and rights. In this regard, the Greek philosopher Aristotle argued that nature exists solely for the sake of humans, and all other non-human entities are merely tools that humans use².

Environmental education and the question of ethics in the modern era:

The strict rationalism of modernity, with its various philosophical and contemporary doctrinal formations, has become the cognitive and philosophical reference for human activity and movement. Philosophical interpretations of human actions in the natural landscape have led to the individualization and centralization of humans around their own components, demands, and concerns. This resulted in the veneration of human selfhood, considering it a value among

¹ Mu'inRumiyya, Greening Culture, <https://www.maaber.org> Accessed on 10/11/2020 at 15:30.

² Imam Abdul-Ati Al-Khadravi, Environmental Ethics in Philosophical Thought, Scientific Journal of the College of Islamic and Arabic Studies for Boys at Al-Azhar University, Volume: Thirty-Nine, December 2020, Page 1790, cited from: Man and Environmental Conservation, Page 04.

values, even at the expense of other components of humanity and the complexities of the cosmic and existential world.

As a consequence, environmental philosophy emerged predominantly in the latter half of the twentieth century, deepening human understanding of the environmental issue stemming from the disruption of the relationship between humans and nature. However, the essence of the role played by environmental philosophy, in all its radical and reformist humanistic streams, lies in theoretically anchoring this crisis to the philosophical moment that marked the era of the Renaissance in the seventeenth century. Specifically, this moment was characterized by Cartesian rationalist philosophy, which triggered the industrial revolution in Europe and was based on the centrality of humans or the theory of dualism between the thinking self (the ego) and the extended material substance. From this, several dualisms emerged, such as the self versus the world, the mind versus nature, and the subject versus the object. These dualisms placed humans at the forefront while relegating nature to a lower position¹.

Therefore, most environmental philosophers are eager to focus on environmental philosophical criticism and emphasize that: "This criticism is not directed against rationality and its scientific and technological results in general. Instead, the intention is to go beyond the philosophical view that frames it, centered around humans, by constructing a new enlightened rationality with ecological knowledge. It does not exclude the metaphysical spiritual condition contrary to what prevailed in modern materialistic philosophy".

The contemporary philosopher and physicist "Fritjof Capra" confirms this when he considered that the Cartesian separation between mind and matter dominated the modern industrial society for three hundred years. This new perspective, which has finally overcome the Cartesian separation, not only has profound scientific and philosophical implications but is also rich in scientific content. It will change the way we interact with each other and our living natural environment, our approach to health issues, the way we envision our working institutions and educational systems, and many of our political and social institutions².

While some argue that environmental philosophy falls within the context of conventional natural philosophies in the history of philosophy, with its traces found in many contemporary philosophers such as "Berg Moscovici," who calls for renewing the relationship between humans and nature, "Hans Jonas," who emphasizes our responsibility towards future generations, and "Michel Serres," who advocates for establishing a natural or environmental contract that defines our duties towards nature and living beings. This leads to a renewal in the relationship between humans and the environment and its systems, similar to the social contract proposed by "Jean-

¹ - Badawi, Mohamed Abdel-Fattah, Philosophy of Science, Science and the Future of Humanity, Modern Quba Publishing House, Cairo, 3rd edition, 2007, Page 367.

² - Capra Frenjov, The Web of Life, translated by Mu'inShafiqRumia, Introduction to Ecological Thought, Publications of the Ministry of Culture, Damascus, Syria, 2007, pp. 64-65.

Jacques Rousseau" in the eighteenth century¹.

Environmental Awareness and Future Perceptions of the Human-Environment Relationship:

The survival of the human species and the improvement of its environment today have become essential. This requires each individual to understand the relationship between humans and the environment, both now and in the future, and to develop values and ethics for its preservation. Individuals should work individually and within groups to prevent the deterioration and depletion of global and local environmental components. Regardless of the laws and technological solutions that countries may enact, aimed at protecting the environment or safeguarding ecological systems from potential dangers, not all of these solutions and measures will achieve the desired results. This is because this mixture of technological, legal, and political solutions needs a comprehensive framework that connects them, with its backbone being an appropriate ethical system².

There is no doubt that one of the most urgent and important human rights is the right of people to live in an environment that is clean, safe, sustainable, and environmentally ethical sustainability is one of the essential means and mechanisms to achieve that, as it is primarily an educational matter."Today, humans are disconnected from the land; for them, the land is the space between cities where crops grow. Therefore, it is necessary to abandon the prevailing human thinking in economic land use.

Environmental ethics sustainability, when imposing restrictions on human behavior, does not mean preventing humans from using natural resources in all their diversity. It means using resources wisely, with a wise and sustainable approach that ensures the protection of the global and local environment and the continuity of development³". Therefore, the most important environmental ethic is balanced concern for the environment.

From this perspective, social aspects can also be considered an important part of the environmental resource inventory. Considering the moral aspect as one of the non-material environmental aspects. This opens the door widely to studying the social, cultural, and religious aspects and their relationship with the environment, considering that the cultural perception of the environment is the position occupied by the environment in the intellectual system of humans, which is reinforced by the religious, philosophical, or mythical dimension or is the image that settles in the mind of humans, arising from religion, philosophy, cultural heritage, or civilization.

¹- Michel Serres, *The Natural Contract*, François Bourin Editions, Paris 1990, p. 67.

²- Yasin Ali Muhammad Al-Muqallhi, *Environmental Ethics and Future Perceptions of the Relationship between Humans and the Global and Local Environment and Their Achievable Possibilities*, Journal of Environmental and Energy Research, Menoufia University, Issue 1, First Edition, June 2012.

³- Himself, p. 19.

Therefore, any measures taken to protect the environment and address its problems should start with humans as the primary responsible party, and the foundation of this matter goes back to the environmental upbringing of humans. Through this upbringing, individuals understand the foundations of positive interaction with their environment, are convinced of the importance of preserving it, and adopt suitable environmental behavior towards it. This can only be achieved through educational institutions that develop critical and environmental thinking, teach basic and integrated skills for solving environmental problems, or serving to prevent their worsening. Environmental education uses different methods in teaching, with an emphasis on environmental activities and direct observation related to the environment¹."

So, it requires a reconciliation of the relationship between humans and nature, as well as between humans and their intellectual and cognitive capacities, forming the necessity of that universal level, which encompasses a group of humans alongside the components of nature. This imposes on us a new form of responsibility towards the environment, one that requires us to approach it with respect. This value has faded or nearly disappeared in the present time, thus demanding a new understanding of the shared essence of humans and the natural environment. Another knowledge and another technology are what we seek, knowledge that departs from egocentric philosophies and technology that departs from what we can call control and violence. The science and technology produced by modern science, as the final result of its quantitative perspective on the natural environment, have often overlooked its qualitative aspects. Many times, environmental disasters like floods, droughts, epidemics, and the like are viewed as natural disasters, as if there were no people who could have an income or a role in causing them. In reality, nature is generally the mitigator or the cause of these disasters, and the increase in the frequency and severity of floods, rain shortages, and similar tragedies usually results from the violent and harsh approach that humans adopt towards their natural environment²."

So, archaeologists have recognized the danger of the deterioration of the biosphere and the dominance of the technology of violence in the recent decades of the twentieth century. Today, we live amidst rapidly changing factors, exposed every day to scientific and technological products with far-reaching effects on our lives. It is imperative that we understand these changes, adapt to them, harness them, and lead them so that we can benefit from them and coexist with them, rather than wrestle with them and resist them in vain. Resisting scientific and technological progress is impossible, and not aligning with this progress is a form of self-destruction... Here lies the importance of future movements that have begun to spread and play effective roles in long-term planning for all human issues and affairs. Indeed, the environment, natural and structured, is considered the foundation of all human issues, and in its future lies the

¹ - EssamTawfikQamar, School Activities and Environmental Awareness, Sahab Publishing and Distribution House, Egypt, 1st edition, p. 93.

² - Ellen Roberts, "How to Save the World," Introduction by Albert Peter Scott, Translation: Ali Ali Al-Banna and Zein Al-Din Abdel-Muqoud, Kuwait Foundation for the Advancement of Sciences, Kuwait, 1st edition, 1986, p. 29.

renewal of the future of humanity itself¹."

Conclusion:

The environmental crisis, which has now become evident in its various aspects and dimensions, has its causes and material and non-material manifestations that strike deep roots in the cultural and ethical reference that humanity initially adopted. The significant progress achieved by humans in the fields of science and technology has undoubtedly led to disruption and deterioration in the components of the environment. This has resulted in the risk of living beyond the capacity of both the environment and humans together. Consequently, human concern is increasing day by day, fearing for the future of their comfortable lives, which essentially represent a form of individual and collective responsibility for all of humanity.

Therefore, every individual, no matter how small their role may be, must take part in the protection and care of the environment. This is because environmental issues, despite their complexity, are fundamentally interconnected. Based on this premise, the need for environmental education has emerged as a practical means to build the required awareness and an effective culture capable of supporting environmental laws and regulations related to environmental conservation. This confirms that ideal environmental education can constitute a tremendous cultural force that goes beyond the boundaries of awareness of the dimensions of this issue. It can become a powerful force capable of preventing waste in environmental resources and stopping the ruthless exploitation of these resources. This is what is required to achieve a balanced developmental equilibrium that encompasses humanity, a developmental force that ensures an environmental life that aligns with human requirements in a natural context that attributes value to other natural entities without waste, abuse, or injustice.

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¹ - Rashid Al-Hamad, Mohamed Saeed Sabarini, "The Environment and Its Problems," World of Knowledge Series, Supervised by Mashari Al-Adwani, Published by the National Council for Culture, Arts, and Letters, Kuwait, January 1978, p. 198.

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