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## PHILOSOPHICAL ANALYSIS OF THE ECOLOGICAL OUTLOOK

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### Abstract

The ecological outlook of contemporary society reflects a complex interplay between scientific understanding, cultural attitudes, and philosophical worldviews. As environmental crises intensify – ranging from climate change and biodiversity loss to the erosion of ecological integrity – there is growing recognition that technical solutions alone are insufficient. This paper offers a philosophical analysis of the ecological outlook, examining how underlying assumptions about nature, value, and human agency shape environmental thought and practice. Drawing on traditions such as environmental ethics, phenomenology, deep ecology, and eco-centrism, the study evaluates competing conceptions of the human–nature relationship, including anthropocentric, biocentric, and holistic frameworks. It argues that many ecological problems stem from deeply embedded metaphysical and moral assumptions that regard nature as an external resource rather than a relational and co-constitutive field of existence. Through critical evaluation of dominant paradigms – such as technological optimism, economic growth models, and utilitarian cost-benefit approaches – the analysis reveals their limitations in addressing ecological degradation. The paper concludes by advocating for a transformative ecological outlook grounded in reciprocal responsibility, intrinsic valuation of nonhuman life, and an expanded moral community that encompasses ecosystems and future generations. Such a philosophical reorientation is essential for fostering sustainable practices, cultivating ecological consciousness, and reshaping the ethical foundations that guide human interaction with the natural world.

**Methods:** This study employs philosophical analysis as its central methodological approach, integrating several complementary strategies within a single analytical framework. First, conceptual analysis is used to define and clarify core terms such as “ecological outlook,” “anthropocentrism,” and “ecocentrism,” ensuring precision in the theoretical discussions. Second, critical evaluation is applied to major philosophical positions within environmental ethics, allowing for the identification of underlying assumptions, strengths, and limitations in prevailing ecological worldviews. Finally, normative reasoning is used to construct and justify a more relational and ethically grounded ecological outlook. Combined, these methods enable a rigorous and coherent examination of environmental philosophy aimed at revealing how metaphysical, ethical, and cultural assumptions shape ecological understanding and practice.

**Keywords:** *ecological worldview, cognition, man and nature, humanism, harmony, spiritual activity, society*

### **Introduction**

It is a well-known fact that no problem can be solved without solving the problem of man and nature. The emergence of the threat of ecological crisis creates the need for society to take an optimal position towards nature. Here, the solution of the humanistic attitude to nature as a problem is possible from the point of view of the spiritual worldview. Every person has a moral duty. Because nature belongs to humanity, it is common and unified.

Old norms of behavior are replaced by new progressive attitudes, norms and principles. That is, human cognition develops from little knowledge to full knowledge. In the formation of all these norms, public relations are given a large place. As the social attitude is formed, a heightened awareness is established. Finally, a person realizes his duty, a moral need arises, and a conscious response to public duty is accompanied by a moral feeling. With this, a number of humane relationships such as truthfulness, correctness, and kindness are formed.

In the modern era, each of us should understand the meaning of relations in society and nature depending on the essence and purpose of the era. Because the changes occurring in nature affect the consciousness, psychology and interests of each of us. Therefore, the time we live in makes a humanistic demand: every person should think about what nature will give to people today and tomorrow. The Greek philosopher Democritus, based on understanding the thought of nature, gives a reason to confirm our opinion that positive qualities should be viewed as humane qualities and that he called kindness and fairness the controller of human behavior for the first time. Therefore, the ecological basis of the humanistic attitude requires an ethical-moral approach to the issue.

### **Case of study**

On our troubled planet, the problems that arise in relation to human life and the relationship of man to nature are on the field of real research. In the modern era, the regulation of the relationship between man and nature has a universal content. In general,

the problem of man and his attitude to nature has historically been inextricably linked with solving the main problem of philosophy. There has been a sharp clash of ideas around this problem for centuries. Currently, this struggle has intensified. Now it is impossible to solve any other problem without solving the problem of man and nature. This problem was able to gather representatives of almost all fields of science. Not only representatives of this field, but also ecologists, geographers, cyberneticians, economists, physicians, sociologists, psychologists, geneticists, lawyers, mathematicians, etc. representatives of other fields of science try to study the problem of interaction between nature and society.

### **Literature review**

Now there is a lack of drinking water and clean air on the earth, the extinction of animal and plant life is obvious. They uncontrollably extract minerals from the earth's surface. Humanity has become a decisive factor in the change and development of the biosphere. A number of ecological schools emerging in the West put forward their methodological concepts that differ from each other (physical knowledge complex A. Wesley, C. Monteith, economic ecological synthesis T. Daly, K. Boulding, A. Nis, etc.). Up to now, in important state documents, the preservation and increase of natural resources, their effective use, and the formation of a high sense of responsibility have been put forward as the main issues. Regardless of the existence of various concepts and legislation, the development of nature and society progresses. Now the modern man should have his say about this development. The relationship between the humanistic structure of society and the humanistic attitude of man towards nature was also noted by sociologists. Researchers considered the harmonization of the relationship between society and nature as one of the most important conditions for the development of society. The new society should act as a supporter of preserving all the assets of the previous development. Such a society is not finished naturalism, but finished humanism-naturalism.

The role of nature in social life is not only the source of material and vital benefits. All types and forms of human activity are connected with nature, and in this sense its role is universal. Nature determines a person's health, mood, and ability to work. It is a source of beauty and joy, an object of constant search and discovery of truth. It is a universal irreplaceable means of satisfying both material and spiritual needs of a person (Shukurov, 1994).

Humanistic attitude to nature has been formed historically. In general, aspects such as humanism, kindness, helping the weak, and large-heartedness were not formed in a day. For thousands of years, peoples and nations have struggled for the formation of those qualities, collectives, groups, and individuals have tried to turn a humane attitude towards nature into a habit. If public interests manifest themselves in a predatory, distorted form, even the most ideal personality will join the process of destroying nature (Mikayilov, Hagverdiyev, 2018).

Almost all thinkers of antiquity saw in benevolence and humanism such a source that the most diverse ideas were included in its content and it was even terminologically expressed in the most diverse ways. All the thinkers of that time agreed with this idea: "To listen to the voice of truth and not to think about violence, – the priest advises his brother like this:..."

According to Plato, moral activity and ideal are not conditioned by anything, and have the character of a general law, which is necessary in cognition, human behavior and, in general, in any field of existence. Thus, the thoughtfulness and intelligence of people reveal the functioning of humanistic relations. In right thinking, there is an awareness of authenticity, inner freedom, justice, kindness, etc. Such qualities create spiritual wealth in people. Even Socrates was a supporter of such a position: "...self-awareness gives people many moral qualities, and wrong about oneself brings many misfortunes. Whoever understands himself, he knows what is useful for him, and we clearly understand what he can do and what he can't do." (Xenophon, 1935) As in ancient times, the idea of the formation of intelligence and thinking remains relevant in modern philosophy (Feuerbach,

2000). The thinkers of the 17<sup>th</sup> and 18<sup>th</sup> centuries developed this idea in accordance with historical conditions and came to such conclusions that they have not lost their importance even today: First, do not have a natural influence on a real individual in order to awaken humane feelings and actions, moral imaginations based on the initial conditions of intelligence and the intelligence of human nature. It is possible to fight for secular education by putting forward the idea of possibility. Secondly, the human problem is addressed in the new age philosophy. Man becomes an object of spiritual activity. The way of humanizing the social consciousness leading to the equality and inner freedom of people is understood. Thirdly, the concept of strengthening human power over nature is felt, as the possibility of implementing the "educational strategy" in the path of humanization is viewed with considerable doubt (Hesiod, 1963). True, the main demand in this period was the acquisition of theoretical knowledge. Therefore, he sees the study of nature in the direction of its separation from man. The inefficient, unmeasurable impact on nature threatened the development of the living world. Regarding such a problem, we can recall the ideas of A. Pechchei. The meaning of the problem facing humanity is that people cannot adapt their culture to the changes they have brought to this world (Pechchei, 1980).

The source of the crisis is not "outside" but "inside" the person, and the solution of all these issues depends on the person changing himself and his inner essence.

A. Lenkova, a prominent Polish scientist in the field of nature protection, named her book as follows: "The skinned place". People did it because of ignorance and inexperience. They cut down the forests in large areas and spoiled the soil cover. Nature is also indebted to those people. A number of advanced countries in the Middle East and the Black Sea coast soon collapsed. The disappearance of the first culture that existed on the territory of Mexico is also explained by that reason. (Porritt, 1986).

The ecological basis of the humanistic attitude to nature is first of all: a) the planning of the socio-economic ecological policy line in the creation of a harmonious development

program of nature and society, b) concretely, the scientific and technical solutions to environmental problems: v) the formation of the ecological outlook of the personality.

In short, according to the words of T. Lebsak, the interaction of ecological policy, ecological economy and ecological outlook constitutes civilization (Lebsak, 1983). Undoubtedly, the attitude of us people towards nature comes first of all from its demand. Demand is a manifestation of a person's normal state, his active reaction to the influence of the external environment. However, understanding it can have a strong impact on personality development. Studies show that the higher the spiritual level of a person, the

higher his demand. In this sense, spiritual progress and increasing demand are a necessary condition for each other.

### Conclusion

Our century is a completely new century from the point of view of attitude towards nature. Human power has already reached a level comparable to many natural-geological processes. Man is no longer afraid of natural forces, he uses them, creates new substances that do not even exist in nature itself. Recently, there has been a lot of talk about the selection of optimal options in the human-nature relationship and the optimization of the biosphere in general.

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