Comprehensive integration of the interaction of ecology, science and education in the context of the scientific and technological revolution and the formation of a sustainable society

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Abstract. Taking into account the modern ecological problems accumulated by mankind since the times of antiquity, the article draws attention to the peculiarities of the worldview, and its change, and defines the peculiarities of the philosophy of ecology in the society of sustainable development. In the process of research, the essence and significance of the philosophy of ecology as a direction of philosophical research that forms the basis of worldview orientations was clarified, and by resorting to praxeology, it was possible to reveal the potential opportunities of education in the ecological thinking of the future self. The features of the socio-anthropological awareness of the need for the concept of sustainable development are considered and the philosophy of ecology is in the process of environmentalization of public consciousness. For a better understanding of the need for environmental awareness in society, an important role was played by international concepts and regulatory legal acts, which are the basis of the research and writing of the article itself. They became one of the reasons for the rethinking of the self-based on the ecological tasks in the society of sustainable development. In this context, special attention is paid to education, a social institution, one of the main tasks of which is the formation of the future self by instilling value orientations and the awareness that a person is a part of nature, which at the same time is his home. However, any changes cannot occur without a change in the consciousness of the Self, and in this case, the leading role is given to the philosophy of ecology as a part of philosophical knowledge whose task is to form an ecological worldview.

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1 Introduction

Man is a unique being by his nature: he is able to combine two worlds – material and spiritual. But despite his uniqueness, he is not independent and autonomous: as material, it interacts with nature, which raises the issue of the ethics of human-nature relationships, as spiritual, it forms a worldview, learns the material essence of its existence, etc. Let us note that the being of man is nature, as a part of it and which he tries to change/improve – to adapt to his needs. It is the latter, using the method of cause-and-effect actions, that raises the issue of ecology and the possibility of human existence in this world, and this prompts a philosophical understanding of ecological reality, clarification of crisis moments and the search for ways to avoid/overcome them. It so happened that the activity of a person from the beginning and throughout the period of his formation is closely connected with the transformation and improvement of his existence. A. Yermolenko, who is convinced that the result of irrational thousand-year activity has become the problem of the global ecological crisis, which, as the researcher notes, is not limited to all known empirical facts, “such as pollution of air, rivers, seas, the destruction of plant and animal species, which occurs almost ten thousand times faster than the extinction of species before the appearance of man, the depletion of natural resources, climate change, or whatever” [25]. As we can see from the above, the need to study the depth of these crises and to realize the limits of human knowledge and activity became ripe in society. Using the statement of the mentioned philosopher, there is a need for “the need to answer Kant’s question, what I can know, that is, what I can know about the relationship of man with the environment, with nature in general, ultimately, about the ecological crisis?” [25]. And it is the question and the realities of today that actualize philosophical and other research in the field of ecology. This approach is due to the fact that the specific program of the authorities and the state actions in the field of ecology should be based on the philosophical concept of environmentalization.

The aim of the article is to consider the peculiarities of the philosophy of ecology in the society of sustainable development.

The objectives are 1) to clarify the essence and significance of the philosophy of ecology as a direction of philosophical research that forms the basis of worldview orientations; 2) resorting to praxeology, to reveal the potential possibilities of education in ecological thinking of the future I.

Scientific novelty. The status of the philosophy of ecology in the formation of the eco-consciousness of I is determined, using the concept of sustainable development and education as an important social institution that has a significant impact on the formation of personality and the formation of worldview.

Research methodology. In the process of conducting the research, the following methods of analysis were used, which contributed to the identification of the main environmental problems and conceptualization; the dialectical method – thanks to which it was possible to establish the social and economic dependence of man on nature, as well as to find out the circumstances that caused the imbalance in the man – nature system, caused by human irrationality; anthropological method aimed at determining the place of a person in being, as well as a change in status, that is, a person is equal among equals in the system of man – nature, without exalting himself over other living beings; the axiological method made it possible to determine the meaning-forming principles of human existence.

So, the used methods made it possible to implement the tasks and achieve the goal.

Presentation of the material. Given the fact that humanity, starting from the mid-60s, began to talk about environmental problems, which since the 90s, as a result of man’s awareness of his place in nature and recognition of himself as a part of this existence, as well as a result of globalization processes, environmental problems became the cause of globalization and at the same time its consequence. Not only scientists of natural fields of
knowledge, but also representatives of the humanitarian sector began to talk about it, which attracted the attention of society, politicians, economists and others. However, such an actualization took place thanks to a person’s understanding of his status and existence. Taking into account the anthropocentric approach, by the 60s and 90s, a person’s worldview formed the idea that he is the center and the highest goal of the universe, and therefore everything in nature is aimed at satisfying human needs. It was this internal attitude that led to the fact that a person, neglecting rationality, using achievements in the field of science and technology, turning into a consumer, began to destroy his environment. The planned, systematic destruction of nature, which only grew over the years, led humanity to a dilemma: to change its relationship to nature, to existence or to disappear? In connection with this, a need arose for a philosophical understanding of environmental problems, since philosophy as a science, using a methodology, is able to clearly define and understand the environmental problems before humanity, and as a worldview, it is able to contribute to the understanding of the unity of the elements man – nature, man – the environment, man – Space. That is, philosophy within the framework of ecology contributes to “entering human consciousness”, allows us to understand their unity, rising above the essence of problems. It provides a rational, in interaction with ecology, an objective view of the problems that arise in the unity of the specified elements. The above gives us the right to assert that the philosophy of ecology in the 21st century helps humanity understand the causes of environmental problems, as well as develop strategies for solving them.

Note that the question of the relationship between man – nature, man – the World, and man – Space are not the questions of the 20th-21st centuries, they are the questions that arose with the appearance of man on this Earth and in this Being. For example, let’s turn to antiquity, because it was there that the first worldview regarding the appearance of man was formed. Analyzing the worldview of antiquity regarding the outlined problem, turning to metaphysics, we can notice that man was a part of nature. It provided the conditions, the elements from which life arose. This is evidenced by the titles of the works of many ancient thinkers – “On Nature” and more.

Ancient Greek philosophy used two concepts: arche and fusis. I. Karivets and Z. Kudlyk emphasize these concepts in the publication “Philosophical features of ecological consciousness”. They say that arche is the beginning of everything, which is characterized by the natural-philosophical beginnings of life. The beginning of life is the elements of nature (water, air, earth, fire). And this is no accident, because the beginning, according to researchers, is the first cause from which everything is created. Continuing the opinion in this vein and using the work of the specified researchers, we agree that “everything that exists, basically has a common beginning, which means that it forms a certain unity, integrity, which does not allow the completely disintegrate into elements. Elements, separate things cannot exist by themselves, because their existence comes from a single basis, from a single first cause” [7]. Such considerations and realities testify to the fact that even in the ancient period of the development of society, humanity already understood that everything that exists in the world does not exist chaotically, but in interaction, based on certain laws. Laws that ensure balance, harmony and proportionality – in general, the rationality of the existence of the World.

Unfortunately, we can state that the Middle Ages made its corrections in the worldview of God-fearing people, which caused a contemptuous attitude of man towards nature. This era became the source of the idea that man has power over nature, nature was viewed as property, etc. By the way, such a worldview was implemented into the worldview of the New European man, but somewhat with a shifted emphasis: the idea of unlimited possibilities in mastering nature through the active essence of one’s existence; man must constantly fight with nature, tame it, etc. That is, nature becomes an object that must serve the insatiable needs
of people. The relationship between man and nature in these periods is one-sided, where man acts as an active agent, and nature as passive matter.

We did not aim to consider the peculiarities of the relationship between man and nature throughout the entire period of human development, since the development of society in different periods was different and depended on various factors that had an impact on the formation of ideas about similar relationships in the specified system. At the same time, we emphasize that an irrational approach has led to ecological crisis situations. In particular, this takes place in the context of the industrial revolution, which led to the intensive spread of ideas of fighting against the forces of nature, using its wealth as a “bottomless barrel”. This became especially noticeable in the era of the formation of man-made civilization, in which the social goal of man was the in-depth subjugation of nature.

It was this given situation in the time-space dimension that prompted society in the conditions of sustainable development to turn to philosophy, in terms of ecology, crisis phenomena that put the existence of society at risk, caused by the practical activity of the person himself, because he is guided by selfish and consumerist beliefs, without thinking about the consequences, which will arise in the future, humanity began to destroy nature. Exalting himself and placing himself at the top of all living things, man crossed the line in the direction of the disappearance of nature. That is, the formation and formation of the “new I” occurred due to the industrial revolution and scientific discoveries, which separated man from nature and brought him to a new level. In this context, an important role was played by values that changed their emphasis, in particular, values began to be considered as something that benefits a person, but such a view is false, because not everything in nature is beneficial, but existing in nature, being in interaction, creating a holistic chain of interactions, individual species play an important role, and individually lose their valuable essence. Therefore, humanity must understand that only a complex perception of nature speaks of its value – otherwise, nature itself loses its essence. This leads us to the idea that the “new I” in the process of its formation must realize itself as a part of the whole “WE”, and only in this format can we talk about nature conservation, overcoming ecological crisis challenges, etc.

2 Social and anthropological awareness of the need for the concept of sustainable development and the philosophy of ecology in the process of greening

With this in mind, under the influence of the environmental problems looming over society, the “Great Eight” summit was held on June 7, 2007 in Brussels. The reason for its holding was the aggravation of environmental crises in the world and the adoption of decisions on their urgent solution. According to the results of the summit, the leaders of the leading European countries made decisions, reflected in the signed agreement, on the significant reduction of greenhouse gas emissions into the atmosphere, minimizing the negative impact of humanity, the search for new hopeless technologies in all branches of production and the abandonment of environmentally hazardous production.

However, this was preceded by the development and approval of the concept of sustainable development, which provides for meeting the needs of the present, but does not endanger the ability of future generations to satisfy their personal needs [9]. That is, it is about satisfying one’s needs and at the same time preserving nature for future generations.

Let us emphasize that one of the impetuses for the development of the mentioned concept was the philosophical teaching about the noosphere by V. Vernadskii, in which the philosopher called on the world community to consider human activity in a systemic planetary aspect in order to predict global environmental problems. It was this teaching that became the platform for working out the basic beginnings of the concept of sustainable
development, which was discussed at the UN summit in Rio de Janeiro in 1992 [17]. 180 countries of the world took part in the summit, after analyzing the general picture of the development of civilization as a whole, a new philosophy was proposed, which was reflected in the concept of sustainable development, the main components of which were defined as: economic, environmental and social. Analysis of the environmental situation in the world, which was made public in materials in Johannesburg (2002) [18], testified to the threats of the ecological crisis, the low level of ecological culture and consciousness. Analyzing the activities of international politics and challenges, we note that at the 70th session of the UN General Assembly in New York (September 2015), the foundations of the functioning of the international economy were declared and reflected in the program “Transforming our world: an agenda in the field of sustainable development until 2030 of the year”, where 17 goals of sustainable development and 169 tasks were approved: World without poverty (No Poverty); World without hunger (Zero Hunger); Good Health and Well-Being for people; Quality education (Quality Education); Gender Equality; Clean Water and Sanitation (Clean Water and Sanitation); Renewable and inexpensive energy (Affordable and Clean Energy); Decent Work and Economic Growth; Innovation and good infrastructure (Industry, Innovation and Infrastructure); Reduce inequality (Reduced Inequalities); Ecologically clean cities and communities (Sustainable Cities and Communities); Responsible use of resources (Responsible Consumption and Production); Combating climate change (Climate Change); Safe use of oceans (Life Below Water); Safe use of land (Life on Land); Peace, Justice and Strong Institutions; Partnerships for the Goals [20]. Having conducted the relevant analysis, the author came to the conclusion that the effective implementation of the specified documents will be determined by the presence of the following conceptual foundations: greening of the economy, eco-innovative development and global responsibility of the country. The stated foundations are impossible without the philosophy of ecology and formation of environmentalism.

Taking into account the above, we can state that before the society of the 21st century the question of changing the worldview and value orientations in comparison with those that prevailed in the era of industrialization became acute. The philosophy of ecology should contribute to the formation of a worldview of the integrity of biological and physical natural systems, ensuring their vital activity. The issue of self-updating and saving the specified systems is special.

Having entered the era of sustainable development, having approved the main conceptual guidelines, we understand that ecology plays an important role for society, as it provides a philosophical and worldview foundation for understanding and achieving sustainable development, which is influenced by economic, social and environmental factors. It helps us realize that nature is not a simple resource that can be endlessly exploited, but is considered an integral part of life on the planet – a home for all living things. In this context, let’s draw our attention to the fact that I. Knysh is very careful about the implementation of this concept. In his opinion, the creation of this type of society corresponds to the intentions of co-evolution and universal evolutionism, but it greatly actualizes the problem of reducing the population, which cannot even be assumed, because it will lead to the ethical and moral decline of man [12]. To avoid such negatives, we are forced to turn to the philosophy of ecology, which helps to understand that the sustainable, rational use of natural resources is the key to ensuring economic and social development, which is what we mentioned in the concept of sustainable development, as well as to ensure our needs in the future. Sustainable development is connected with the formation of a fundamentally new attitude towards man, on the one hand, as a subject of the ecological and economic system, and on the other, as the main goal of its development. The transition to sustainable development on a global scale is possible only under the mandatory condition of coordination of all objects and subjects of the entire process, which is systemic in nature and connects all levels of the socio-economic
system (global, national, religious, local) and various spheres of functioning (economic, social, environmental) [9].

Considering the above, the philosophy of ecology is an important branch of philosophy in a society of sustainable development, as it helps to understand the interaction between man and the environment and to answer the question, “what should a person do and how should he act in such a society?”. Such a conclusion prompts a person to understand the essence of his activity, and this is impossible without a change in consciousness, rethinking his activity and reorienting it to other values. This branch of philosophy will contribute to the formation of environmentalism, that is, a type of modern ideology, worldview, and this in turn will contribute to the formation of culture, rationalize political activity, stimulate education and develop the economy. The basis of environmentalism should be: 1) ecological knowledge (consciousness); 2) operational environmental installations, which are implemented in one or another relation to nature; 3) relevant skills of rational nature use, notes I. Dudnikova [4].

3 Possibilities of education in ecological thinking of the future I

Note that at the beginning of the XXI century, changes in the ecosystem – the climate, the use and extraction of minerals, have become the cause of mass protest actions, for example, according to F. Tikhomirova: the Paris events of 2018 (“fuel protest”), the “uprising of the endangered” in London, the “school strike movement” against climate change, founded by the Swedish teenage girl Greta Thunberg, convincingly demonstrated the ill-conceivedness of the authorities’ so-called “economic” initiatives [21]. According to the researcher, these demonstrations reflect society’s dissatisfaction with purely natural-scientific environmental research. This testifies to the inconsistency of demands and actions, as well as to the low level of world perception of environmental crises. We understand that humanity depends on the biosphere and the biophysical conditions of its existence. And if you don’t change your attitude due to a change in worldview, it can be the beginning of a big collapse. Of course, we cannot completely overcome such dependence, but we are able to minimize it. Therefore, ecology in a society of sustainable development is a part of culture that is able to change the relationship in the human-nature system, and ecology itself qualifies as the basis of the synthesis of knowledge about the integrity and indivisibility of the world, it acts as an integral system that is capable of development. This will happen, we believe, through a change in the system of views, which denies the exceptional value of man, his supremacy over other biological species. We are talking about a person as a part of the general natural system. The formation of such a worldview occurs with the help of the formation of ecological consciousness and the development of noospheric thinking. All this will be more realistic when the proposed ideas are implemented in the educational process. After all, N. Vynnyk and V. Zinchenko point out, it is education that forms the person of the future, contributes to the formation of I, and must be based on science and technologies aimed at the formation of eco-awareness [22].

Understanding education as one of the important social institutions that has a considerable influence on the I formation, society should rethink the essence of knowledge itself in a post-industrial society. In particular, we are talking about the formation of ecological consciousness – the ecologization of I. The essence of ecologized knowledge should finally change the perception of the relationship between man and nature. Man should not be considered the pinnacle of nature, but a part of nature, the latter creates conditions for human development. This development in a society of sustainable development will involve a conscious attitude and ethics of relations based on the laws of socio-natural development of the defined man – nature system. That is, the philosophy of the concept of sustainable development should change thinking about the environment and human actions regarding
issues related to the environment, which cannot be separated from thinking about actions regarding social and mental problems, conceptual frameworks.

So, sustainable development in the 21st century became a sign of civilization. This means that societies that consider themselves civilized or have embarked on the path of civilizational development should contribute to the formation of an ecological I, using the potential of education. Education, working with knowledge, by instilling values, using the philosophy of ecology, promotes the development of noospheric thinking.

4 Discussion

Modern environmental crises caused by irrational and sometimes unconscious human consumer activity are the subject of study in many sciences, which can be conventionally divided into humanitarian and natural sciences. This issue has become particularly relevant among representatives of the economic sphere. Recent decades have created an imbalance in the relationship between man and nature. On the one hand, this is the rapid development of science and technology and the irrational use of natural resources, the recovery process of which is long-term, and on the other hand, the economic stagnation of certain regions, which in turn leads to a violation of the economic situation and ecological balance. In particular, O. Kulinich, considering social transformations on the way to civilization, talks about the duplicity of this process in countries with a weak economy and low environmental awareness [11]. K. Khavrova and L. Pluzhnikova, taking into account the dependence of the economy on nature and its wealth, derive the concept of ecology economy, the content of which is the emergence of new areas of activity related to the preservation of the environment, the rational use of natural and energy resources, the reduction of greenhouse gas emissions, etc. In this way, the authors raise the issue of eco-technologies, which involves the processing and disposal of waste [10]. The mentioned study encourages society, with the aim of preserving nature, its main existence, to switch to new types of economic activity based on the principle of rational nature conservation through the discovery and implementation of processing and recycling technology, which in turn expands the labor market and increases jobs. Continuing the economic excursion of the given topic, the work of Y. Drozdovskyi and O. Kenidr is interesting for our research. Through the prism of the concept of sustainable development implemented in the 21st century, the authors consider the features of the “new face” of the economy: “The concept of sustainable development involves changing the paradigms of the traditional economy, humanizing and greening its main principles, searching for common approaches and consistency of concepts for the development of ecological and economic systems” [8]. The appeal to environmentalization through humanization is provoked by the fact that a person, if he does not rethink his relationship with nature, will destroy his environment. Therefore, the proposed concept initiated the formation of an interdisciplinary field of science – ecology economics, that is, the concept has already given society a “new face” of economics.

However, the definition of ecological problems outlined by representatives of the economic sector and awareness of the ecological crisis could not take place without philosophical reflection. Therefore, the work of the representatives of the Club of Rome – D. Meadows, J. Forrester, A. Peccei, B. Gavrylyshyn, who understood environmental problems through the theory of globalism, tried to predict the behavior of various ecological systems. Through the prism of globalism, a model of the humanity and nature development in their unity was proposed: B. Commoner derived the ecological laws of the interaction of society and natural systems; R. Whittaker defined the regularities of the existence of ecological systems; with the invention of nuclear weapons, which became the subject of intimidation
and counterweights in the 21st century. Anticipating this, M. Harruel identified the environmental consequences that may arise as a result of a nuclear war; taking into account the fact that a person is a political being, and part of his life depends on the activity of politics. A. Gore, G. Kohl, F. Mitterrand identified the political aspects of solving environmental problems, etc.

The philosophical foundations of ecology philosophy as one of the directions of philosophical research can be traced in the works of A. Nes and F. Guattari. In particular, A. Nes understands harmony and balance in the relationship between man and nature by ecosophy. This understanding is due to the fact that philosophy is one of the sciences that can provide a person with wisdom, which contains norms, rules, and regulations regarding the state of all objects in the universe. Wisdom, according to the researcher, is not only limited to describing environmental problems, but has an extremely large horizon: to be able to predict, compare, forecast, i.e. derive value guidelines for the life trajectory of humanity in the universe [3]. As for the value guidelines and changes in worldview, F. Guattari noted that “without changes in the social and material environment, no changes in mentality can occur”. The above leads us to the opinion that it is the changes occurring in the ecosystem, as a result of human activity, that prompt society to rethink values and search for a way out of crisis situations, the subject of which is ecology [5].

Regarding human activity during the previous centuries, which intensified the problem of ecology and crisis in the 20th-21st centuries, A. Ness and D. Rotenberg, preferring geography, point out that modern ecological crises fundamentally threaten our ability to continue life on Earth. However, geographical studies are only preliminarily involved in rethinking the relationship between man and the Earth. “Ecosophical” theories, practices, and policies recognize that “global culture of a predominantly techno-industrial nature is now encroaching on the entire environment of the world, polluting living conditions” [14]. So, continuing the topic of ecosophy, let’s note that in the context of the formation of the Self, D. Popper defined it as a value [15]. It is ecosophy as a philosophy of ecology in modern philosophical science that demonstrates an ecological vision of the world and its philosophical rethinking from the standpoint of modern human development.

Considering nature as the highest value, which also undergoes transformations, Cheng Xiangzhan defines the need for humanity to realize and appreciate the transformational processes that the universe undergoes. That is, the author presents an ecological model of respect for nature – “why-how-what”, in this way he tries to determine the place of man in nature and the universe [24].

Speaking about the change in worldview, Gary P. Hampson’s opinion about global changes in thinking in the process of the formation of I is interesting. But this is possible due to the fact that the archetype of the economy must be successfully covered by ecosophy [6].

J. Williams and Sh. Parkman made an important contribution to the consideration of the mentioned problems. They emphasize that human consciousness and rationality do not provide ready answers to these problems. Unless we better understand the pre-theoretical and pragmatic nature of human consciousness, rational/scientific attempts to deal with large-scale environmental problems will fail [23]. And in order to avoid failures, humanity is obliged to return to the ethical issues of global environmental crises, this is emphasized by D. Brown [2].

Continuing the topic of environmental consciousness and noting the role of education in its formation, M. Bennet’s work is interesting for our research. Bennett, who uses phenomenology, focuses our attention on the natural “emergence” of things in nature and the development of ecological consciousness, which is an integral part of sustainability [1].

Note that awareness of environmental challenges in the period of sustainable development occurs thanks to education. This is emphasized by N. Vynnyk and V. Zinchenko, who, taking into account the processes of globalization and the changes caused by these
processes, expressing ideas in line with some economic theories, call us to rethink the use of natural resources and the development of new technologies, but all this should happen thanks to the rethinking scientific priorities and educational strategy [22].

O. Polishchuk, L. Zdanevich, and N. Myskova emphasize the importance of education in sustainable development and I-development. In particular, the authors reveal the practical features of the implementation of conceptual principles in the educational environment, the ultimate goal of which is to change the worldview and rethink values [16].

This problem is no less relevant for representatives of Indian science. Turning to the praxeological part of the implementation of the concept of sustainable development, Lakhpat Meena notes that this is the biggest challenge humanity has faced in the 21st century. She is convinced that in addition to environmental threats, humanity faces other serious threats, such as: overpopulation, hunger, gender inequality, lack of housing, poverty, access to health, safe drinking water, depletion of natural resources such as fossil fuel, etc. [13]. However, these are the threats that are common to the whole world and manifested themselves directly in India. That is, if for European countries these challenges are of a partial nature, then for India it is a comprehensive, general approach.

However, these developments do not exhaust all the problems associated with overcoming environmental challenges, they only actualize and conceptualize them in the part of the formation of I-consciousness.

## 5 Conclusion

The conducted research provides grounds for asserting that throughout the entire period of human formation and I-formation, humanity used nature and its environment as a means of existence. In the era of industrialization, humanity irrationally and unreasonably used natural resources to meet its ever-increasing needs. This became the reason for the deterioration of the economic situation and the disruption of environmental crises. Having a real picture of economic decline, intensive depletion of natural resources and a long-term process of their recovery, the political elite, having gathered at international conferences, began to raise the issue of changing the strategy of society’s development due to a change in general priorities.

That is, after analyzing the economic situation in the world, the question of preserving nature as one’s existence came up quite acutely. And this is possible only with the help of changing the worldview – environmentalization. This became possible thanks to the philosophy of ecology, which clearly defined the priorities of social development and the formation of an ecological I. It is in this context that ecosophy should become a value for the formation of consciousness. At the same time, education plays an important role. It is clear that the conducted research does not exhaust all problems, but it outlines the important vectors within the framework of which scientific research should be carried out and social priorities should be formed. An important value-orienting role in the philosophy of ecology regarding the formation of an ecological I is played by the concept of sustainable development and education as one of the main institutions that ensures the formation of a person of the future – a person with an ecological consciousness that will consider nature as an environment in which it can develop and be realized. After all, it is difficult to imagine a person outside of nature.

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