

RESEARCH
ARTICLE**Ecological culture and some philosophical aspects of its formation****Mikayilov Shasaddin,
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Abstract

The formation of modern ecological culture as a cognitive process depends on the correct assessment of nature and its problems by man. It is necessary to ensure that the knowledge received by man from education and society as a whole is simultaneously transformed into cognitive behavioral norms of his attitude to nature. Therefore, the process of ecological education can be carried out in conditions of correct formation of cognition. Science and scientific cognition, which enlightenment absolutes, are actually of direct importance in the formation and development of global problems. People of the 20th century have achieved significant successes in all areas of socio-political, economic and spiritual life. Atomic energy has been tamed, the material foundations of the carriers of heredity of living beings have been studied, computers have been created that try to imitate the human brain, and finally, people have become convinced that they are the only conscious creature in the solar system. Having achieved the achieved achievements, man has become its master by struggling with nature and has not been able to fully tame it. Only at the end of the 20th century did people begin to realize that it was futile to fight nature, that one should only befriend it, and that the foundation of this friendship depends more on acquiring ecological culture and logical understanding.

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Introduction

The analysis of social processes of the modern era is a peculiar regularity of social life, determined by the objective course of historical development. Our era is characterized by the culmination of the contradictions of new social, economic, political, and ecological problems, the “diseases” of society and nature, on the one hand, and the emergence of new social relations under their influence, the formation of new conditions and types of a new society, social life¹.

For our Republic, which has a tense ecological situation, the philosophical analysis of human-nature relations, the determination of the role of ecologicalization of the worldview in overcoming the ecological crisis, the investigation of the main directions of the formation of ecological ethics and ecological culture are among the requirements of the time. The analysis of this historical necessity constitutes the essence of the topic. Here, various ideas

on the classification of ecological problems are analyzed and their manifestation and consequences are theoretically generalized. The formation of an ecological worldview, its components are included in the scientific circulation.

The formation of modern ecological culture requires such a structure of human views and perceptions that the ecological norms that a person has acquired from education and society as a whole are simultaneously transformed into behavioral norms of his attitude towards nature. The process of ecological education can be carried out in the conditions of the formation of ecological consciousness. In the current conditions characterized by the emergence of global problems, a purely enlightened approach to the phenomenon of education does not justify itself. Science and scientific understanding, which the Enlightenment absolute, have actually become the theoretical basis for the formation and development of global problems.

People of the 20th century have achieved significant successes in all areas of socio-political, economic and spiritual life. Atomic energy has been tamed, the material basis of the carriers of heredity of living beings has been studied, computers have been created that try to imitate the human brain, and finally, people have become convinced that they are the only conscious creature in the solar system. Humanity has achieved these achievements by struggling with nature and has always thought that it is overcoming nature, taming it. However, at the end of the century, people began to realize that it is useless to fight with nature, that it is only necessary to make friends with it, and the key to this friendship lies in the hands of ecological culture.

Main text

The concept of "ecology" arose from the need for people to care for the natural environment and other natural resources. It is interesting that the authors of the ancient world were able to interpret the events occurring in nature and the internal relations of the living world to some extent. In this sense, we find a number of information in Ancient Egyptian, European, and Indian writings (Mahabharata, Ramayana). In addition, ancient authors were able to interpret the events occurring in nature and the relations within the living world.

Then one is struck by the strange similarity in the views of nature of peoples living in completely different corners of the universe and under different conditions. According to ancient philosophers, the American Hindus, like the Egyptians, believed that there is a Great Spirit in everything and that it unites man with everything in nature. The Hindus believe that man, animals, and plants, even animalized but less conscious stones, are children of one universal family - one Earthly Mother and one Heavenly Father.

In the 5th-4th centuries BC, Plato (427-347 BC) put forward valuable ideas and considerations regarding environmental problems (soil erosion of the Attic hills in Greece, water resources, maintaining soil fertility, and regulating population settlement).

In the 3rd century BC, the Indian ruler Ashoka issued an edict prohibiting the killing of animals. During the reigns of Charlemagne (742-814) and William (1027-1087), those who cut down trees without permission were punished.

As we know, man is a part of nature and a conscious being with certain knowledge about nature. It should be noted that nature is not only the environment that surrounds us, it is also a part of our psyche, our consciousness, which in a certain sense exchanges information with it. If in the previous era, human consciousness was directed only to self-defense, now man is also trying to show courage against nature. In Hegel's words, the practical attitude to nature has supplanted the spiritual, primary, primordial attitude.

The concept of ecology, the terms ecological balance in nature, are reflected in natural sciences, technology, med-

icine, and documents on interstate economic relations. The life of society cannot be imagined without the environment. The developing concept of "ecology" should express the close and mutual relationship of society with nature. Because major problems arise in the relationship between man and nature.

Currently, a large part of our independent republic has been subjected to destructive influences. Armenian fascists have rendered a large part of our land unusable. The pollution of the Caspian Sea infuriates us. The threat from Armenia is greater. The issue of disposing of the waste from the Nuclear Power Plant has not been resolved. The transfer of these wastes to the territory of Azerbaijan is very dangerous. The deliberate pollution of the Caspian Sea, the wastes dumped into the Kura River for this purpose, are settling in the Caspian Sea. Scientists, statesmen, political leaders, and every person who cares about future generations are thinking about solving these problems. Legal laws are also being used quite a lot. So what is the way out?

We must involve everyone in this work. Today, in order to assess the modern ecological situation, we must think from new positions in relation to nature. V.I. Vernadsky wrote: "A person of the 20th century must realize that he is an inhabitant of the planet, must think in a new aspect, must think and act in terms of an individual, family, generation, state or union of states".⁷

In modern conditions, a system of ecological knowledge is required to solve environmental problems. As a person acquires ecological knowledge, a restructuring of moral views occurs, which creates new norms of behavior in relation to nature. In this way, the norms adopted become ecological norms. The concept of ecological culture, which creates the principle of love for nature, is reflected in those ecological norms and views. It should be noted that it is impossible to use legal laws to protect nature and restore ecological balance. This becomes possible only when we understand the aspect of ecological culture that can form ecological awareness.

The history of people and nature is closely connected with each other and mutually conditions each other. Therefore, the issue of the origin of nature, the environment, and man has always been in the center of attention. Care for the living world, the animal and plant world, air, water, and soil has existed since ancient times. In the religious and philosophical book of Zoroastrianism, the Avesta, there are ideas about the sacredness of preserving the land, air, water, living things, and forests. There is an idea that running water purifies and purifies itself. We can come across the ideas about the divinity of water, Adam-Nabat, the creator of fiery water and living beings. According to Makowelsky, how interesting are the ideas about the divine power of water in the Avesta.⁴

The issue of the relationship and relationship between humans and nature has been discussed by philosophers, poets, writers, scientists, religious and political figures, representatives of various schools and movements.

Certain valuable ideas about the issue of ecology have also been collected in the public philosophical and artistic thought of Azerbaijan. In our mythology, in the stories of our ancient written epic "Dede Gorgud", the issue of man and nature is brought to the forefront. Nature being a shelter for man, the fringe of the sun, the leaf of a tree, the eye of a deer, the hoof of a horse... this earth - the sky, this moon, these stars, whatever there is, all come together and breathe together.

Azerbaijani scientists and travelers, philosophers and poets had ecological knowledge about nature and man in their works. Thus, although ecological consciousness, which is a sphere of the spiritual life of society, arose later than other forms of consciousness, the ecological worldview began to emerge from the system of initial views reflecting the relationship between man and nature. It is known that man is the subject of the worldview. Scientific, philosophical, political, religious, moral, aesthetic, etc. views, which express diverse and numerous relations in generalizing the relationship of man to man, man to nature and society, constitute the content of the worldview. The worldview reflects the attitude of man to reality and regulates his activities. As a person acquires a worldview, he understands himself more deeply. Philosophers put forward the idea that "worldview is of great importance in the practical activity of a person, in determining his ideals, deeds and beliefs, in understanding social interests and goals".⁵

The ecological knowledge and education of the population, morality, consciousness - constitute the basis of ecological culture. Therefore, the understanding of culture and spiritual worldview as a whole requires cultural and scientific synthesis. Because the spiritual world of man incorporates ecological culture. The general characteristics of ecological culture are the spiritual aspect of the ecological worldview, which forms the basis of the ecological landscape of man. Therefore, man, like the ecological environment surrounding him, changes and develops from relative truth to absolute truth. In a word, ecological culture is formed as an integral part of the spiritual worldview in the process of harmonizing nature and society. A person who has ecological culture understands the laws of development of nature and society, and subordinates all types of his activity to the requirements of the efficient use of nature.

The ecological education of society, the acquisition of ecological knowledge, and the spiritual aspect of the attitude towards nature will lead to a radical change in the relationship between humans and nature.

Love for nature is the main principle for the implementation of the ecological education and training system. Ecological education is understood as a set of certain norms and rules that are passed down from generation to generation and characterize the spiritual and practical assimilation of man to nature. Ecological education requires the formation of a conscious attitude towards nature, which is morally valuable and ecologically appropriate. Therefore, one of the most important tasks of the school, in addition to providing the growing younger generation with ecolog-

ical knowledge, is to create the ability to behave correctly in nature and to show a moral and humane attitude to its resources in practical activities. People working in the education system should direct the activities of pedagogical collectives in the field of ecological education and knowledge.²⁰

The historical path that humanity has taken has been based more on human qualities, or rather, on spiritual power. The more a person masters spiritual and scientific knowledge, the more spiritual power he acquires. To be proud of spiritual power is not to change the worldly environment, but to change and perfect a person. S. Vurgun says in "Insan":

Isn't there a measure of wisdom in the sword,

Is there a sword in the mind?

Therefore, in solving ecological problems, the deepening and completion of the content of the spiritual life of society as a whole, the regulation of the interaction between society and nature should be accepted as a moral principle. In the broad sense of the word, the preservation and development of morality is a matter of state importance. As we noted earlier, morality is a whole area of human activity that reflects social practice and relations. A wise person, who is the guardian of the spiritual wealth created by mankind over thousands of years, should use his widest opportunities in relation to nature. Stimulation of ecological education and upbringing affects the formation of the spiritual culture of the individual. Because the "spiritual world of man" includes the environment. It is precisely the attitude of man to nature that always has moral and aesthetic aspects. The development of ecological culture in the growing generation, the assessment of nature as a national and universal wealth, are included in the moral and aesthetic content. N.V. Koncharenko noted that culture is both an activity, a means of its regulation, its result, function, content and form. That is why isolating one of the elements undermines the full definition of culture.

A philosophical analysis of the relationships characteristic of ecological systems is necessary for solving ecological problems. In this regard, the following philosophical analyses can be included.

We can get the idea that, first, uncovering a new need within spirituality itself provides direction for a spiritual and practical solution to the problem. This need, starting from individual individuals, becomes a subject of understanding for all of humanity.

Secondly, the development of ecological culture is understood as the understanding of lawfulness. It is no coincidence that in developed countries ecology is taught to a high degree in all educational institutions.

Third, humans change the environment according to their spiritual needs. Therefore, humans change and develop like the environment around them.

Fourth, man fully believes that his life can be destroyed, and begins to struggle and sacrifice on this path. This

ultimately turns the "ecological action program", which is one of the structural components of the ecological worldview, into a key issue.

Fifth, the true nature and causes of environmental problems that give rise to pessimistic social and moral aspects created by modern technical achievements are revealed. This can be understood through human consciousness based on new ecological scientific thinking and acquiring a moral worldview, and as Professor M. Jalilov noted, just as a favorable natural environment and natural resources are necessary for humans, ecological moral education is as necessary as air and water for an ecological worldview that can meet modern scientific, theoretical and practical needs.

The ecological basis of a humanistic attitude towards nature also manifests itself in ecological consciousness. The formation of ecological consciousness requires such a structure of human views and perceptions that the ecological norms adopted by a person simultaneously become behavioral norms of his attitude towards nature. A person must have a humanistic attitude towards nature in his conscious activity, understand its laws, understand and love its beauty. The ecological basis of a humanistic attitude towards nature is formed as a set of scientific, ethnic, aesthetic, legal, etc. knowledge covering the whole of man-nature society, plays a key role in the creation of positive moral feelings, aimed at harmonizing relations with man, and can have a guiding influence on the traditional worldview that has arisen in the environment in which people live, and can ecologically typify their consciousness¹⁰.

One of the ecological foundations for the formation of humane attitudes towards nature is the strengthening of education. The preservation of normal conditions for the natural development of the living world on Earth has placed important tasks on the older and younger generations. Due to the lack of ecological education, certain shortcomings have existed in this area, and they still exist today. That is why it is necessary to increase the effectiveness of ecological education: to use natural resources economically, to form a high ecological culture in young people, and to raise high moral qualities. A complex attitude to ecological education has a positive effect on the ecological education of young people. Increasing the effectiveness of ecological education strengthens ecological thinking.

In the process of ecological education, the new generation expands its knowledge about nature, this knowledge helps them to protect nature, properly use its resources, form humane attitudes towards nature (humanism, kindness, the desire to help the weak, etc.), it is important to make positive moral aspects a habit, to cultivate a sense of caring attitude. The outstanding Russian scientist N.I. Pirogov noted that science is not only the acquisition of information, there is often another important element in it - educational nature. It is often deep, therefore it remains invisible to superficial observation. A person who is unable to use it does not yet know all the properties of

science and misses a link with which it is still possible to easily lift heavy weights.

In communication with nature, the emotional world of a person becomes even richer, which means that the process of cognition and the formation of beliefs becomes even more active, having a great impact on human morality and worldview, creating humanistic relations. Therefore, the task of forming a humanistic attitude towards nature should be set as an acute task. Leading scientists and intellectuals of Azerbaijan have put forward valuable ideas about loving and protecting nature even more in terms of a humanistic attitude towards nature. In his article "Our Songs", YV Chamanzemanli likens the nature of Azerbaijan to paradise. He dreamed of turning its cities and villages, including Baku, the city of winds and birds, from top to bottom into forests, gardens, greenery, a covered rose garden, fertilizing its fertile land, improving its roads, turning its cities and villages into health centers, and he fought selflessly for this cause for decades."

People's way of life is connected with their humanistic attitude towards nature. The richer the nature, the more abundant the material blessings, the more beautiful it is, the more it pleases people. Emerson said: "You will never see nature in vain. It is always beautiful." 10 Nature is our home. It is our sacred duty to always treat it with love and care, to protect it. Feeling the beauty of nature is the symphony of life. Here, everything should be in its place, in its norm. Its harmony, harmony, and inner order should never be disturbed anywhere. The character of a person's humanistic attitude towards nature depends largely on his preparation, upbringing, beliefs, and faith. For this reason, ecological education should occupy an important place and ecological knowledge should be mastered. Because ecological knowledge and education are one of the most important issues in the younger generation, in creating the skills and habits that will show a proper perception of nature and an effective attitude towards its resources in practical activities. Therefore, the issue of forming ecological thinking in the growing generation is very relevant. Because, the formation of ecological culture in each person depends on the acquisition and practical manifestation of high moral qualities, their sense of nature, and their commitment to the protection of air, water, soil, and the living world.

Socio-ecological analysis shows that ecological culture is the main wealth of general knowledge, beliefs, worldview, which permeates its entire content. This is a culture that fosters an active, businesslike and at the same time conscious, responsible attitude to natural resources and is oriented towards the restoration of the natural environment. Such an impact on the general ecological mood in society is of great importance. This culture appeals to the highest feelings of people: morality, aesthetic feelings, justice, humanity, kindness and truth.

Decisions made from a scientific and technical point of view cannot solve the global problems of the modern era. For this, a comprehensive plan of measures for environ-

mental education should be developed. The purpose of this work is to form a culture, to create a system of specific norms, values, and views that regulate the behavior adopted by people. Therefore, the controlled development of environmental culture implies not only the presence of appropriate forms of efficient use of nature, but also the presence of appropriate conventional and theoretical regulators (habits, knowledge, rules, skills, etc.). In short, environmental education is the source of the formation of a person's environmental culture.

Ecological education acts as an urgent theoretical and practical problem between nature and society. It seems to us that the creation of a high moral level in people serves the coincidence of interests. Here the understanding of the primacy of the common national interest is revealed.

Ecological culture plays an indispensable role in fulfilling the most important task of ecological education, namely, the formation of rational needs in each person, the development of the ability to use the benefits of the environment without harming it. As a result, the moral content permeates ecological culture and becomes a factor in its formation and development.

Thus, ecological education refers to complex measures for nature protection, which serve to educate a conscious and caring attitude towards man in all areas. In general, ecological education is one of the directions that gives direction and certainty to culture as a whole. Because it acts as one of the important directions of the work of political, moral and aesthetic education of people. The work of educating social ecological knowledge, skills, habits in all people should be organized universally so that it can act as a worldview basis for the formation of the culture of the individual.

In general, in the early periods, culture was approached as a purposeful impact of man on nature. Later, the emergence of cities in the social development of the country was also viewed as culture. During the Renaissance, the humanistic social and moral ideal of man. In the 17th-18th centuries, the enlightenment of the masses, and in the 19th century, relations such as the spiritual, political, religious, scientific, artistic and other activities of society and the individual existed precisely under the concept of culture. Culture is the spiritual world of man, his self-determination, and also the way of man's existence. Spiritual culture, first of all, includes the level of application of science and its achievements to the production process, education and enlightenment, upbringing, art, medical care, the morality and behavioral norms of members of society, customs, traditions, and the levels of development of people's needs and interests.

M.T. Sidqi insisted that "just as a person feels the need to eat, drink, wear, and have a place to live, he must feel the need to instill good moral qualities in himself. Because just as a person dies physically when he is left without food and shelter, he also dies spiritually when he is deprived of good moral qualities, because the honor of humanity consists of virtue and knowledge... Just as a

person needs food, drink, wear, and other physical necessities, he also needs knowledge and knowledge."¹¹

The relationship between the level of development of culture and the degree of social activity of a person allows us to conclude about the fundamental importance of the creative character of aesthetic culture for the formation of personality. Culture is connected not with the external aspects of reality and human relationships, but with their social, spiritual essence. Just as we need nature, nature also needs us. The conflict between man and the nature surrounding him leads to both material and spiritual losses. The English writer S. Maugham notes the future of humanity as follows. "We are just toys in the hands of nature... drought will destroy the harvest, and floods will destroy the dams and bridges built by man with great care. As long as the damned spirit of greed and gluttony reigns in people, they will take from man everything that he has".¹²

Here we sometimes encounter a low level of cultural manifestation in relation to nature. Therefore, when talking about cases of unreasonable attitude towards nature, it is necessary to touch on general cultural problems. Only a person with high aesthetic and spiritual culture can deeply understand the place and role of nature in the development of society.

In general, the process of forming an ecological culture should be considered as a key factor in the modern education system, in kindergartens, secondary schools and higher education institutions. Teaching subjects intended for the purpose of familiarization with the environment and understanding education can play an important role in strengthening the work of ecological education. Even ecological awareness can be considered during the teaching of all subjects. This is a complex pedagogical process and can lead to the understanding of the natural environment as a natural resource. It is from this perspective that ecological education and upbringing can be implemented as an important philosophical and pedagogical process, and this process can be understood as follows:

- The formation of ecological culture based on humanistic attitudes towards nature
- Implementation of practical experience in the protection of natural resources
- Application of practical knowledge in the ecological culture system
- Carrying out educational work on the culture of using nature
- Ecologization of the education and upbringing system

Conclusion

Ecological culture is characterized only as a certain level of knowledge, a set of beliefs. "To characterize the concept of ecological culture in this way means to reflect only one-sided aspects. Knowledge, beliefs, professionalism, habits reflecting human consciousness do not mean that this or that person has a full ecological culture. A person can only achieve the quality that determines the integrity of the multifaceted spiritual knowledge and worldview of

the personality, being a carrier of all spiritual and aesthetic values related to practice, as well as ecological knowledge, ecological ethics, consciousness and culture. In general, the formation of culture is associated with the process of development of cognitive and practical abilities. The greatness of the personality is determined by its spiritual qualities, or rather, by its spiritual, aesthetic and ecological culture. In this process, the reality surrounding people is changed, the person himself is already developing and improving to a certain extent. In a word, ecological culture plays a decisive role in the renewal of the spiritual world of man in the relationship between man and nature. In general, ecological culture, being part of general culture, creates harmony in the relationship between man and nature and is a specific program implemented by man to establish a specific interaction with nature.

As can be seen, changes in the worldview and culture of individual individuals occur within a specific economic,

social, and cultural framework and at certain stages of development. Inevitably, a change in the development style within society and the inclusion of ecological values in the needs of the individual must become a prerequisite.

The cultural factor is as necessary and legitimate as it is necessary for humanity to create a stable civilization. Thus, the source of culture begins with the life of man in the biosphere, and the centuries-old traditions of man with nature develop on more progressive grounds. Therefore, the formation of the ecological culture of people should become one of the urgent measures. Because the unity of humanity and the biosphere can be based on the moral and aesthetic values that are realized in the tradition of cooperation of the countries of the world community.

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