

RESEARCH ARTICLE		A Conceptual Approach Toward Understanding Environmental Problems	
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<b>Abstract</b> Philosophy derives its significance not only from its theoretical dimension, which has always distinguished it, but also from its practical aspect. This practical dimension refers to the theoretical or conceptual approach to real-life problems across various fields. It enables philosophy to address complex real-world issues that resist straightforward solutions, whether from individual specialized sciences or even their collective efforts. Philosophy’s ability to engage with problems, propose solutions, or offer practical suggestions stems from its comprehensive contemplative nature, its critical essence, and its analytical approach, which moves away from mere narration toward discussion and the application of verification and falsification principles within a broad critical-analytical framework. Within this context, philosophy engages in discussions on environmental issues, including global warming. A key aspect that should serve as a starting point for addressing this problem is defining and refining concepts, which falls under the first thematic axis. Therefore, I propose tackling this issue within the first axis of the conference through a presentation titled: "Key Concepts for Understanding the Ecological Problem and Providing a Critical Analysis."In this presentation, I intend to employ a comparative analytical approach, given its effectiveness in clarifying these concepts, particularly by comparing various definitions provided by different fields of knowledge. Additionally, my aim is to offer a general perspective on the ecological problem, serving as a foundation for exploring its various dimensions, challenges, and discussion			
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## 1. Introduction

As a result of the astonishing development in technology, which in turn resulted from the vast knowledge acquired by mankind, particularly in the fields of material nature, and in the absence of philosophy and the humanities in general, a series of dire consequences have been established for the very nature that science discovered and technology came to use and harness. By dire consequences, we mean the negative ecological changes that have begun to threaten the natural environment in which mankind lives, and even its own biological environment, which has been affected by the emergence of new mutated diseases, new causes of old diseases, birth defects, and other factors. Hence, the necessity of looking at the subject from other dimensions, as we mentioned: ethical and value-based dimensions and human cognitive aspects related to man's relationship with his new environmental surroundings and how to deal with them. However, engaging in addressing this subject requires starting with defining a set of key concepts, especially those related to the topic. In order to address the problem, we chose the analytical approach to clarify matters, setting a single goal related to determining an approach to a philosophical understanding of the environmental problem, and answering a major problem related to the concepts necessary to analyze and understand the problem as basic tools for entering the subject

The Concept of Nature: Nature is considered the simplest being to understand, compared to other beings, which are considered the most complex. It is the primary being that all other beings cannot do without, or that which all other beings contain or are contained within. This applies entirely to nature, as the primary being and as what all other beings contain, such as the environment, global warming, and the environment within which all these phenomena or beings are contained.

In Arabic, nature is defined as "disposition." Nature is the human temperament composed of humors. Nature is the force pervading bodies, by which the body reaches its natural perfection. The nature of fire, medicine, or the like: that which God has subjected to its temperament. The plural is "teeths." Nature also includes the world of living and inanimate beings. In foreign languages, we find that in Greek, the word later translated as "nature" is *phusis* (φύσις), which is based on the verbal root meaning "growth, production," *phuein*, meaning appearance. Classical meanings emerged between Heraclitus (6th century BC) and Aristotle (4th century BC), where they began to carry a duality between the process of growth and its result. (Hadot Pierre, 2008, p18)

In Latin, the term *natura* replaced the Greek term *pellicer*, although this was later done by Greek-influenced philosophers such as Herodotus. This term has remained in use to this day (Frédéric Ducarme & Denis Couvet, 2020, p4). As for terminology, the development of the concept can be traced. Aristotle is considered one of the first to encounter this term. He found it difficult to understand, and offered four definitions: a) the process of growth of organisms; b) the basic element from which things arise; c) the principle of motion (as a spontaneous cause); d) the material from which things are made. Thus, "*phusis*" appears to be a term with such versatility that it loses its explanatory function. However, the dominant view in the Greek period was that nature was dominant, even subservient to it. But the view of nature soon changed, as it was no longer viewed as a creative or dynamic process, but rather as an attribute of God as the sole creator of a static world. This was with the spread of Christianity in Rome, as confirmed by the etymological significance of the Hebrew word for nature (print: "the artist's fingerprint on his work") (Simberloff, D, 2014, 970). This view made God transcend nature, as well as man, as he was created in the image of God, in contrast to the Greek and Roman view of the world, which considered even the gods part of nature, as we saw previously (Callicott JB, 1990, p. 17). This is a matter in which Islam agrees with Christianity and Judaism when God Almighty says: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things." And We have preferred them over many of those We have created, with a marked preference (Al-Isra: 70). Islam thus makes man a vicegerent of God and a master of nature, a concept similar to the Jewish and Christian approach, which places man as master of nature. The desacralization of nature has continued in the modern era, since the Renaissance, the Classical, and the Romantic periods, which characterized this era with a dualistic and mechanistic view of nature, as demonstrated by philosophers such as Bacon and Descartes (Merchant c, 1980, p. 50). Thus, the material world gradually lost its divine character and moral value in Europe and became entirely available for exploitation with the peak of Protestant capitalism in the eighteenth, a phenomenon that Lynn White (White, 1966) considered the primary cause of the environmental crisis. Finally, nature was no longer viewed as a process, but merely as a primary state, becoming merely decorative, while the sole force of change and history became man, at the mercy of God. The negative evolution of the concept of nature continued, to the point that John Stuart Mill, in the modern era, sought to remove it completely from circulation. However, the expanded definition goes as D'Alembert notes, stating that this somewhat ambiguous word is frequently used but rarely defined, and philosophers tend to overuse it (D'Alembert et al., p. 194). As a result, the term "nature," once a fundamental concept of philosophy and science, is no longer considered a philosophical or scientific term. It is striking that it is absent from most lists of philosophical concepts in academic curricula, such as Zarader, 2015, perhaps due to its neglect by Plato. Even in the few references that do address it, authors appear frustrated by the lack of an agreed-upon definition, and most recommend against its use in serious academic contexts (Lalande, 2010).

This situation continued well into the twentieth century, as many specialized environmental encyclopedias avoid including a definition of nature, reflecting the continuing ambiguity surrounding the term (Ramade, 2002).

The 1990s produced four seemingly contradictory and contradictory definitions, reflecting the continuing ambiguity. Several conflicting meanings of the word "nature" are recorded in European dictionaries, as a result of this historical legacy, and are summarized in four main categories. These four definitions are mutually exclusive on several counts.

**A:** The totality of material reality, viewed as independent of human activity and history.

**B:** The entire universe, as the place, source, and result of material phenomena (including humans, or at least the human body).

**C:** The defining force at the core of life and change.

**D:** Essence, the internal quality, and totality of the specific physical properties of something, whether living or inanimate. (Frédéric Ducarme & Denis Couvet)<sup>2</sup>.

## 2. The concept of environment:

The term "environment" may be the most general of the terms that need to be understood or defined in this research. A linguistic approach to the concept may be required to provide a precise approach. The linguistic origin of the word "environment" in Arabic goes back to the word "bawwa'a," and "bawwatak baytan" means "I made a home for myself." God Almighty says: "...that you establish for your people in Egypt dwellings..." [Yunus: 87], meaning, establish. Abu Zayd said: "I established a home for the people" and "I established a home for them" means "I settled them on the foot of a mountain or in front of a river." He prepared a home for him, settled him there, and made it possible for him to live there. The noun is "environment." "Istaba'a" means "I made it a home." "Tabatawwa'at Manzil" means "I settled there." God Almighty says: "And those who have settled in the home and in faith" (Ibn Manzur, the African Egyptian, pp. 38-39). We find that Ibn Manzur gives the term "environment" two meanings: the first is the improvement of a place and its preparation for sleeping. The second meaning is settling and residing. Both meanings provided by Ibn Manzur lead us to a single meaning: "house" or "home." This is the general conclusion that can be drawn from the linguistic concept of "environment" in Arabic. In foreign languages, we can discuss the term "ecology," which translates into Arabic as "the science of the environment." Haeckel coined the term in 1866 by combining two Greek words: "oikes," meaning "dwelling," and "logos," meaning "science." He defined it as: "the science that studies the relationship between living organisms and the environment in which they live" (Environmental News, <https://www.env-news.com/in-depth/studies-researches/36>). We conclude from the meaning of the term "environment" in Arabic and the foreign approach to the term, a congruence between what they have concluded when they make "house" the meaning from which "environment" comes.

Terminologically, it is noticeable that this term is often discussed without defining its scope and meaning, assuming that everyone knows it or knows how to understand it. This can be challenged based on the differences in usage of the term. Some define it as everything, without distinguishing between the primary or separate entity that can be called the environment. Others believe that the environment is always the environment of a person or thing, and they define it as everything around it, or its surroundings (Bartkowski, Tadeusz, p. 57). This definition seems more accurate.

The concept of environment is also confused with the surroundings. If we want to distinguish between them, the surroundings can be understood as: a set of elements, relationships, interactions, etc. existing around "something" (which are in a spatial relationship with its surroundings), while the environment can be viewed as: the surroundings in which the mutual conditions for the existence and development of the thing and its surroundings crystallize (Bartkowski, Tadeusz, p. 57). The relationship here between the surroundings and the environment is evident in the fact that the surroundings are active within the environment, which provides a space in which its elements interact and relationships are formed.

Lalande defines it in his encyclopedia as: a natural environment, a social environment, an intellectual milieu, an internal environment, applied to an organic body viewed from the perspective of its relationship to the cellular elements in which it lives. In this sense, the word "environment" is applied even to time and space. (Lalande, p. 806)

From the above, the environment can be limited to the set of external factors surrounding a human being or living organism. From this, it can be defined in general terms: it includes all the external conditions and factors in which living organisms live and which influence the processes they perform. For humans, the environment is the framework in which they live, which contains the soil, water, and air, along with the inanimate components and living organisms contained within each of these three elements. The various aspects that pervade this framework, including weather, climate, wind, rain, gravity, magnetism, etc., as well as the interrelationships between these elements (Environmental News, The Environment, Its Concept, and Its Relationship to Humans, Environmental News website, <https://www.env-news.com/in-depth/studies-researches/36>).

## 3. The Concept of Environmental Philosophy:

The concept of the environment is often confused with the concept of nature, and views differ between those who consider them to have a single meaning and those who consider them to have two distinct meanings. This confusion extends to the philosophy of each of the two concepts. Therefore, we have chosen to address the concept of each of the two philosophies to clarify the matter.

### 3-1 The Concept of the Philosophy of Nature:

We must first clarify one point: Are we talking about the philosophy of nature or the philosophy of the environment? To answer this problem, we must first point out the meaning that the term "philosophy of nature" has taken on throughout history, specifically in the Middle Ages, in the medieval philosophy of Thomas Aquinas, where the meaning of nature was taken as the sensible world, and was a search for knowledge of this external world that we receive through our senses. It was never intended to investigate what we now speak of as natural, geographical, and ecological phenomena. This philosophy later developed in the contemporary era, where it came to be called the philosophy of science, as it began to discuss the various theories of science, in a major development from the nature of its first view to the nature of its second view. This prompted Father (N.M. Lotan) to say: If we adhere to the concept prevalent today, then the philosophy of nature has practically ceased to exist. There is a general consensus that natural science has largely replaced the philosophy of nature. The study of nature has been left to science alone, while the role of philosophy has been limited to being a mere theory of science (Desrosiers Yvon, p. 419).

### 3-2 Definition of Environmental Philosophy:

Environmental philosophy is often referred to as seeking to understand nature and its value, and to use ethical and political theories to reflect on environmental challenges. Topics and approaches in this field include environmental conservation and restoration, environmental justice, environmental racism, ecofeminism, climate change, green political theory, technology ethics, and environmental activism. In their book, *A History of Australian Philosophy*, L. N. Trakakis and G. Opie define environmental philosophy as: "Examines our relationship, as humans, to nature or our natural environment. It reviews our philosophical understanding of nature and our conception of its value and rights. It explores how we should live with and in nature, and the extent to which nature is intertwined with our human identity. It also discusses whether nature and environment are truly useful concepts, or whether they only contribute to situations that undermine our relationship with our world." Accordingly, it encompasses a range of philosophical discourses, including: metaphysics—our assumptions about the essence and structure of things—; Epistemology—how we come to know and understand nature, and how different epistemologies reveal different aspects of the natural world; aesthetics—the patterns that may or may not be considered to confer meaning or value on nature; and ethics—the ethics of our dealings with living organisms and their systems (N.N. Trakakis and G. Oppy (eds), p. 541). These authors date the emergence of the intellectual movement now known as environmental philosophy to the 1970s. Three focal points can be identified: the USA, Norway, and Australia. ,p. 543) (in N.N. Trakakis and G. Oppy (eds).

Marisa J. Mazzotta and Jeffrey Kline argue that there is a difference between various environmental philosophies; some are anthropocentric (human-centered), and others are non-anthropocentric. Anthropocentricity is the belief that humans are the most important entity in the universe, and therefore the world is interpreted according to human values and experiences. This means that nature is managed for the benefit of humans, sometimes at the expense of other species. In contrast, non-anthropocentric philosophies view humans as merely a part of the natural community, not the central or most important part of it. Non-anthropocentrists believe that nature is the source of all values, including human values. They view natural systems as possessing intrinsic values, independent of human values, including non-use values determined by humans (marisa.j.mazzotta and jeffreykline, p. 244).

What can be concluded from the definition of both nature and environment is that the former is included in the latter, although some definitions It equates them to the point that they refer to one rather than the other.

### 3-3 Environmental Philosophy and Ecology:

Discussing environmental philosophy leads us to discussing ecology for the purpose of comparing environmental philosophy and science, and further understanding the term "environment" and its philosophy. Ecology is defined as: "the scientific study of the distribution and adaptation of living organisms to their surrounding environments, and how these organisms are affected by the mutual relationships between all living organisms and their surrounding environments" (Novikoff A.B., pp. 209–211). It is therefore a science that explores several fields and studies the relationship between organisms (plants, animals, and humans) with each other and with nature.

Through this definition, we can discuss fundamental differences that are the same as the differences between philosophy and science in general. The first of these may be the inductive nature of this science, as it traces the distribution and adaptation that occurs between a living organism and its surrounding environment, for example, in a precise and individual manner specific to a particular organism, or collectively specific to a species of these organisms. In contrast, philosophy takes a holistic approach that explores our general understanding of nature and the ethics of nature. This last element points to another difference related to the element of value through philosophy's investigation of the value of the environment and, consequently, its rights. This indicates its teleological dimension, as we found in its conception by both

A. M. L. N. Trakakis and G. Obi-Li. This contrasts with science, which remains faithful to its traditions in exploring relationships and laws. This is evident in the search for ways of adapting living organisms or humans to various surrounding environments, as we found in the definition we provided for ecology. The aspects of complementarity and overlap between them are evident in their mutual interest in the environment and what science provides through its investigation of these relationships and qualities. This paves the way for presenting a vision that provides a more precise understanding of environmental phenomena, serving a holistic, moral, and philosophical perspective. In the opposite direction, the radically critical nature of environmental philosophy works to provide conceptual and cognitive tools to uncover the truth about the environment and its issues. This is beneficial for understanding the environment and its crises, and serves as a starting point for science to investigate these topics with the aim of solving these problems (Sabah Qalamin, p. 497).

#### 4. Concept Environmental Ethics:

As a result of the contemporary ethical crises in several fields, brought about by the astonishing developments in science, technology, and civilizational progress, moral philosophy has risen to address these problems—or, to put it another way, what these new situations have brought about. Accordingly, new ethical disciplines have emerged, represented by bioethics, work ethics, and environmental ethics. From this, we conclude that environmental ethics is a new ethical discipline that emerged in response to specific challenges posed by new developments brought about by technological and scientific progress, which have produced disastrous consequences for the environment. As the situation has worsened, it has warranted a moment of reflection and contemplation, which has produced this new ethical discipline. Therefore, what is environmental ethics?

If we have already defined the environment, we need to introduce the concept of ethics, so that we can then provide a comprehensive definition of environmental ethics. However, we encounter this overlap between it and ethics, which requires us to clarify the limits of their use and the differences between them.

On the Concept of Ethics and Ethics and the Comparison Between Them: In our era, the concepts of ethics have multiplied.

#### 5. Environmental Ethics, Concept and Meaning:

Despite the effort made to distinguish between ethics and morals in relation to the environment or applied ethics as a whole, we find that Arab thinkers and writers use the term “ethics” as an alternative to the term “ethics.” This can be demonstrated by what was written by both Mohamed Bouhajla in his article: Environmental Ethics in Contemporary Western Philosophical Thought, and Mohamed Amin Al-Jilali in his book: Ethics: A Critique of the Concept and its Transformations in Western Human and Social Sciences. However, we can find one excuse for them, which is that they consider ethics to be part of applied ethics, even if they do not refer to this matter. Unlike Western authors, who are committed to using the term “ethics” whenever they discuss environmental ethics, such as Marisa J. Mazzotta and Jeffrey Kline in their book: Environmental Philosophy and the Concept of Nonuse Value, and Yvon Desrosiers in his book: A Recent Controversy on Relationships Between the Philosophy of Nature and the Sciences of Nature. Environmental ethics falls within the philosophy of ethics, which we have seen as one of its three components. It is known as the philosophy of ethics, or applied moral philosophy. Its scope is defined as: studying the ethical questions raised by human relationships with the non-human environment in the context of current unsustainable life and unlikely future change (Ali Asaad Watfa, p. 29). This indicates that it is a critical, analytical study of the reality of the living and inanimate environment surrounding humans, a study that encompasses what could happen in the future in light of the contemporary context. This previous definition of environmental ethics opens up the concept of this ethics or morality, where this ethics is known as: Ecological ethics L'éthique de l'environnement, as a branch of practical ethics, emerged thirty years ago and its subject is the standards and values that revolve around the relationships between humans and other living beings, as it also records the negative effects of technological and economic power, then it is concerned with establishing a new vision of human responsibility for the future of life on this planet, and this science is related to biological ethics. This science emerged due to a severe crisis facing industrial society, and due to awareness of air, water and soil pollution, which led to environmental deterioration to the point that demonstrations erupted, and the Club of Rome report was issued in 1972, and all of this was an expression of panic about this problem that could lead humanity to a serious crisis if things continue as they are. (Wahba Murad, p. 34) Thus, this environmental ethics or ethics emerged as a critical study of the geographical reality and living organisms left behind by the greedy and reckless use of natural resources. Technology intervenes in this matter, and in this, it operates alongside bioethics, as they overlap with regard to living organisms, including humans. Environmental ethics also refers to the new system concerned with the rules that humans observe to preserve nature. This system develops ethical thinking that seeks to justify the totality of behaviors, values, and attitudes with respect to living and inanimate organisms—that is, with respect to the biosphere as a whole (Bazin Damien, p. 25, 26). This definition, unlike



the previous definition, which specifies the nature of the subject (environmental ethics or ethics), defines, through its author, Bazin Damien, the tasks of this human or philosophical discipline by establishing ethical rules that determine what humans must do to preserve or restore nature. 5. Ecofeminist Philosophy: This is the most important branch of environmental philosophy, given the change brought about by the merger of the two concepts (ecological philosophy and feminism) and its resulting theoretical and practical outcomes.

### 5-1 Introduction to Ecofeminist Philosophy:

The roots of the term "feminism" go back to the reaction against the hierarchy to which women are subjected in Western societies, to defend their violated rights and liberate themselves from the domination of the opposite sex. Its first philosophical origins date back to the mid-nineteenth century, through John Stuart Mill's (1806-1873) calls for equality and justice between women and men, and a reconsideration of the value and status of the feminine element. The set of rights included in his philosophy, in particular, are economic rights, such as the right to own property and work in all fields, like men, and the political right of women to vote and run for various political positions (Qutb, 2011, p. 82). However, the one who shaped the first real launch of feminist philosophy was Simone de Beauvoir (1908-1986) through her book (*The Second Sex*), in which she argues that because of the difference between women and men, which considers themselves the origin, they are classified as belonging to the second sex (Beauvoir, 2008, p. 31). Here we note the use of the term "the second sex" to express the marginalization to which women are subjected. This was for feminism and feminist philosophy in general, but the use of the term ecofeminism or ecology had to wait for François Dubon (1920-2005), who referred to it in her book *Feminism or Death* (1974) which shocked the world. It is the book in which the link was made between women and the rest of the marginalized groups of people, including children, the poor, and blacks, with the oppression of nature, including land, animals, air, and water. Starting with this author, many philosophers in this direction were established, including Maria Mies, Ariel Saleh, and Susan Mann. The trends of environmental feminist philosophy have also varied, as there are many branches of feminist ecology today, with different approaches and analyses. The most important of these trends are: liberal feminist ecology, spiritual/cultural feminist ecology, and social/socialist or materialist feminist ecology (Merchant, Carolyn, 2005).

### 5-2 The Concept of Ecofeminist Philosophy:

Ecofeminist philosophers agree on three points: the unity of male domination over others, represented by women, animals, and nature, including air, water, and others; the general bias of Western philosophy toward men in its assumptions, concepts, claims, positions, and theories; and the existence of alternatives and solutions to such biased views (Metamorphoses, 2025, <https://metamorphos.org/2024/04/25/ecofeminism>). Based on these points, it can be said that the definition that can be offered for this philosophy is ecofeminism: an intellectual and political movement that combines an analysis of environmental oppression and the oppression of women, considering that there are deep connections between the exploitation of nature and the oppression of women in patriarchal and modern capitalist systems. This concept emerged in the 1970s with Françoise Dubon and gained popularity with the writings of thinkers such as Vandana Shiva, Karen Warren, and Mary Messerli. It is also defined as: primarily a political framework for thought, and a perspective that allows for a critical view of the world, revealing the common origins of environmental destruction and societal oppression. It also explores the relationships of control between humans and the earth, and between humans themselves. One of the main avenues is the issue of caring for communities. (Dirk Hollemans, Felsan Osman, Marie-Monique Fransen, 2023, p. 7).

From this, it can be said that ecofeminism offers a powerful critical vision of the modern world, arguing that women's liberation and environmental justice are two sides of the same coin. Whether we agree with it or not, it opens the door to important discussions about the relationship between humans and nature, and the role of gender in this equation.

**The Concept of Global Warming:** One of the most important topics studied by environmental philosophy, specifically its branch of environmental ethics, is the problem of global warming, which is defined from two perspectives: positive and negative.

#### 6-1 Defining global warming from a positive perspective:

The first perspective highlights the positive role of global warming, defining it as: the gradual increase in the temperature of the lowest layers of the Earth's atmosphere as a result of increased emissions of greenhouse gases, which play a significant role in warming the Earth's surface to make it habitable. Without them, the Earth's surface temperature could reach minus 15 to 19 degrees Celsius. These gases absorb a portion of the infrared radiation emitted by the Earth's surface as a result of the reflection of the sun's rays and retain it in the Earth's atmosphere to maintain the Earth's

temperature at its natural rate. Greenhouse gases include: water vapor, carbon dioxide, nitrous oxide, methane, ozone, and chlorofluorocarbons (Rezannala Muhammad, p. 2). Therefore, this definition views this phenomenon as natural and the role of the gases as natural, as they play an important role in warming the Earth's surface to a level that makes life possible.

## 6-2 Defining global warming from a negative perspective:

The definition that views the issue from a negative perspective focuses on the increase in the release of these gases due to human activity, resulting in a steady rise in temperatures that makes it unsustainable. Some consider global warming to be an increase in the average temperature of the air at the bottom of the Earth's surface over the past century or two. This phenomenon occurs when the sun's heat is trapped in the Earth's atmosphere after entering it, raising the Earth's temperature and making it warmer. This occurs when atmospheric gases such as carbon dioxide absorb the sun's energy and trap it close to the Earth, contributing to the rise in global temperature. (Henrik Sellin, Michael Mann, [www.britannica.com](http://www.britannica.com))

In reality, the difference between the two definitions is merely superficial. The first definition examines the true and permanent function of global warming, while the second definition focuses on the current state of global warming and the threat it poses with the steady increase in greenhouse gas emissions.

## 6. Conclusion:

After introducing the aforementioned concepts of environmental philosophy, proceeding from the most general to the most specific in this article, we have attempted to provide a clear understanding of these terms, which serve as keys to delving into this philosophy through reading, studying, and writing. After this work, we can draw a number of conclusions:

First:

This philosophy, with its various vocabulary, branches, and extensions, is considered a new philosophy in the Arab world. This explains the inconsistency and disagreement in the use of vocabulary and the definition of terms, as we observed with the term "ethics." Sometimes it is interpreted as meaning "ethics," despite the generality of this term and its broader scope, and sometimes it is interpreted as a more precise term. However, the confusion persists, as it is sometimes used to mean "applied ethics," and sometimes literally transliterated from its original language. Second: The awareness of environmental problems is considered new in Arab culture, which explains the delay in addressing such issues. Perhaps the physical sciences' attention and the technological sciences' engagement with these problems preceded philosophers and anthropologists' engagement with them. This explains the paucity of writing on this topic, and even the paucity of translations. This also explains our extensive reliance on foreign references in this modest work, for example.

Third:

Despite this delay in attention to this topic and writing about it, the expected benefit of this interest appears significant, as it is an educational endeavor with realistic practical implications, requiring a specific approach to the violations recorded against nature.

Fourth:

Demonstrating the pioneering role of philosophy in developing and examining concepts, on the one hand, as we found in this article, through defining and discussing concepts, and also through linking its work to reality by establishing various theoretical directives or ethical teachings that must be followed in dealing with natural problems. In this case, we noted the presence of a set of theoretical ethics emphasized in order to deal with environmental problems.

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