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## The Formation of Ecological Conscience as a Human and Pedagogical Problem

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**Abstract:** The world origin is organic bind to human origin. Nowadays the most advanced level of relation with nature is given by unitary and oneself nature understanding as basis element of these, the phenomenon defined by the term ecological conscience. But these isn't proper than a little number of people. The relation human-nature has made up from the ancient times, which has been modifying always during the life, the man becoming final element of world and nature. The first people had been leaved in a perfect harmony with nature, being in the same time organic and integral part of these. The relation has modified during the history, from modification of ecological conscience the man has gone through the way of his consciousness as a nature object to his education as a muster of these, he succeeding to use it as a thing of material property, pretending to dominate it absolutely. The relation human-nature has unbalanced, its recovery being possible with changing of mentality by "isn't mine, don't care", from ecological conscience formality, as a condition sine qua non of modern world. In this case, ecological education, it regains the main role, as the educational practice's domain and science of education; it should integrate the all appeared factors and condition of ecological conscience.

**Keywords:** Ecological activity; adaptable (flexible); surrounding; harmonious; ecological cycle; preserved; consciousness

### Introduction

The human civilization development has conditioned the appearance some of new problems, which contain the solution of contemporary world which is the duty and obligation of each citizen because the man is a single reasonable creature who can find new adequately timeliness for problem solving already appeared. The civilization's development includes the foundation of high developed culture;

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advantage of technique and modern means, all this define us as *homo sapient*, but in the same time it destroy us as a human being. Today we can speak about a new tendency of human mentality and behavior: the indifference for nature brings to ecological nihilism result of ecological illiteracy, which can be removed from an intense process of training and ecological education, which encourage the formation of one ecological conscience. In nowadays circumstances, the ecological conscience becomes a vital condition and necessity, for our conscience depend the life's quality of one nation: the physical and spiritual also ethic-moral development of our fellow creature. The formation of ecological conscience will permit to understand the necessity of width and the introduction of concept for lasting and susceptible development in all spherical human activity.

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it will exist depend by all us.

The man is the trial creature: he is concomitant a biologically, intellectual and spiritual human being. As a biological creature, he is guided by instincts, some of they are controlled by reason. As an intellectual being, the man thinks the proper thought. As spiritual creature, the man thinks the objective reality and for oneself in reality: but also he thinks his proper thought. As spiritual creature, the man is defined as affective – volitional – attitude system, entering in a general group of scenes for world as a reasonable human being, that as a biologic entity for which the conscience's presence has the reason to be, consider Vl. Pașlaru. (Pășlaru, 2003, pp. 110-123) The man is born with certain premises, but he becomes an entity only from foundation of one conscience - by self conscience, and from foundation of one identity. H. Taifel states that the fellow moulds his social identity through the agency of affiliation to different groups. A social identity is possible for him than when the characteristic of his membership group can do the object one of positive evaluation (Monteil, 1997, p. 90).

According to A. Belotcaci, the first knowledge about nature we obtain from the childhood and which we complete during whole life. In contemporary world the familiarity with nature represents an emperor necessity conditioned by the presence a lot of causes with agnostic character: the presence of phenomenon to alienate by nature, when activity of man influences negative on relation human-nature, the predomination of strict unitary and passive contemplative attitude by nature, the role's underestimation for forms of ecological culture's elements (Belotcaci, 2003,

p. 55), ecological conscience, ecological thought, ecological persuasions and competences for ecological behavior of bringing up generation. To us, to our conscience depends the eternity of beautiful pasture by which we really can be proud only if we'll protect, preserve and improve it, because we became fond of our ambitions not in sense that we get along with the fate, but from the fact with nature, it being for us that place of paradise, matrix space by which our conscious human being is united organic from spaceless horizon of unconsciousness. Corresponding to L. Blaga, each nation has a feeling of the space; for Romanian people this horizon is the space what holds the *indefinite hills* and *valleys*. Our unconscious is indissolubly bound to special horizon, the conscience finds out in subject, object position, it can reveal the scenery, and the unconscious doesn't. The space horizon of unconscious is the psycho – spiritual reality it's more profound than it can be a simple feeling and so it obtains the determinative role for our formation of culture, because a nation can't exist without its culture we can't come out from this matrix (the houses are built small) the space becoming definitively for our humans being (Blaga, 1969, pp. 123-125). Agreed with B. Niculescu, the nature (lat. "nasci" is the action to give birth) is the matrix of birth by man oneself (Niculescu, 1999, pp. 68-79). With this space horizon is felt our organic and indissoluble soul unconscious with this matrix space, wavy indefinite, gifted with a fundamental structure and scored from certain spiritually stresses (represents a psycho-spiritual reality, the man is sensitive to beautiful of nature and he associates the nature's phenomenon to his feelings: *I don't know, the moon on the sky or a maiden to the fresh water is passed*) it needed to consider the necessary unchanging of our unconscious spirit's picture, which make from it the bag round of one certain destiny (Blaga, 1969, pp. 123-125).

It exists in us, considers the C. Noica, something deeper than our self, oneself, moving *horizon in which you confirm yourself* (Noica, 1996, p. 15) it exits congenitally in measurement of the man is a common creature, from here is appearance of oneself from world's immediate and the coupling with material real world in nature, or, connection for life with it (Noica, 1996, p. 26). Between human and nature have got the stabilization of one feed-back in mean that the man commits actions in a certain way, the nature/character represented the creature in his own act of existence (Noica, 1996, p. 44). The nature, like character expresses the reality, the manner of being, so replied of this one action.

Our ancestors, and the first human race, states E. Pora, they have leaved in a connection with nature in a perfect harmony, being integrated in this, and as each creature, the man took from the nature all that it was necessary for life, didn't abuse,

integrated oneself with limits of normality. In the first stage of the relation human-nature the man was hunter; between him and his prey was established and equilibrium: the man has been using how he needed. From the submissive partner of nature (hunter, shepherd) the man became the partner of this (the farmer), after a serious attacker of its (nomadic shepherd, the industrialist) and at last the destroyer of nature. It should settle between us and nature (between that we take and that what is remade by itself or with aid man), but we should not destroy this equilibrium as soon as we'll settle it (Pora, 1975, pp. 279-285). The nature in man's life, considers D. Dragăcescu, played a significant role, it served a source of existence offering all was necessary to survive, creating the proper conditions for a good development, nowadays it is indifferent the life for man, the human has humanized from his activity, but in the same time he destroyed it (Drăgăcescu, 1987, pp. 22-23) from absence of one attitude by material world, because from use of material objects he comes up to dominate the nature, to submit it. This work is possible, in N. Vrednic opinion, just from ecological conscience's change, from formation of one new attitude by the nature. Ecological conscience "involves the construction of one modern conception that it corresponds of humanities tendency in new educations which it will determine, implicit, the recovery of good national traditions for protection of medium" (Vrednic, 2003).

The M. Momanu deems that human civilization runs through the one of restless degrees causing fundamental changeable in all domains of life, creating a new medium and a new conscience. The change's rapid rhythm determine the constituting of problematical material world, which brought the world on some extremely alternative: is possible both an unprecedented human fulfillment, and an ultimate disaster. What it will hope in afterwards depends by another and decisive major factor – the human's understanding and action (Momanu, 2002, p. 140) which depends in many cases by level of education and ecological education, by the volume of information that we have access. P. Cerbușca mentions that man should be aware that can't exploit to endless the natural resource without concern oneself with this regeneration, assuring the basis' condition of survival on terra: the guarantee of one wise partnership with nature, possible just from a reasonable exploitation of natural resources (Cerbușcă, 2003, pp. 26-32) what is in nowadays conditions very hard to realize, but don't impossible. The human being has to starting form the understanding of nature not only as a source of existence, but as a alive organism equipped with intelligence and reason /conscience with can't be conceived except its relations with man and with he conceives as a machine, on which if we take to pieces

we can pass through the agency of science, is the opinion of B. Niculescu (Niculescu, 1999, p. 68;79).

A. Arhip, L. Papuc emphasize as from biological view the men belong to surrounding system as the elements of whole universe (Arhip & Papuc, 1996, pp. 39-40). The mankind, consider Sima Cr., Petraru S., Militaru C., has necessity to be connected of his natural medium and if this quality it will be refused than is produced a diminution of life's quality (Sima, Petraru, & Militaru, 2000, p. 6). However the nowadays society is formed with a view to exploit by medium, notices B. Commoner. In this statement the man is integrated in medium which goes round, this becoming ambient and at the same time he integrates needs of complete creature. Or the human is obliged to accustom oneself to medium (oikos) it adapts for this to whims, importance, which to many times will be spoil completely (Arhip & Papuc, 1996, pp. 39-40). The man operates against the nature not that for he is aggressive according to his nature but because the equilibrium, the harmony which existed between he and nature disappeared.

At first the problem of attitude according to nature is an education. Still Democritus states that the nature and education are the same, because the education changes the human and from this transformation he creates the nature. For equilibrium's reestablishment that exist is necessary the formation of everyone to a new ecological conscience, in such manner that each member of society to become aware of his place in nature and the formation-development of an attitude by respect and responsibility according to nature, is the opinion of A. Mohan (Mohan, 1993, p. 339). With a view to obtain givens objects necessary to implant in the mind and soul of each individual the concept that the man as biological species, he is depend up of nature and can't live outside it (Mohan, 1993, p. 339). The great naturalist E. Pop said: "the sound of soul asks us persistently to convert the vague nostalgia in a active farm general conscience, in common with the structure and dynamics of nature, of which protection isn't problem of naturalists, but of man himself" (Mohan, 1993, p. 338). The formation and development of human in a society defined only by the interests and more less by the quality it brings us nothing else than to find our wakening in a ecological crises emphasized to planetary stair which affect each individual partly, the local causes have transforming effects, the fact that impose to take some importance measures. The humanity should know and understand the problems of medium (Perju & Birică, 2006, p. 193).

In B. Melnic opinion for improvement of situation is necessary that man be really a homo sapiens humans – the man of the coming generation (Melnic, 1998, p. 150),

interested in and preoccupied with ecological problems solver and over fulfillment of crisis which is the humanity in present, the realization of what is possible only from change of ecological conscience already exist with a new ecological conscience which should include in its contain the understanding of concepts looking at skill's formation and development and necessary attitudes for right understanding of interrelationship between human, culture and nature.

The man's interaction with nature isn't more a novelty, but in every year it becomes more and more topical. "The modality of human's interconnection with ambient medium ,the characteristics of modern epoch, becomes au essential actual problem, from what depends to a great extent the future of humanity ", thinks I.Bumbu end D. Roscovan (Bumbu, Bumbu, & Roşcovan, 1995, p. 5).

The question of ambient medium is a global problem of XXI century which requires a high level culture and ecological conscience of whale human society, is necessary to think global, but to action local.

The man, considers E. Buzinschi, realized later that he isn't the absolute master of nature, but only a port of it, a simple inhabitant and his indifference can the antique Greece advised knew measurement in whale. Nowadays man did an abstraction for this recommendation, waking up in a different reality that is was meaning for him. Diogenes Sinap said that the first people have had the bliss to live in virgin nature and the next generations haven't had to win in their life neither from their keenness, neither from these inventions." The man has appeared like a worm in fruit, admits J. Dorst, like moth in the ball of wool and he has gnawed a place for living, making up theories for justify his proper actions" (Buzinschi, 2002, p. 17).

Not even creature excepts the man doesn't try to model the world and space after his mood of heart, mentions Al. Gordon (Allport, 1991, p. 562), he is reasonably human being who lost contact with nature, distinguishing oneself as a consumer of these. Just an activity based on a deep knowledge of nature's laws, the consciousness by the man of the fact that he is only a component part of this(he has come from earth, is united organic with this) and the education of men, the removal of ecological illiteracy it will lead to a great improvement of relation human- nature. The man and the nature form a functional system, the best iteration that is possible just from a conscious leader of natural resource, so and the solicitation of formation in one social-ecological ideal, the meaning of which consists in permanent realization of the correlation of nature's situation in given moment with that we want to see in future, he helps to organize our activity in so way that don't affect the nature (Allport,

1991, pp. 51-52). It is necessary, to form a new level of ecological conscience in all stages of education, beginning with that under school age and finishing with that academically, and not only, and of population in mass, the ecological knowledge should have priority. (Allport, 1991, p. 52). Only so it can train the man who should be capable to require with nature as much as conscience. The conscientiousness of ecological dangers should help us to think and to operate right, the protection of nature's problem is the each of us duty, the debt confirms in our Constitution of country.

The man's integration in the activity and stabilization of social relations created the modification of natural reality, giving another form to nature's organisms, in dependence by human's necessities. The work is before at all the process carried out between the man and nature, the process from which the man from his proper activity regulates and controls the change of substances between him and nature (Palinchak & Platonov, 1987, p. 75). The man come in social-ecological relation with nature not as isolated individual, but as a representative of human society, his attitude is determined by his conscience.

The ecological conscience is bound by the ecological activity and represents a reversible connection. The activity is determined by the ecological conscience, this at the same time it develops after ecological activity's influence (Palinchak & Platonov, 1987, p. 78).

The defining conscience's decrease only to private property, the narrow meaning (knowledge's attitudes) is absurd, the conscience should be seen just in her general environment as a multitude of processes and psychic phenomenon, ideas etc. Kit Sadgrove certifies the importance of ecological conscience, defined exactly as the care by surrounding medium. He ascertains in his work that in the beginning of 70<sup>th</sup> years the ecological conscience was surprisingly strong. But beginning with 80<sup>th</sup> years, the care about the medium increased at the same time of personality's culture development. At once the planet was seen as a being fragile, and her protection become important. In 1988 the alarmed initiators have spread the message everywhere, "the humanity becomes conscientious by surrounding medium" (Sadgrove, 1998, p. 15). With this whole, the man doesn't make no more in nature's favor, from reason of organically link's damage between he and nature, the deregulation of equilibrium at once existed.

The nature's knowledge about its rules and feeling of responsibility, the love for nature serve those criterions of ecological conscience. I. Bumbu, D. Roshcovan,

affirm the importance of this criteria for population from formation some principal active positions, looking out the solution of problems practicing on the ground in purpose of controlling the reckless actions that provoke damages as much as nature, and the man's health. The human's existence as a component part of nature is possible only in a medium ambient natural (Bumbu, Bumbu, & Roşcovan, 1995, pp. 8-11), not in an artificial. Between our ecological medium (artificial) and that natural should exist an agreement, otherwise our species can be endangered. But priority has natural medium, just in natural the man is conscientious by its beautiful, he takes refuge as much as he has possibility, because for him, the nature is that what the earth was for Antheu-the source of power and life (Pora, 1975, p. 285).

According to the authors I. Bumbu and D. Roşcovan, because the human individual develops harmonious (spiritual, intellectual, physic) in contemporaneous conditions a different attention should accorded natural's factors, so that the nature can't be conceived in outside surrounding medium, the protection of this is a premise for an harmonious development (Bumbu, Bumbu, & Roşcovan, 1995, p. 19). For influence reason the ambient factors/ by medium on human mental, behavior, should to build and arrange the surrounding medium like that to obtain benefit effects about life and human existence.

The civilized man lives whole his life after the principal of nature, that should oppose to principle of reality, by his action's results, what solicits an understanding of nature, and for this

He should started from the knowledge of oneself, the knowledge of proper limits and proper limits and possibilities, the knowledge of oneself, he don't know in what measure he knows on himself **the man is a consummate human being**, considers D. Ouspensky, the nature developed him only by a limit (Ouspensky, 1998, p. 7), it endows he with feelings, intellect, physic, becoming its produce, after that let he to develop on from his own efforts (Ouspensky, 1998, p. 7). It is important to attain to a reconciliation and to a perfect harmony with himself, so many time that he doesn't obtain this values, he doesn't make efforts for obtain the environment's understanding, also the understanding of his actions, "exacts as a man who won't buy the value's things, paying a big price for these, if he thinks that he has already" (Ouspensky, 1998, p. 15).

The ecological conscience involves the formation of one concepts about life, a modern concept that will correspond humanity's tendentious in new conditions



which will determine, implicit, the reestablishment of national good traditions by protection of medium (Vrednic, 2003, p. 10).

In M. Drăgănescu opinion that to survive is necessary a new society with a new socio-human civilization (Drăgănescu, 2000, p. 20), the formation of new relations between men and nature, having basic the conscience with his attribute the activity which organizes our activity and assures the power of will and human development in parallels with this a nature.

The ecological conscience is so sounder that the conscience of oneself is more deeper, with so the relation human-nature obtains the significations and new senses, thus extending the knowledge by himself the man attains to know his proper universal-natural substance (Stancovici, 1980).

All actions should do after conformation's principle with nature of I. Comenius, in keeping that man is child's nature, and starting to this all actions should put in accord with it (Buzinschi, 2002, p. 26).

S. Cristea thinks that general primordial object existed in our days should be the formation-development of ecological conscience theoretical-practice in relation with moral, intellectual, technological, esthetical, physical etc. educations content also the problems of new education (Cristea, 2003, pp. 62-64).

The formation of ecological conscience as necessity of time and pedagogical should to include in his contain a deep knowledge a lot of dimensions: *psychological*-the individual conscience, the volatile potential, affection, the adequately behavior, will, etc; the *philosophical* dimension – the knowledge and understanding of human, the place which he occupied, what present the world and nature for he, by sight of better understanding with relation human-nature. And not at last, the *pedagogical* dimension- the totally ideas concepts, opinions looking the profitably solution of ecological problems, and at not at all, *ecological* dimension – the ecological equilibrium's knowledge in nature, the relation human-nature; the *spiritual* dimension- the man as spiritual human being feel the nature as a part of soul, of his life; the *ethic-moral* dimension- the norms of behavior in nature, the valor of the beautiful from nature; the socio-juridical dimension- the knowledge of nature's laws and of society, the maintain of equilibrium, the human-man's unity consciousness; physic dimensions : the harmonious development cans have place only in a natural medium. The ecological conscience from her dimension creates the man; it educates him - the educational dimension.

## Conclusion

The formation of ecological conscience is possible only in a society in which owner should not just economical development but and the state of surrounding medium. A good knowledge of dimension: psychological philosophical, pedagogical, spiritual, ethic-moral, socio-juridical, physic, educational, the assurance and realization of one education and ecological education at high level, we don't limited just to theoretical part but putting an strong accent to practice, also the integration of ecological elements in content of all school disciplines leading by principal of integration.

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