



Ensuring the Proportion of "Nature-Society-Human" Relationships in Forming the Ecological Culture of Future Primary Class Teachers

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ABSTRACT

The article describes the problem of developing environmental consciousness and ecological culture among future primary school teachers. The issues of preservation of ecological material and spiritual heritage and ensuring the balance of "nature-society-human" relations are also considered.

Keywords:

Ecological education, ecological awareness and ecological culture, "nature-society-human" relations, environment, natural wealth, plant world, animal world, water, air, soil, biosphere.

It is difficult to imagine human life without the environment and natural blessings. That is why it is the sacred duty of mankind to protect nature and preserve its purity.

In particular, it is one of the important tasks of each of us to take action to protect the surrounding environment, flora and fauna and soil, natural resources - water, air and biosphere. The internal balance of the relationship between "nature and society" and the balance of the biosphere shape the socio-ecological relationship of a person to nature and ensure that it has a certain cultural and moral content.

Ecological culture is not only a set of theoretical and scientific ideas aimed at protecting nature in the course of the historical development of mankind, but also covers the mental state, feelings, moods and aspirations of people living in a particular society and shows the commonality of different forms of social consciousness within the framework of ecological goals and interests represents In this case, emotion is not only a proof of the natural existence of a person, but also a change of

nature during the work activity of a person based on his own interests.

Looking at history, we can be sure that the initial social activity of mankind was not a purely theoretical relationship to nature. However, people, like any other living creature, are not engaged in some abstract, surfing activity by satisfying their natural and biological needs of eating and drinking. On the contrary, they changed nature with labor tools, satisfied their needs and started social activities.

According to this, the basis for the development of the society was formed the production relations of man, which consists in changing the nature to master it. Man's independence in relation to nature in this state is not the result of the development of his practical attitude. Therefore, it requires a "pure" theoretical activity. Because the social essence of a person's practical and theoretical activities is manifested in the dialectic unity. Of course, ecological relations are found in the expression of ecological consciousness. However, it is not appropriate to isolate

ecological relations and lay the foundation of ecological consciousness in an abstract way.

The level of ecological consciousness is in accordance with the development characteristics of ecological relations. Ecological relations, on the one hand, is the process of materialization of ecological consciousness, on the other hand, it reflects the conditions of objective and subjective existence of ecological relations. Therefore, it is appropriate to look at the connection between ecological awareness and ecological attitude in a cause-and-effect manner. In addition, the development of ecological consciousness depends on the mechanism that characterizes the ecological relationship.

In other words, any event is based on environmental needs related to labor, technology, technology, science and culture. In this case, ecological relations should be considered as a technological process of satisfying ecological needs. That is, these socio-economic relations form the means and methods of meeting human needs.

After all, practical and theoretical relations to nature constitute a dialectically connected process with all directions of human spiritual activity.

To date, the theoretical and methodological foundations of modern environmental education have been created by a number of researchers. In particular, Russian figures - V.I.Andreev, V.Gafaniasiev, M.V.Boguslavsky, B.S.Gershunsky, V.V.Kraevsky, B.T.Likhachev, I.M.Osmolovskaya, L.M.Perminova, V.M.Rozin, E.N.V.A.Seliverstova and others); psychological mechanisms of personality development (K.A.Abulkhanova-Slavskaya, B.G.Ananiev, A.G.Asmolov, M.I.Dyachenko, L.Kandybovich, A.N.Leontiev and others developed the scientific and pedagogical foundations of environmental education.

Clarification of concepts related to environmental education problems is reflected in the works of S.N.Glazachev, A.N.Zakhlebny, B.G.Johanzen, V.S.Lipitsky, I.T.Suravegina and others [1, 2, 3].

I.D.Zverev made a great contribution to the development of goals and tasks, content

and implementation methods of environmental education [4].

Also, S.N.Glazachev, S.D.Deryabo, I.D.Zverev, B.T.Likhachev on the level of integration of environmental education tasks:

a) formation of adequate ecological ideas;

b) formation of attitude towards nature;

c) have succeeded in researching issues of forming a system of skills (technologies) of interaction with nature" [1, 2, 3, 4].

However, it should be recognized that the scientific literature covers only certain theoretical aspects that reflect the methods of formation presented outside the structural integrity of the components of the ecological culture of the individual. The ways of development of environmental education proposed in modern scientific literature are mainly based on the generalization of the experience of educational systems that do not have sufficient theoretical understanding.

Therefore, forming the ecological culture of future primary school teachers is one of the urgent problems. Ecological culture, as a special manifestation of universal human values, creates new directions of relation to nature [6].

Mastering nature from the point of view of ecological culture becomes a criterion that determines the content of moral values in our thinking. For this reason, the historical need to prevent current environmental crises raised these views to the level of theoretical consciousness. Especially with the increase of anthropogenic and man-made impact on nature, the objective need to develop ecological culture has increased.

Therefore, the internal driving mechanism of the development of any historical period depends on the conflicts between nature and society. The means of solving these conflicts are expressed in the development of various forms of social consciousness, in particular, ecological culture.

It is worth noting that ecological cultural attitude to nature is not a spontaneous phenomenon. Man's material attitude towards nature as a component of spiritual culture is the result of the historical development process

of ecological heritage under the influence of socio-cultural environment surrounding man [7].

Preservation of the ecological material and spiritual heritage and its development is based on the interests of general social development and appears as a historical basis that ensures the proportionality of "nature-society-human" relations.

In general, culture is the spiritual consciousness of mankind, and material heritage is the basis for the development of its ecological culture. That is why the creative-critical study of general cultural history within the framework of ecological interests is considered to be the methodological basis of the directions of ecological culture.

One of the most important tasks of forming the ecological culture of future elementary school teachers should not be only to learn to evaluate the shared ecological theories and practices of the past from the point of view of the current period and to draw appropriate conclusions from them.

That is why, in the current conditions, it is very important to improve the motivational or prohibitive motives of historical customs and traditions without raising them to the level of theory, and to study their laws. For this reason, it is methodologically necessary for future elementary school teachers to know the ecological cultural heritage and study it creatively [8].

However, natural heritage cannot be independently assessed within the social, economic and spiritual interests outside of environmental values. Because these interests appear as a motive that ensures that the development of material and spiritual heritage is connected with ecological needs.

Here, it is worth noting that knowing the relationship between nature and society is a fundamental problem of human theoretical activity. These problems are put on the agenda in accordance with the development of the society, their solution is carried out within the material and spiritual needs and interests of humanity. These needs and interests, in turn, determine the characteristics of the historical

development of nature and society relations [9].

Forms of social consciousness perform a unique independent ecological function in the process of managing human ecological activities. In particular, religion as a special form of social consciousness is a means of coordination of "nature-society-human" relations and it always reminds us of the negative consequences of ecology related to human mastering of nature. For example, the state of the environment and the aggravation of ecology today can provide solutions to existing problems in this area only through the development of education.

At the moment, environmental education, which serves to raise the ecological awareness and culture of future elementary school teachers, is an integral part of the professional training process and embodies its main ideas.

In forming the ecological culture of future elementary school teachers, it is necessary to preserve the beauty of our natural resources, protect nature, use its resources sparingly and choose methods that do not harm the natural environment before doing any work related to nature.

Also, to look at mother nature with respect, to awaken an aesthetic feeling towards it, to have interesting and interesting conversations about the world of nature, plants and animals, taking into account their age characteristics and intellectual level, as far as their thinking is concerned, the organization of special presentations through the mass media on how to plant and care for vegetable and flower cuttings will also give positive results.

To sum up, it is natural that the behavior of the future elementary school teachers in their future pedagogical activities will be an example for the younger generation [10]. From this point of view, it is expedient to increase the scope of work on preservation and development of the ecology of our country with them. Because these actions will serve for the development of environmental awareness and culture of future elementary school teachers and provide a guarantee for the supply of professional personnel.

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