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INTEGRATION OF ENVIRONMENTAL EDUCATION AND MORAL EDUCATION.
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Abstract. The article discusses the rationale for the integrated education of environmental and moral perception. The formation of a new, integrating, meaningful line in education is a long process, requiring the natural maturation of its sociocultural and psychological-pedagogical prerequisites. However, given the uncertainty of the reserve of time allotted by global environmental processes to achieve the results of education for sustainable development, the feasibility of switching to a conscious, advanced and purposeful design of integration processes in education, to managing these processes based on the formation of a new moral worldview is substantiated. The integration of these processes will expand the range of initial development of environmental education and the formation of a spiritual and moral direction. According to one version, there are currently two theories of world development - the theory of globalization of information, or the theory of the golden billion, and the theory of globalization of the economy, or the concept of sustainable development. Each of these theories has its supporters and opponents. Adherents of the theory of the golden billion argue that the uneven distribution of resources has developed historically and it is impossible to change anything - all resources. There is not enough land for the rest of the population to live as well as the golden billion. Supporters of the concept of sustainable development are talking about the development in each person of a spiritual and intellectual beginning while satisfying reasonable material needs. There are also various views of a justified post-industrial society.

Key words: integration, education, society, socialization transition, globalization, nature, ecology, morality. Post-industrial society, environmental culture.
kontseptsiyasining tarafdorlari har bir insonda ma’naviy va intelлектual printsipning rivojlanishi, asosida o’rtaча maddiy ehtiyotlarni qondirish manbalarini negizidagi qarashlarning sof holatini rivojlantirish zarurdir. Shuningdek, sog’lom postindustriyali jamiyat to’g’risidagi turli xil qarashlar ham mavjud.

Kalit so’zlar: integratsiya, ta’lim, jamiyat, sotsializatsiyaga o’tish, globallashuv, tabiat, ekologiya, axloq. Postindustriya jamiyat, ekologik madaniyat.

ИНТЕГРАЦИЯ ЭКОЛОГИЧЕСКОГО ОБРАЗОВАНИЯ И НРАВСТВЕННОГО ВОСПИТАНИЯ

Аннотация. В статье рассматривается обоснование комплексного воспитания экологического и нравственного восприятия. Формирование новой, интегрирующей, осмысленной линии в образовании - длительный процесс, требующий естественного созревания его социокультурных и психолого-педагогических предпосылок. Однако, учитывая неопределенность резерва времени, выделенного глобальными экологическими процессами для достижения результатов образования в интересах устойчивого развития, целесообразность перехода к сознательному, продвинутому и целенаправленному проектированию интеграционных процессов в образовании для управления этими процессами на основе обосновано формирование нового нравственного мировоззрения. Интеграция этих процессов позволит расширить спектр начального развития экологического образования и формирования духовно-нравственного направления. Согласно одной из версий, в настоящее время существует две теории мирового развития - теория глобализации информации, или теория золотого миллиарда, и теория глобализации экономики, или концепция устойчивого развития. У каждой из этих теорий есть свои сторонники и противники. Сторонники теории золотого миллиарда утверждают, что неравномерное распределение ресурсов сложилось исторически и невозможно что-либо изменить. Земли для жизни остального населения и золотого миллиарда думают иначе. Сторонники концепции устойчивого развития говорят о развитии в каждом человеке духовного и интеллектуального начала при одновременном удовлетворении разумных материальных потребностей. Существуют также различные взгляды на обоснованное постиндустриальное общество.

Ключевые слова: интеграция, образование, общество, переход социализации, глобализация, природа, экология, мораль. Постиндустриальное общество, экологическая культура.

Post-industrial society can be interpreted as the beginning of the transition to a new type of civilizational development. Its formation is connected not only with the technological revolution, but also with the reformation, criticism and revision of a number of former basic values of anthropogenic culture: the ideals of a consumer society, its attitude to nature, culture and strength as the basis of transformative activity. A measure of environmental culture is environmental ethics, the priority of which is concern for the natural conditions of the future human being, harmonization of the interaction of Man and Nature as a biosphere unity. A unity in which a rational and moral Man cares for Nature, not only as a condition for increasing the comfort of his personal living space, but also as a
condition for his o Various aspects of the problem of the formation of environmental culture (philosophical, economic, legal, ethical, scientific, technical, cultural, historical, psychological and pedagogical, etc.) are reflected in the works of domestic researchers [1] (N.G. Vasiliev, Yu. Yu. Galkin, N. A. Gate, F.I. Girenok, E.V Girusov, S.N. Glazachev, A.A. Gorelov, G.R. Dallakyan, V.I. Danilov-Danilyan, M.D. Zverev, D.N. Kavtaradze, V.P. Kalenskaya, A.A. Kalmykov, R.S. Karpinskaya, O.N. Kozlova, A.N. Kochergin, I.V. Kristia, D.S. Likhachev, N.M. Mamedov, E.S. Markaryan, Yu.G. Markov, B.A. Nikitin, E.V. Nikonorova, Yu.P. Ozhegov, N.F. Reimers, I.P. Safronov, M.Yu. Soldatkina, I.T. Suravegin, A.A. Tikhonov, A.D. Ursul, A.N. Chumakov, A.V. Yablokov, E.V. Yakovleva, etc.). At the same time, we have to admit not only the lack of a common understanding of the content, structure of ecological culture, but, despite the recognition of the systematic approach as a priority, the absence of a concept of a system-forming factor in studies on this issue survival on Earth.

The development of a holistic worldview, understanding of the world as a unity of man and nature becomes one of the main tasks, the solution of which, in our opinion, is impossible without revising the content of education and its integration. Most researchers of the problem of the formation of ecological culture consider the integration of the content of education as one of the leading principles of environmental education and upbringing [2] (S.V. Alekseev, A.V. Astafurov, L.N. Bakhareva, A.G. Busygin, A.A. Verbitsky, N.F. Vinokurova, S.N. Glazachev, V.I. Danilchuk, A.N. Zakhlebny, I.D. Zverev, T.B. Nevzorov, V.V. Nikolaev, V.A. Panova, A.P. Saleeva, I.P. Safronov, V.A. Slastenin, E.S. Slastenina, R.V. Stepanets, I.T. Suravegin, V.E. Tamarin, V.V. Chervonetsky, etc.).

The processes of integration of the content of education, with the goal of establishing a holistic picture, the image of the world in a person, the formation of his ecological culture, are justified not only by the interdisciplinary nature of ecology as a science, but also by the very logic of the development of a scientific picture of the world. In these conditions, the issue of preparing a teacher for the formation of an ecological culture of schoolchildren on the basis of an integrative approach is relevant. The culture-forming nature of the ecological paradigm is based on the ecologization of morality, the adoption of the ecological imperative as the dominant ethical ideal of mankind, based on environmental values and norms, which, in turn, form the responsibility of man to preserve life on the planet. Environmental responsibility as a culture-forming characteristic is manifested in the orientation towards positive, environmentally appropriate, competent activities in the system “man - society - nature”, the purpose of which is self-preservation and self-realization of a person, as well as achieving a strategic orientation towards strong co-evolution of human development processes and the Earth’s biosphere. It is environmental education and upbringing based on the new environmental ethics, taking into account the requirements of humanization, forecasting, globalization, continuity, integrativity and self-organization, that are able to form a multifaceted personality with a scientifically based, rational and highly moral attitude to nature. Therefore, “environmental culture and environmental responsibility, together with environmental education and upbringing, form the basis of rational interaction between
man and nature. As a result, environmental awareness acquires efficiency, consistency, integrity and versatility."

The condition for the preservation of society from this time is the contradictory unity of opposing moments of change and preservation of the natural environment. The inalienable attention to any of its varieties is the most important paradigm of the modern state of social development. It can be defined with one "concept -" greening ", which means a more diverse, more systematic than before approach to the objective world and a true awareness of the role of nature in human life." At all times, the main means of preserving society was active production activity, during which people transformed the environment, creating their "second nature" - an artificial environment for living and activity. Since such a means of preservation ensured success, it entered the consciousness of people so tightly that it acquired a peculiar form of ideology, which implies a constant struggle with nature, confrontation with it and the desire for victories over its hostile elemental forces. This ideology has affected the entire human culture, both spiritual and material.

The integration of environmental and moral education will make it possible to determine the level of significance of economic impact on the level of development of society, for example: Extensive economic activity of mankind in the last two centuries was carried out without taking into account global environmental interests, and is characterized by an uncontrollable growth in production and consumption, wasteful expenditure of natural resources and energy. Only the United States consumes annually 25% of world oil production, more than 40% of the global amount of gasoline, 30% of fuel. And in order to quench its oil and gas appetites, the United States, under various pretexts, is expanding its interests around the world. Russia’s oil reserves make up 12% of the world’s and to live by American standards, Russia would have to buy the same amount every year, but there are no such resources in free world circulation. Those countries that do not even have the resources for an elementary “survival” suffer from these changes, but their natural resources are also being destroyed. The consumer attitude of the developed countries of the world community to nature has put it on the brink of survival. Dominant patterns of production and consumption lead to environmental devastation, an increasing risk to human life and health due to lower environmental quality. The psychological prerequisite for the global ecological crisis has become the dominant in the human mind - a feeling of superiority over nature and, as a result, an irresponsible attitude towards it. In the public mind, the consumer stereotype of behavior still prevails. The whole complex of global problems of mankind can be grouped around three systems: "man -nature", "man-technology", "man-culture". There are contradictions in each of these systems. The antagonism of the "man-nature" system has developed as a natural result of the development of the production method. Throughout the course of historical development, man developed an attitude towards nature as an environment that opposes man, but without which his vital activity is impossible.

The integration of environmental education has the development of environmental fundamentals of environmental management. Given this fact, you must be aware that ecology is a natural science (in no case a humanitarian one). The ecologization of nature management and the process of education (upbringing) of future users is by no means a
synonym for humanity despite the erroneous, in our opinion, statement of a number of authors. The humanities are, by definition, anthropocentric, as they place the human individual or society in the spotlight. Ecology is ecocentric. The object of ecology are ecosystems, even if a person is not their component. Therefore, the greening of consciousness, in contrast to its humanization, is the assimilation of eccentric principles. We list the main ecocentric principles:

1. The conservation of the biosphere is the basis for the existence and development of human society;
2. The reduction of ecological diversity as a result of ill-conceived human activities is one of the most important causes of the environmental crisis, which threatens to develop into an environmental catastrophe;
3. Further population growth and attempts to increase the well-being of people are incompatible;
4. Orientation to immediate benefits without taking into account further (possibly very distant) environmental consequences is deadly;
5. The interaction of man with nature should be aimed at meeting the needs of both man and nature.

Environmental education ceases to be an element of support, a “background component” of the existing educational scheme and becomes dominant in all sections of educational standards and teaching technologies. A new educational goal, in accordance with the need to form an ecocentric worldview, can be formulated as “from education about the environment to education for the environment”.

Environmental education is the main element of the integration of moral perception and culture. Environmental education is part of environmental education (except for education and development), because “educating does not mean talking. To educate is to teach to do. All environmental issues are collective. Environmental protection is an indirect relation to each other. Environmental consciousness is formed only in the process of activity.” [3] It is necessary to teach young people to understand what is happening around, to set environmental tasks and solve them, to be able to critically and soberly assess the state of the environment. The young man must learn to understand the problems of the city or village in which he lives (local ecosystem), the purpose of creating reserves, get acquainted with the global problems of the ecosystem and the specific nature of a particular area, learn to imagine what will happen in a particular city or other village in a few decades. At present, it is customary to single out seven main environmental problems, namely: the food problem; energy issue; resource issue; demographic issue; gene pool problem; biosphere problem; human health problem. In elementary school, the teacher forms a careful attitude of children to nature, personally interpreting such concepts as beauty, significance, role, value. In high school, it is important to consider the following problems: painting and nature; music and nature; image of nature in various historical periods; anthropogenic factor (types of human actions, changes in the environment and their consequences-this is all our health). A high school graduate should be aware of environmental contradictions on a global scale that affect the foundations of civilization; causes of exacerbation of environmental problems; ways to solve environmental problems in different countries of the world, as well as ways to establish harmony between society
and nature. Harmonization is possible due to the planned organization of production, the observance of humanistic ideals, the preservation of human health, the conservation of the resources of our planet, the peaceful development of outer space, the introduction of resource-saving and non-waste technologies into the industry, waste management, the strengthening of state control over the environment and pollution sources, the restructuring of the population’s psychology regarding environment. [4]

This knowledge is the basis for the education of the ecological culture of students. In higher education institutions, students should understand that a person, first of all, must heal himself, and then heal nature. That is why, today the ecological paradigm is steadily acquiring the features of worldview and moral value, and the ecologization of morality and the formation of the ecological imperative play the role of powerful factors in regulating and harmonizing human relations with the environment. The principles of nurturing the environmental culture of students in extracurricular activities are also integrated in the formation of ecological culture, namely: axiologization, which provides for the priority of values in professional activity, in particular the values of nature, and emphasizing the value aspect in the future professional activity of students; individualization, which involves taking into account the personal interests of students when choosing the content and forms of extracurricular eco-cultural activities;[5] humanization, based on the human right to live in an environmentally friendly environment and directing people to environmentally sound activities and the prevention of environmental disasters; the unity of universal, national, and local history aspects in the formation of the eco-cultural upbringing of students in extracurricular activities; the relationship of the educational process and extracurricular activities in the process of education of environmental culture; voluntary participation in extracurricular activities; inter-subjectivity in the upbringing of ecological culture, that is, the maximum use of the means of all educational disciplines and independent work; optimization - compliance with the appropriateness of the content and the optimal amount of time extracurricular activities; predictability as the ability to anticipate the possible paths for the development of eco-cultural activities in subsequent professional activities. Thus, environmental education is aimed at the formation of environmental knowledge and skills, their introduction into the productive process, the rational use of resources in subsequent professional activities. The conceptual aspects of educating the students' ecological culture in extracurricular activities provide for the activation of extracurricular activities and the corresponding set of specific tasks, in the implementation of which a number of principles are implemented, in particular, axiologization, individualization, humanization, inter-subjectivity, optimization and ecological cultural education of students. We also consider it important to study the possibilities of the educational impact of public pedagogy in the environmental education of youth, which is supposed to be the object of our further research.

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