

ECOLOGICAL-VALEOLOGICAL CULTURE IN THE "MAN-NATURE-SOCIETY" SYSTEM

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Abstract

In the world, the ecological-valeological culture of students is the formation of the ecological worldview of a person who is ready to live in conditions of social danger, to overcome the movement capable of creating effective models, to control natural processes, to the educational process through specific factors that cause harm, nature and human health. applied. The article discusses the need for systematic work on the development of students' self-image skills, development of curiosity, ecological and valeological knowledge, and the formation of ecological awareness, thinking and worldview.

Keywords: ecological-valeological culture, ecological outlook, "man-nature-society" system, ecological education, ecological propaganda, ecological education, ecology and environmental protection.

Introduction

In the conditions of informatization of the world education system, conducting scientific researches on the mechanisms of development of eco-valeological culture in directions such as "Man-nature is a part", "Man and nature-an object of knowledge", "Personal educational subject process" is going In the "Man-Nature-Society" system, it is important to form relationships that are compatible with human health, to ensure high-quality education in the activities of the educational institution, to maintain a healthy lifestyle, and to protect the health of students and teachers.

MATERIALS AND METHODS

Many studies have been conducted on the training of competitive qualified specialists, the implementation of the mechanisms of healthy lifestyle formation in the educational system. The World Health Organization and UNESCO have "developed practical recommendations on expanding pedagogical opportunities for the formation of knowledge and skills on the formation of a healthy lifestyle for the growing young generation in the process of education."



RESULTS AND DISCUSSION

In our country, it is determined by the need to retrain specialists in the field of environmental education, environmental promotion, environmental education, ecology and environmental protection and increase their qualifications. In this, priority tasks such as "ensuring the favorable ecological condition of the environment, protection of ecological systems, natural complexes and individual objects, improvement of ecological conditions" were defined. As a result, the promotion of knowledge in the field of development of ecological and valeological culture of students, organization of ecological education and education system, protection of ecology and environment, provision of ecological safety and preservation of biological diversity is provided.

Hygienic education is a health factor. It should be noted that our great compatriot, Shaykh-ur-Rais Abu Ali ibn Sina, touched on this issue in detail in his treatises on hygiene. For example, the great scientist clarified the questions about what hygiene is about: "The art of health care cannot be a guarantee of saving the body from death and saving the body from external disasters, but two things: completely prevent the stench (of innate moisture) can guarantee to do and keep moisture from spreading quickly.

While studying the problems of human education and upbringing, it is impossible not to take into account the features of the age-related and individual development of learners, that is, the features of its ontogenesis. Such development includes all changes that occur in the body from birth to the end of life. It should be noted here that genesis(is) is not just development in general, but the emergence, formation and further development of a specific phenomenon.

In this regard, such fields as ontogenesis, phylogenesis, biogenesis, anthropogenesis, systemogenesis, pedogenesis, etc., of objective phenomena and correct knowledge about them are formed. By the way, all this is used in pedagogy. Our research is based on the basic ideas of ontogeny and phylogeny, anthropogenesis and systemogenesis, philosophical anthropology and cultural (social) anthropology, and finally the unity and interdependence of anthropology and pedagogical anthropology.

We turn to pedagogical anthropology, because this scientific-practical knowledge is a comprehensive tool for studying human genesis, based on the systemogenetic law, and the practical creation of a system of personality and age orientation, based on which the environment of a growing person and allows you to optimize the process of forming a rational and responsible relationship with yourself.

Such formation, carried out by means of education, should not distort the historical process of the development of these relations in a changing society, because the ontogenetic development of a person in important aspects repeats his phylogenetic development, in the total diversity of the components of this development.

This is why it is important to study the rational and responsible (and in the future, flexible) relationship of a person with nature, social groups of people (society), social-natural environment, the environment as a whole, and with oneself. and formation, ecological-valeological maintenance of human life is accepted in accordance with the systemogenetic law. According to this law, "natural (perhaps all) systems, in their individual development, repeat



the path of development of their systemic structure in a shortened, often modified form based on objective laws and distinguished from others."

Human relationships with the environment and self can have different forms of subject-subject, subject-object and object-object characteristics - depending on the activity and indolence of the participants of the considered relations and interactions. directly expressed. "The subject is a dynamic system of interactions of the world, in the process of which a mental image appears and is embodied in the object, through which the subject's relations in reality are expressed." These relations may be of various characteristics, for example, material, operational, energetic, spiritual, anthropic, natural, social, natural-social, environmental, economic, cultural, as well as informational, reflective (mental), communicative. and can be verbal (through language) and so on.

In the course of education, teachers learn chemical factors of the environment (chemical composition of substances, speed of chemical reactions, etc.), their importance in various chemical, physical, biological processes in the biosphere, chemicalization of the economy. they also explain to their students about chemical technology, knowledge that leads to chemical pollution of the environment. Environmental consciousness and culture of the population, especially the growing generation, is considered one of the decisive factors in the prevention of environmental crises and environmental quality.

CONCLUSIONS AND SUGGESTIONS

It is absolutely impossible to practically teach the formation and expression of these relations to a person growing up in such a variety of possible types of relations. The way out of such a difficult situation, or even a conflict, lies between "necessary" and "impossible", by specifically teaching the growing person to each of the mentioned types of attitudes - in all their diversity. or it consists not only in the rational formation of relations, but first of all, it consists in instilling in a person stable general feelings and needs such as benefit, expediency, approval, responsibility, so that the subject of relations from their point of view control.

As a matter of fact, this is the significance of the set of relations defined as ecological-valeology and their formation, as well as the main idea and outlook of ecological-valeological education at various levels. We approach the study of the socio-historical conditions of such relations from the point of view of pragmatism and perceive it as "a tendency to solve this or that problem based only on considerations of usefulness and expediency."

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