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L. Grigorieva*North-Eastern Federal University named after M. K. Ammosov***CONCEPT OF «ECOLOGICAL CONSCIOUSNESS» IN THE SYSTEM OF
ECOLOGICAL EDUCATION AND EDUCATION**

In the article the solution of problems of ecological education and education from a position of consideration of the natural nature as subject as active beginning in relation to which the trainee turns into object, i. e. into the passive beginning is considered. It is claimed that the nature can act as the active beginning under certain conditions. Integrity, nature etalon's will be conditions of formation of ecological consciousness.

Keywords: ecological education, natural nature, nature as active beginning, ecological consciousness, emotional and sensual component of consciousness.

Introduction

The urgency of research is caused by one of the main contradictions of our civilization which consists in discrepancy of the increased intellectual and technocratic possibilities of mankind with its moral and ethical consciousness.

The world of production of goods is represented as real life, and the world of cultural wealth – soul, nature, cultural heritage of the people – are insufficiently incarnate in consciousness of people. It is a question of formation of ecological consciousness in structure of the new outlook, a new picture of the world. In realization of this task special value is gained by education and culture.

Conceptual positions in judgment of ecological education are its principles. Incorporating all all-didactic, principles of ecological education are enriched with specific, training and bringing-up functions of the natural nature. The nature leaves a peculiar mark on psychophysical properties and on attitude of ethnic people depending on concrete circumstances: whether people live in the destroyed or untouched environment. The special role of the nature in formation of ecological consciousness of the person as the subject of interaction and we put in the concept «nature» natural environment. In people-nature system harmony assumes achievement of «nirvana» – merges of the person to the nature. Another activity – development of internal spiritual life is required from the people. Modern economic crisis, problems in the social sphere undermined health of the person, health of environment and led to spiritual falling.

The thought on that the nature can be an active factor of formation of ecological consciousness, awakened us to a choice of a subject of research: «Formation of ecological consciousness of school students in system of ecological education and education». Formation of ecological consciousness of school students represents the system of the purposeful pedagogical influences causing high-quality changes in the identity of the school student at complex and multistage nature of interaction of ecological education and education. The theoretical importance of research consists in development of the concept of formation of ecological consciousness of school students on the basis of natural environment, in justification of scientific approaches to development of ecological consciousness of rural school students in the conditions of a complete ecosystem and in specification of the concept ecological consciousness from positions of psychological and pedagogical categories.

Process of formation of ecological consciousness at the beginning of the XXI century

In definition of concept of ecological consciousness we start with the concept of natural-science understanding of the world, ethnocentrism, psychopedagogics, modern approaches to ecological education.

The psychology of consciousness includes development of psychological regularities, mechanisms and methods of diagnostics, formation of the personal relation to «the nature world», psychopedagogical principles and methods of ecological education, harmless educational technologies, in particular, the imitating and game methods, special trainings. The purpose of ecological education and education is formation of the harmless personality possessing ekotsentric type of ecological consciousness.

«The ecological consciousness» is traditionally designated by the term set of such representations, as the relation of the individual to the nature, society, the harmonious relations of the person and the nature. D. Zh. Markovic, E. S. Slastenina consider that the knowledge turns into an active factor of ecological consciousness, behavior and activity.

The ecological consciousness at the initial stage of social genesis was archaic. People didn't separate themselves from nature. So during an antiquity era people considered that the person and the nature were created by god. In the middle ages the relation to the nature sharply changed. The person appeared at the top of a pyramid of the Terrestrial world and gradually turned into the consumer and only. It couldn't proceed long. In this regard there was a new ecological consciousness in the USA – an ekologizm or the American environmentalism.

The theoretical basis of interaction of the person with the nature was put by representatives of

a philosophical religious trend in Russia with N. A. Berdyaev, I. V. Kireevsky, V. S. Solovyev, N. F. Fedorov, P. A. Florensky, etc. Russian cosmism proved need of new morals of interaction of the person with the nature.

V. I. Vernadsky's idea about the sphere of reason expanded the idea of an ecology subject, having included in it problems of influence of mankind on the biosphere. As a result the ecology from purely biological science turned into interdisciplinary area not only natural sciences, but also philosophical and social knowledge.

So, Charles Darwin, having created the theory of evolutionary development of the person, laid the foundation for the scientific world outlook concept of a coevolution of the person and the nature. Further V. I. Vernadsky confirms a genetic and functional community of live organisms and habitat. It entered complete idea of a science as the main component of evolutionary development of the last century and its importance in the future. Further the person became the «force», capable to change an earth face. The person doesn't treat any more the world «particle», moreover he finds the status «to be over the world». Nowadays many researchers suggest to «put» the person in such condition where he, realizing the dominant over the nature world, at the same time could recognize a nature priority. Some scientists call for judgment of a new ecological picture of the world where the subjective relations of the person to the nature are dominating. Imposing of «fields» of a new ecological paradigm forms «field» of ecological education and education, and it forms ecological culture of society and the personality. Also it is promoted by the purposes of ecological education where there is a person in the centre of all. The person as a special form of life and a being possessing reason, brings essentially new elements in relationship with the nature. He acts as independent integrity in the biosphere. Practice showed, what exactly existence of a various environment is an optimum factor of development of the person and society. For the person the positive moments of development and transformation of natural sources as components of a native habitat are conclusive. As a result of a production activity people could not only survive as a species, but also gained those essentially distinguishes from other live beings – ability to make an instrument of labor, to create and accumulate material and spiritual culture, purposefully to transform environment, civilizations. Researchers are common in opinion – the solution of environmental problems lies in education of the person. In this regard there appeared new terms as ecological consciousness, ecological education.

At the international level the greatest support was got by orientation «the nature as a habitat». The general principles of ecological education are: integrity, integration of subjects, a continuity, interrelation of local history, national, regional and global approaches to disclosure of problems of environment. Such approach provides development of the valuable and motivational sphere of the personality. The content of ecological education is realized in educational process through specialized and optional courses. Such didactic tutorials are applied to the most complete disclosure of the ecological educational contents, as cinema, educational television, videos, filmstrips, the slides, special literature.

In Russia ecological education appeared on the basis of natural sciences teaching since Ekaterina II. K. D. Ushinsky wrote about the nature as about «one of the most powerful agents of education of the person». The ecological knowledge received by pupils at lessons, was fixed and developed on out-of-class activities (conferences, exhibitions, ecological tracks, propaganda activities). In various regions of Russia purposeful non consumptive works (stations of young naturalists, clubs, circles, ecological camps, expeditions, ecological tracks, cooperatives) were carried out. It is remarkable, as small academies of Sciences, scientific organizations of pupils were organized at that time.

N. M. Chernova emphasizes a special role in ecological preparation of pupils of school biology. I. D. Zverev allocates the scientific, valuable, standard, active aspects in educational process. Analyzing works of classics of pedagogics (Zh. Zh. Russo, Ya. A. Komensky, K. D. Ushinsky, L. N. Tolstoy, L. Leonov), he gives examples of bringing-up value of impressions of the nature.

Zverev leans on conclusions of psychological researches of G. V. Sheynis that the relation of the younger children and teenagers to the nature differ. Teenagers have a sympathetic and effective, neutral and passive, indifferent and consumer relation. Activities for conservation are criterion of a formed moral qualities of the personality. I. D. Zverev allocates such major characteristics of ecological consciousness:

- understanding of essence of ecological laws and rules;
- understanding of the reasons of contradictions (conflicts) in system society – the nature;
- awareness of danger global disaster;
- moral choice of a way of expedient activity;
- knowledge of both relation to themselves and world around, as parts of themselves;
- formation «eco- I», instead of «ego-Ya».

I. T. Suravegina, N. M. Mamedov investigated the relation of pupils to the nature. They consider as a moral basis of unity of a word and business practical activities which develop the steady

responsible relation to environment «health», and to their health. The relation of the person to the nature as to habitat of the person, forms the general ecological culture, ecological thinking. The pupils will develop their ability to estimate a condition, interaction of natural components from the point of view of their ecological wellbeing. Their practical actions in the nature should develop ecological thinking.

D. A. Danilov considers that ecological education is a complex process where it is necessary to use results of ecological social movement, ecoclubs, scientific and practical conferences, camps, etc. Pupils reach understanding of unity of the person and the nature, working at school sites, at excursions, at lessons of conservation. On the basis of an educational and skilled site pupils receive the biological and ecological knowledge, valuable human qualities, show the creative relation to work, aspire to achieve the object. Along with it on a school site pupils gain experience of research work that is important for formation of scientific outlook. However emotional experiences of the child can be connected only with the native nature because the perception of the nature as in many respects is defined ethnocentric habitats. We try to explain to children that all planet is our native house.

Ecological education is reached by a belief method, by means of various methods of problem training, interactive forms, development of skills of nature protection activity, aspiration to self-education. B. Kalinin presented essence of ecological formation in the following look: ecological education = culture + global thinking + action + pedagogical technologies. If the person likes the native country, if since childhood he developed feeling of empathy and if he possesses ecological consciousness, it shouldn't be.

At formation of ecological consciousness habitat has a big role for the child. City dwellers have no possibility to attach children to the nature. In these conditions pupils are engaged with the pets only in nature corners. And from the person who has grown in the natural nature, it will seem «big punishment for animals». Animals in a zoo, in a nature corner actually are worthy compassions. In big cities there is a sharp problem of synthetic materials which in a large number became garbage. Pupils try to answer the questions «How can one recycle garbage trying to solve a problem?», «How to fight with freions, against sulfur oxide, with exhaust gases?».

In rural areas they try to solve absolutely other environmental problems. For example, «How to keep what we have? » Let's compare perception of children of a bear in the wood or in the zoo. Rural children know in practice that is a predator which should be been afraid, avoid a meeting with it. For city children a bear from the zoo is an entertainment. Pupils test their real feelings being in a real habitat. So, in the wildlife area they get the system of ecological and nature protection knowledge and abilities. Here their knowledge received at lessons of biology is fixed in practice. Pupils gain experience of research work, learn to reflect. But at the same time such approach doesn't give complete ecological attitude. Complete attitude can be received only in the natural, reference nature.

As a whole in educational process it is necessary to consider, that attitude depends on traditions and customs of the people, from social conditions of the environment (the city, the village) and the most important it depends on environment.

The system of ecological education has some distinctive features connected with an environment, culture, history development of environmental management and other factors. So, Indians of the North have an environmentally safe consciousness, they observe ritual of worship sacred places, they worship to sacred animals, in particular, an eagle for them is a power and health symbol. It testifies former interrelation of the person with the nature. Americans explain modern alienation by various theories: it is a bioregionalism, deep ecology, an ecofeminizm. Multicultural teaching of the love to the nature is widespread among the American teachers. Since early years children train to respect customs and traditions of aboriginals. For example, to the African rituals.

The deep ecology develops active nature protection involvement of the person, as parts of the nature. Along with it there are some directions which practice personal participation of children in this direction together with training. The bioregionalism urges the person to be closer to the nature, to watch it attentively, to treat a residence responsibly, introducing in ecological education deep respect for a native place.

Such approach to ecological education in America is the result of the personal relation to the nature, understanding of a priority of the nature after long years of alienation from it. And in our country we should draw attention to problems of the native land, inspire to the child feeling of attachment to native places by subject and practical actions, with personal participation of each of them. And the ecofeminizm is the ideology combining ecological philosophy and feminism. The existing injurious relation to the nature contacts role oppression in the company of women. Meanwhile the woman harmony with the nature is put by nature, natural rhythms of a female body correspond to earth rhythms.

In Yugoslavia they consider that in development and formation of ecological consciousness of

pupils the big role is played by teachers and teachers. Therefore they should have the corresponding erudition in this area. Ecological education and education should be accompanied by knowledge in the field of natural and public systems of environment. They consider the ecological knowledge as a major factor of ecological consciousness.

In Sweden the big role is given to familiarizing of children with the nature in ecological education. Creation of natural schools in Sweden is the answer to requirements of the population which has been brought up on feelings of careful attitude to the nature. The Swedish teachers consider that it is possible to present ecological education in the form of a pyramid in which basis is a possibility to be outdoors, supervision and researches of the natural objects and the understanding of the nature becomes the result. Thus understanding by pupils of their place in the nature is reached.

And we should draw our attention to problems of the native land, inspire to the child feeling of attachment to native places by subject and practical actions with personal participation of each of them in our country. And here we cannot do anything without the concept «consciousness». Thus, as a whole, in teaching and educational process it is necessary to consider that attitude depends on traditions and customs of the people, from social conditions of the environment (the city, the village) and the most important it depends on environment.

Proceeding from treatment «the consciousness is reflection», we will contemplate a problem of the subjective relation to the nature. «To be considered as the subject» is the first, gnoseological aspect of subjective perception. To treat as the subject is the second, adjusting aspect of subjective perception. «To open as the subject» is the third, functional aspect of subjective perception. They can be perceived as subjects only if the perceiving models, designs a subjectivity. There is a number of the concepts used for the analysis of a problem of subjective perception of natural objects: animism, anthropomorphism, personification, subjektification. Animism is a system of ideas of the world where the animation of objects and the phenomena lies. An anthropomorphism is a system of ideas of the world which recognizes corporal and mental similarity with natural objects and phenomena. Personification is when natural objects and the phenomena become embodiment of separate human properties. Subjektifikation is process and result of investment of objects and the world phenomena ability to carry out specifically subject functions therefore they open perceiving as subjects. As perception of the world the culture shares people on east and western. For philosophical and religious world outlook system of the East the subject is an objective nonseparated in perception of the world is initially characteristic. For the West, with individualistic type of consciousness inherented in it, constant need for confirmation of a personal subjectivity, i. e. exclusiveness of the «I» is characteristic.

The outlook of Yakuts is reflected in works of modern researchers: B. N. Popova, I. I. Poiseev, I. S. Portnyagina, K. D. Utkin, A. S. Savvinova, etc. I. S. Portnyagin notes an originality of education of the people Sakha which is characterized by a high inclusiveness of the person of the North in the world of the nature and education of close connection with high moral of laws of the nature. The ethnoecological culture of indigenous people of the Russian North is developed on sensual perception of the nature, on understanding of an animateness of its components. Features of careful attitude to the nature of the northerner it is visually reflected in environmental management principles, norms of morals:

- not to beat a game without the rest;
- not to kill females;
- to pick berries the ripe;
- to mow hay after maturing of seeds etc.

Such relation to the nature answered «nature conformity» principles. The idea of a nature conformity was put by Ya. A. Komensky, and A. Disterveg defined this principle as the highest principle of any education. Ethnic ecological education and education is considered one of the directions of formation of ecological consciousness. It is considered one of its shortcomings that the person appreciates the local nature and quietly destroys another's. And we meet it daily, if only we go out of doors. It follows from this that we should act by the principle «to think globally, to operate locally». The tsirkumpolar civilization created by the person of northern type, differs from technogenic that essentially doesn't create ecological collisions and can form a basis for elaboration of new valuable orientations of arising planetary integrity of mankind.

System of ecological education and education in a context of «model of feedback» by A. S. Savvinov

The civilization paradigm demands today a philosophical approach to ecological education. Its purpose is formation of special type of the personality possessing ecosentric type of ecological consciousness. The environmental friendliness phenomenon still acted in education as a didactic phenomenon, and it is time to comprehend value of the nature, expansion of the importance of the nature, as natural and social being.

The new approach to ecological education demands, first of all, development of ecological

consciousness, education of the new personality with ecological outlook. Only the person who has realized himself as a part of the biosphere, who has indissoluble communication with the nature, is psychologically ready to ecologically expedient activity.

The purpose of ecological education and education is formation of the harmless personality possessing ecocentric type of ecological consciousness.

The ecocentric type of ecological consciousness according to S. D. Deryabo, V. A. Yasvina [1] is characterized by such main features, as a psychological inclusiveness of the person in the nature world; subject nature of perception of natural objects; aspiration to not pragmatic interaction with the nature world. Only the person who has realized himself as a part of the biosphere, indissoluble communication with the nature, is psychologically ready to ecologically expedient activity.

The new science an ecopsychology analyzes interaction of the person only with the nature world, investigating environment as «the nature world», considering set of the concrete natural objects possessing uniqueness, originality and a worthiness. Ecopsychology has the history of development. As the science it started to be formed in a domestic science in the early nineties against understanding of that it is impossible to meet ecological crisis without domination of ecological consciousness in society. The object of research is to impact of ecological factors on mentality of the person.

The ecological psychopedagogics is a methodological direction which selects criteria of the contents, and also approaches to creation of principles, methods and forms of ecological education. The low-studied area ecopsychopedagogics studies ecological consciousness. In definition of concept of ecological consciousness, we start with the concept of natural-science understanding of the world, ethnocentrism, psychopedagogics, modern approaches to ecological education. «The ecological consciousness» is traditionally designated by the term set of such representations, as the relation of the individual to the nature, society, the harmonious relations of the person and the nature. Formation of ecological consciousness is concretized by the solution of three tasks: a) formation of adequate ecological representations; б) formation of the ecological relation to the nature; в) formation of system of skills (technologies) of interaction with the nature. However these problems are solved only at level of sociocultural space of school.

Researchers are common in opinion – the solution of environmental problems lies in education of the person. In this regard there are new terms: ecological consciousness, ecological education.

Reform of school education brings to attention of teachers that the bringing-up training influence not only on intelligence, but also on feelings, will of the pupil. For formation of ecological consciousness the principle of nature conformity, empathy, a principle of educated communication of the school student with environment are the main keys. In this regard Akhmedova M. G. opinion looks a little paradoxical: «the ethnic ecological consciousness often suffers the main shortcoming: the person appreciates «the local» nature and quietly destroys «another's» [2]. At all this it allocates the key problem of all education which influence including ecological education and education, namely its knowledge character. And the time came to think of education as about formation of special culture of feelings, including ecological purity of soul of the person, a condition of its inner world, about philosophy of interaction of the person with the nature. Why the person keeps his house clean, but pollutes and sometimes destroys another's?»

To answer to these questions we do not do anything without the concept «consciousness».

Consciousness as the philosophical category defines the relations of the person to objective reality, to the world. In philosophical definitions of consciousness in the relations of the nature and the person emotional and sensual and rational components are allocated. For example, as A. G. Spirkin's consciousness understands ability of the generalized, purposeful, estimated reflection of reality, transformation of the objective maintenance of a subject into the subjective maintenance of sincere human life, and also specific social and psychological mechanisms and forms of such reflection at its different levels. According to A. G. Spirkin, the consciousness is inherent only in the person, which is connected with speech and promotes reasonable regulation and self-checking of behavior of the person.

A. V. Ivanov divides the «field» of consciousness on sectors. The first sector is the sphere of corporal perceptive abilities and ability received on their basis. Feelings, perceptions and representations belong to these abilities. The second sector is more connected with thinking, the third – with emotional component, the fourth – with valuable and motivational component. Thus, our consciousness is the coordinated reflection of perception of surrounding reality analytic-discursive (the left hemisphere) and valuable and emotional (the right hemisphere) components of our brain. According to A. V. Ivanov, the left hemisphere of our brain perceives the world rationally, and the right hemisphere – materially and emotionally.

From the latest philosophical dictionary we learn that: «the consciousness represents an inner world of feelings, thoughts, ideas and other spiritual phenomena which directly aren't perceived by sense organs and essentially can't become objects in detail – practical activities of the subject and

other people» [4, p. 157].

The philosophical encyclopedic dictionary treats «consciousness as set of sensual and intellectual images for which in normal conditions the distinct knowledge of them is characteristic to some extent, who worries these images» [4, p. 423].

In these definitions philosophy allocates emotional and sensual and rational components in the nature and person relations. However, it is only one side of the problem in an approach to ecological education. Another consists in the accounting of history, culture, features of environmental management and other factors of life of people in relation to which the problem of formation of ecological consciousness is put.

So, people of the Russian North, as well as Indians are distinguished by the harmonious relations with the nature that promotes their psychological inclusiveness in the world of the nature and to not pragmatic relation to it. For example, from the Yakut doctrine «Kut-sur» to the child since small years the spiritual and moral beginnings of careful attitude to the nature traditionally take root. Besides, the people of the Russian North still had prints of a worship for its majesty the nature therefore as in the conditions of the North entirely depended on her favor. Only active penetration of civilization norms forced them to feel cozy and comfortable in the well-planned apartment. Sadly, but only with sharp deterioration of health of the majority of people there was a question of protection of environment.

Traditional representations of the people Sakha are generalized and philosophically comprehended in A. S. Savvinov's concept, opening the nature of conceiving spirit in sense of F. Engels and showing its isomorphism in sense of Hegel's concept. As this concept has a direct bearing on a considered problem, we will consider it in more detail. The person as a special form of life and being possessing reason, brings essentially new elements in relationship with the nature as an independent integrity in the biosphere.

The relationship of the person and the nature in A. S. Savvinov's understanding is formalized by means of matrix algebra. General in the relations of the person and the world are presented in a mathematical form of model of feedback. In the theory A. S. Savvinov uses the doctrine of Yakuts «Kut-sur» and therefore it is necessary to give shortly the main categories, components of «Kut-sur», «onohuu» is a combination of three spirits: «iye-kut» (mother-spirit), «buor-kut» (earth-spirit), «salgyn-kut» (air-spirit). The category «onohuu» has two extreme conditions: «кэскил» (future) (K) and «кэп» (backwards) (-K'). One more category «Kut-sur» is to «Telke» (destiny), characterizing the nature as external real conditions into which the baby plunges, leaving a parent belly. Two extreme conditions to «Telke»(destiny) – «sorgu» (fortune) (C) and «sor» (torture) (-C') – correspond to optimum, extremely severe constraints of human life. The categories «onohuu» and «Telke» generate the primary category «dzulga» (fate) characterizing interaction of the person and the nature. The interior is characterized by the categories «kep» and «keskil», and an outside material world – the categories «sor» and «sorgu».

According to A. S. Savvinov concept., between an interior and a real-life material world there is a feedback. It is influenced by favorable and adverse factors of the environment. In aggregate they define our life. The happiness and a grief are nearby, Yakuts speak, «the person daily overcomes forty different surprises and dangers». Creating potentiality of the woman, it is possible to identify with a homeostasis, the reference territory. According to A. S. Savvinov theory. the destiny of the person is represented two matrixes which it connects with man's and female's beginnings:

«K • -K'» – «-K'' • C» – man's destiny, «K • C» – «-K'' • -C'» – female destiny, where «K • -C'» – man's «happiness», – «-K'' • C» – man's «misfortune», «K • C» – female's «happiness», – «-K'' • -C'» – female's «misfortune».

It is possible to express destiny of the woman and the man with a formula:

= «K • C» – «-K'' • -C'» that means (K- «future», C- «fortune», -C'- «torture», -K''- «backwards».

If to look at a formula of the man:

(M -destiny of a man) = «K • -C'» – «-K'' • C» – opens the contents man's «destiny».

At men «future» develops and brings happiness only in very severe, difficult constraints. Work (K • -C'), showing growth and development man's «future» in severe constraints of life, means basic aspiration and life of the man on homeostasis border. In other words, it means that the man's mentality is essentially focused on formation of loops of the positive feedback, urged to overcome and expand homeostasis border. Work (K • C), showing growth and development female's «future» in favorable living conditions, are meant by basic aspiration and life of the woman in the homeostasis center. That is the female mentality is essentially focused on formation of loops of the negative feedback strengthening a homeostasis [5, p. 160].

Thus, semiotics representation of «Kut-sur» leads to understanding of the positive and negative feedback strengthening homeostasis.

Application of the term «feedback» assumes existence of the mechanism of accumulation, storage and information extraction, i. e. memory. Use of the term «information» comes true, first,

existence of purposeful actions (aspiration to homeostasis strengthening, aspiration to homeostasis expansion), secondly, that the data arriving from environment, are used for forecasting of result and the subsequent ranging of priorities by an organism.

And so, harmonious communication of the nature and the person, a macrocosm and a microcosm, expressed in the form of matrix determinant, leads, first, to model of emergence of feedback and, secondly, to judgment of incompleteness of ecological movement [6].

Being based from A. S. Savvinov's theory, we come to a conclusion that still in ecological education the nature was the object of studying, object of unilateral influence. Incompleteness of ecological movement just also consists in nature consideration as the object –the object of person passively perceiving active acts. At the same time from models of feedback follows that female «future» is formed, more precisely, wakens in optimum conditions of the nature, as a creating potentiality of the person. That is, in this case, the nature and the person are interchanged the position: the nature turns in the subject having active impact on an interior, and the person turns into object in which the creating potentiality wakens. In the same way awakening man's «future» is the result of influence of the most severe constraints of the nature.

The above-stated theory proves that initially in human nature there is an inner world and the outside world. The person destiny is defined by an external factor: influence fortune (C), and torture (C). From a formula (K• C) it is visible that «кэскил» or «future» of the woman develops in the conditions of the reference territory. And on «кэскил» men the negative factor – «torture» that compels «future» to develop men in severe constraints operates. It doesn't say that men need to live in the destroyed environment. Emotional and physical activities are necessary in developing men's «future». If to indulge, create ideal conditions for the man, he never becomes the real man. Thus, the essence of the relation to the nature lies in the human nature. And the nature influences the person, as an active factor. And if to treat the nature as to the equal subject of perception, it is possible to reach a condition of the harmonious relations of the person with the nature. Thus, the ecological consciousness depends on attitude of the person.

If to compare a machismo to the harmless personality, on the basis of category of the Yakut mentality in school life activity of girls is higher, than boys. This theory shows the aspiration of our men to hunting. The active beginning in the nature wakes up feeling, on this basis between the person and the nature relationship, interactions is possible. The world of the nature gets into our consciousness through perceptions, feelings and representations. With their help we receive real idea of the world. The child who was born in rural areas, in the conditions of the natural nature receives, in our opinion, the correct information on the nature world, therefore also perception at it is correct. The child who has grown in the polluted or artificial environment (in the city) has often distorted idea of the nature world.

Once again we will address to essence of concept of «ecological consciousness», proceeding from A. G. Spirkin's definition that «the consciousness is brain function directly connected with speech» and consisting:

first, in the generalized, purposeful, estimated reflection of reality; in a context of ecological consciousness the reality is accented as the nature, focus is carried out taking into account laws of life of the nature, and the whole reflection which is shown in detection of laws of life of the nature.

secondly, in constructive and creative transformation of reality taking into account laws of life of the nature.

thirdly, in preliminary mental action when mental actions and forecasting should be carried out according to laws of life of the nature.

fourthly, in reasonable regulation and self-checking of behavior of the person; here into the forefront there is an introspection, consciousness and behavior of the person in harmony with nature laws- nature conformity behavior of the person.

Conclusion

Thus, the essence of ecological consciousness consists in nature consideration as supreme value, as subject of relationship, i. e. the ecological consciousness is consciousness in which the variety of reality is substituted for the nature.

Therefore at formation of ecological consciousness the nature, as the natural and natural factor forming emotional and sensual component has great value. In the most natural nature there is the active beginning, capable to wake up in the person feeling of the adequate relation to the nature as to himself.

So, the ecological consciousness is the result of dialectic interaction rational of components of the consciousness, being formed by social and pedagogical technology and emotional and sensual components of the consciousness, wakening in a natural environment. In other words, the trainee is formed as the subject in relation to ecological knowledge and acts as object in relation to awakening emotional and sensual consciousness components.

In other words, the trainee is formed as the subject in relation to ecological knowledge and

acts as an object in relation to awakening emotionally – a sensual component of consciousness. It follows from this that the essence of ecological consciousness consists in nature consideration as supreme value, as subject of relationship, i. e. the ecological consciousness is consciousness in which the variety of reality is substituted for the nature. For formation of ecological consciousness of pupils the most essential moment takes the knowledge of regional feature of the nature of their district. Other feature of formation of ecological consciousness is in its initial sources of standart understanding of it.

It is established that awakening of emotional and sensual ethno-ecological consciousness stirs up nature protection literacy and purposeful activity of pupils.

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Григор'єва Л. І. Поняття «екологічної свідомості» в системі екологічної освіти та виховання.

Григор'єва Л. І. підходить до вирішення завдань екологічної освіти та виховання з позиції розгляду природи як суб'єкта, як активного початку по відношенню до суб'єкта навчання. Стверджується, що природа може виступати як активний початок за певних умов. Умовами формування екологічної свідомості будуть цілісність, еталонність природи.

Ключові слова: екологічна освіта, природа, природа як активний початок, екологічна свідомість, емоційно-почуттєвий компонент свідомості.

Григорьева Л. И. Понятие «экологического сознания» в системе экологического образования и воспитания.

Григорьева Л. И. подходит к решению задач экологического образования и воспитания с позиции рассмотрения естественной природы как субъекта, как активного начала по отношению к субъекту обучения. Утверждается, что природа может выступать как активное начало при определенных условиях. Условиями формирования экологического сознания будут целостность, эталонность природы.

Ключевые слова: экологическое образование, естественная природа, природа как активное начало, экологическое сознание, эмоционально-чувственный компонент сознания.

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СУЩНОСТЬ И СПЕЦИФИКА РЕФОРМАТОРСТВА

Социально-философской проблемой современного обществознания является трудность выделения реформаторской деятельности среди других видов преобразовательной деятельности. Анализируются особенности реформаторства и выделены такие существенные признаки деятельности как: способ изменения, осознанность цели преобразования, управляемость и ориентация на качественные изменения объекта; раскрываются структурообразующие её элементы и выделены критерии, при которых возможно реформаторство.

Ключевые слова: реформаторство, субъект – объект – процесс реформирования, модель и механизм преобразования объекта.

Методологические трудности исследования проблемы реформаторства в значительной мере были определены степенью научной разработанности проблем анализа динамики реформационных процессов в социальном развитии; проблемами субъект-объектного взаимодействия; проблемой идентификации субъекта, целенаправленно реформирующего объект в системе общественных отношений, как реформатора; гносеологических проблем формирования социального знания об объекте и специфичностью его конструирования в