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THE ECO-HUMANIST WORLDVIEW AS A PARADIGM OF EDUCATION

The article discusses the formation of the paradigm of eco-humanist worldview, strengthening the subjective principle, actualization of the individual, self-realization and more effective implementation in an independent environment, the important role of environmental education in the development of eco-humanistic (co-evolutionary) worldview. It is about responsibility, protection of the diversity of nature and culture, mastery of values, their understanding and awareness, which are important conditions for the formation of eco-humanist worldview of schoolchildren. The essence, functions, features, tasks of the concept of the paradigm of the eco-humanist worldview of education, historical stages of development of modern ecological science are shown. The eco-humanist worldview connects a whole strategy for human development with sustainable development. In connection with the new priorities and values of the humanist paradigm, the directions for the development of the conceptual foundations of integration into the eco-humanism paradigm are shown. Echohumanism emphasizes the historical continuity of spiritual development. The preservation of the human being as an integral part of the natural and cultural environment, the preservation of the continuity of the historical process of accumulation of spiritual experience are considered. Eco-humanism is analyzed from the preservation of the natural and cultural nature of man, as a creative carrier of inseparable space-space and historical processes, a creative subject of space and history. The more successful development of education also reflects the generalization of the numerous results obtained

during the development and application of the paradigm of the eco-humanist worldview of education, methodological support for education in line with the development of modern scientific and technical information society. The tasks of forming the paradigm of environmental education focus on the directions of a comprehensive approach to improving the effectiveness of environmental education in modern times. The main purpose of the formation of ecological education in schoolchildren is to educate the younger generation in ecological thinking, to convey to them that ecological culture is the highest culture, to protect, study and enrich nature.

Keywords: education; paradigm; culture; society; educational paradigm; educational culture.

Introduction. Changes in the social, economic and spiritual spheres of society, the loss of pre-existing features and the emergence of new ones emphasize the transition to the value paradigm as a leading trend in the development of education. Objective orientation to a trend requires the development of a conceptual framework that incorporates traditional and innovative educational processes.

At present, the main factors of sustainable development of society are the guarantees of environmental security accepted by the international community. Therefore, the need for large-scale environmental education of scientists at the beginning of the XXI century

is undoubtedly natural. Environmental education plays an important role in the development of an eco-humanistic (co-evolutionary) worldview, where human relations with nature are aimed at coexistence, individual responsibility for the world, protection of nature and cultural diversity. An important condition for the formation of eco-humanist worldview of schoolchildren is the assimilation of values, their understanding and awareness, only then they become the property of students and fall into the category of norms of behavior that act as regulators.

The problem of the relationship between man, society and nature has been in the spotlight at all stages of human development, but in recent decades it has become more acute, mainly due to the environment and the education system. This system clearly lags behind the pace of development of science, environmental culture and the growth rate of environmental threats. Given this, it is logical to expect that modern educational institutions can and do become a center for the formation of an eco-humanist worldview of students.

However, as we have seen in practice, most students do not have this worldview, and therefore they will have difficulty teaching it to their students. The way to solve the problem is to enrich the spiritual world of the future teacher, to expand their horizons in the process of environmental education as a condition for the formation of an eco-humanist worldview. At present, the spontaneous development of relations with nature poses a threat not only to the existence of individual objects, territories, countries, but also to the whole of humanity.

This is due to the fact that human beings are closely connected with living nature, the origin of material and spiritual needs, but unlike other organisms, these relationships have taken such a form that they can cause the living environment to be almost completely mixed.

The problem of interaction with nature is not new, it has always existed. However, in modern times, the ecological problem of the interaction of man and nature, as well as the interaction of human society in the environment, has become much more acute and widespread. The planet can only be saved if people have a deep understanding of the laws of nature, implement them taking into account the many interactions in natural communities, and realize that man is only a part of nature. This means that the environmental and moral problem today does not appear only as a problem of protection from environmental pollution and other

negative effects of economic activity on earth. The problem of preventing the spontaneous impact of humans on nature has a conscious, purposeful, systematic interaction with it.

It is the duty of educators to cultivate citizens and individuals who understand their responsibility to the Azerbaijani state, respect the national traditions and principles of democracy, human rights and freedoms, are committed to the ideas of patriotism and Azerbaijanism, and think independently and creatively [1].

The development of education creates the basis for improving the welfare of the population in the country, as well as a higher level of individual life. Education allows people to quickly master technology, take a worthy place in the labor market and join the process of lifelong learning, choose a healthy lifestyle, the right attitude to the environment.

The essence of the concept of paradigm of eco-humanist worldview. Today, when rapidly evolving technologies allow us to change not only the natural realities around us, but also human nature, we have entered a new frontier. The task of protecting both the human environment and human nature is becoming more urgent. In this context, there is a need for a new human-centered ecological worldview that can combine the exciting dynamics of progress with genuine concern for man and the world.

The center of the new ecological worldview can only be a person who wants to reveal his natural creative potential and at the same time exists in a natural, unadulterated natural world. The eco-humanist worldview is defined as the worldview that considers man as an integral, organic part of nature and at the same time as its main creative connection, claiming to be a natural leader and a creative organizer.

Echohumanism is based on a certain human point of view. It is about looking at man as the creative carrier of the whole complex of cultural, historical and cosmic life. We discover the creative, social freedom of the individual through spiritual choice. The eco-humanist worldview is personal freedom. Personal freedom and personal choice, responsible participation is a creative outlook. Personality is involved in the destiny of mankind and society as a whole. Man's strong creativity, which establishes a deep connection between the whole universe, seems to be the real way to reveal the human personality.

Echohumanism substantiates the cosmoplanetary meaning of personality development. Shows the universal dimension

of his creative development and achievements. The creative exploration of space stems from the need for spiritual development and has a deep spiritual meaning. It is closely related to man's selective approach to himself, to his perception of himself as a being capable of creating responsibility.

In the concept of eco-humanism, man is an integral part of nature, an extremely important subject. To turn a person away from natural processes, to refuse to use the creative potential of people in the transformation of nature, is a violation of the natural flow. The natural world requires the transformative, liberating and healing effect of man, which brings harmony, values and meanings to the natural world. The eco-humanist universe is personalized, humanized, human-sized. We are talking about a society developed by man.

At the heart of the eco-humanist worldview is the image of man as a historical being. Echohumanism emphasizes the historical continuity of spiritual development. The protection of man as an integral part of the natural and cultural environment implies the preservation of the continuity of the historical process of accumulation of spiritual experience. Eco-humanism is about protecting the natural and cultural nature of man, protecting man as a creative carrier of inseparable space-space and historical processes, a creative subject of space and history.

The eco-humanist worldview is aimed at the ideal of a responsible society. Responsibility means that a person accepts the mission of inheritance and transmission of increased natural and cultural benefits without depletion, as a joint owner of cultural and natural heritage. A responsible society is one that is aware of its valuable resources and therefore has the ability to interpret history itself and become modern. We are talking about a society in which the expansion of the creative space of individual and collective life is closely linked with the growth of solidarity and commitment to tradition.

The eco-humanist worldview sees a deep interrelationship between scientific and technological progress and human values. Historically formed value systems attract attention with their outdated appearance. Scientific and technological progress plays the role of a source of transformation as a process in which the world and man precisely enter the world of historically formed values of mankind. Today, the world's eco-human crisis makes it impossible to form a humanist technology, a humanized natural

and civilized environment as a single human home.

The Law of the Republic of Azerbaijan on Education (2009) defines the principle of humanism as follows: humanism is the priority of national and universal values, free development of the individual, human rights and freedoms, health and safety, care and respect for the environment and people, tolerance and tolerance [2]

The eco-humanist worldview links a whole strategy of human development to sustainable development. Echohumanism, unlike traditional humanism, sees human existence in nature. Nature is the symbolic existence of man. For this reason, man is obliged to treat nature as carefully as he does, and to honor not only his own dignity, but also the dignity of nature. Azerbaijan's favorable geographical position, as well as its natural conditions, richness of natural resources and monuments of works of art have attracted the attention of foreigners throughout history. Therefore, our borders, which have been attacked by foreigners and destroyed in different periods, have changed.

Ecology is the Greek word "Oikos" – country, house, place of residence, economy; and logos – a word about science, meaning science about our country. That is, it is a science that studies the relationship between animate and inanimate nature. Ecology is the study of the Earth, our only and common home.

The term "ecology" was first used in the scientific literature in 1866 by the German evolutionary biologist Ernest Haeckel (1834–1919) in his book "General Morphology of Organisms". He suggested naming the branch of biology that studies the relationship between the concept of ecology and the organism and the environment. According to Haeckel, ecology is the study of the economics of organisms, their relationship to other animals and plants in contact with them, and their relationship to both inorganic and organic environments. Ecology is the science of the relationship between living organisms and their habitats. The term "ecology" in a broader sense today covers all aspects of the impact of social-natural relations on the environment [3, p. 112].

Ecology is a field of special importance in the natural sciences, the interaction of organisms with each other and external environmental factors, the role of these factors in their way of life, development, reproduction, nature (air, water, soil, fauna and flora, minerals, etc.) protection, regularities of use of natural resources and their connection. There are 3 conventional

stages in the history of development of modern ecological science:

Stage 1. Biological (Traditional bioecology). Ecology, which is formed in the intestines of general biology at this stage, exists as one of the independent branches of this science.

Stage 2. Noosphere. (Global or noospheric ecology). Environmental science acquires a qualitatively new meaning and is accepted as a comprehensive integrative science that ensures the adaptation of the system, "society – nature" in the context of the dominant role of man.

Stage 3. Integrative. At this stage, ecology is divided into three main interrelated blocks of environmental sciences – global ecology, human ecology and nature conservation, each with its own research subjects and a common biological basis – theoretical or fundamental ecology [4, p. 14].

Considering the above-mentioned stages in more detail, it should be noted that such a division is mainly conditional, as there is no exact time between the stages, this division most likely reflects the general trends in the development of ecology. The eco-humanistic education paradigm covers all types of social activities aimed at the rational solution of environmental problems, environmental protection is eco-creative, eco-effects are the interaction of man and nature in a certain cultural environment, so eco-humanistic education paradigm is crucial in modern eco-evolutionary values. The paradigm of eco-humanistic education is the process of harmonizing the relationship between environmental education, environmental awareness and environmental activity, the relationship between society and nature. The essence of the paradigm of eco-humanistic education can be understood in the natural combination of culture with the social, their unity and common evolution. The paradigm of eco-humanistic education is, firstly, in the harmonization of relations between man and nature, and secondly, in stimulating the greening of science, technology, economy; third, it can be emphasized as greening of all aspects of individual socialization (education, upbringing). Based on the above, the eco-humanistic education paradigm performs the following functions: adaptation to the conditions of the socio-natural environment on the basis of existing values and norms; cognition – the collection and storage of information, the definition of new cognitive pathways; actualization and development of the individual in the process of socialization, assimilation of culture; normative – regulation of behavior on the basis of a number of norms; creativity – disclosure of creative potential; communication that

promotes "intercultural dialogue"; to fill events with meaning and values, the need to understand a new cultural synthesis, etc.

Features of the paradigm of eco-humanist worldview. The peculiarities of the paradigm of the eco-humanist worldview stem from the complexity of the concept of "worldview", which leads to a theoretical analysis of philosophical, psychological and pedagogical literature. At the beginning of the twentieth century, it was discovered that the worldview went through stages of formation in antiquity, from an ambiguous interpretation of its essence to a concrete-abstract content.

The results of the study of the problem correspond to the formula: wisdom – divine revelation – knowledge of natural laws + experience – general self-awareness, self-knowledge of the absolute idea, the power of the universe – "desire to solve", "life puzzle", a set of thoughts about the essence of the world part reflects the exact idea of the development of the world and man.

Eco-humanists recognize the impact of human activity on the Earth's resources and advocate a responsible approach for present and future generations without voices. Eco-humanism is interested in greater benevolence and human prosperity, and progressive environmental groups, along with green activists, advocate radical solutions to prevent climate chaos, while also criticizing governments' sometimes over-influenced consumer ideologies that have a negative impact on the planet.

Human rights, equality, environmental justice and the need for social change are values adopted by eco-humanists. Humanists are concerned about the guardianship of the environment and a positive view of governance. If we violate the environment in some way, we reduce the potential of future generations. Humanists have the potential to add a rational and compassionate voice to those who are already pushing for better local and global environmental governance to improve people's well-being and security.

For development and the environment, humanists affirm the value of the individual living in society and accept the responsibility to work together to build a more humane society based on social and economic justice for all. Every member of the community must be equipped to participate in the life of the community as much as possible. Thus, ensuring that everyone has access to food, safe water, shelter, education, employment and health services is a requirement of our society and social responsibility.

Humanists are saddened not only by the principle of justice, but also by the growing empirical evidence that the unequal distribution of income is detrimental not only to the task we have undertaken to eradicate suffering and poverty, but also to the unequal distribution of available wealth and resources. We understand that we are all completely dependent on the natural world for our life and well-being. In addition, we are committed to bequeath to a world that offers a better environment for our descendants to live as long as we enjoy it. However, if we do not learn to better care for the earth's environment, we will endanger the health and well-being of many people living today and the survival of those who come after us.

In the process of forming the eco-humanistic education paradigm, it would be expedient to implement the following tasks:

- to form ecological consciousness in the growing generation;

- instill in children and youth a love and care for nature, the environment, intolerance of its deterioration;

- to form the necessary skills and habits on nature protection, to prepare the young generation for active ecological activity;

- to closely link ecological education with other directions of the education system, especially with ideological-political, moral, labor, patriotic education;

- It is necessary to strengthen the economic, legal, pedagogical connection of environmental education, to achieve its consistency and longevity [5, p. 113].

People have the right to live a healthy and productive life in harmony with nature. It takes intelligence and hard work to win it. It is important to have environmental education. The paradigm of eco-human education is valued as an integral part of human ecological culture.

The eco-humanist education paradigm must become an integral part of the education system as well. If literature and history are necessary for the mastery of cultural values, natural science is necessary for the formation of a truly humane attitude to nature, ecological education is necessary. Eco-humanistic education fulfills the tasks of mastering specific socio-natural laws, behaviors and norms. The purpose of environmental education is to determine the relationship of man with nature [6].

The tasks of environmental education in both general education and higher education institutions do not differ from each other. Thus, along with the formation of ecological consciousness in the growing generation, ecological education instills in children and youth a love and care for nature, the

environment, and a sense of intolerance against its deterioration. They form the necessary skills and habits for nature protection, direct the younger generation to active environmental activities.

In modern times, the methodology of environmental education manifests itself, first of all, in education. The search for and application of new methods in working with children leads to the formation of environmental culture. These methods include activities with environmental games, which psychologists recommend to do at preschool age.

The organization of excursions to nature during the teaching of ecological games is very effective in educating the younger generation in understanding the environment, creating a strong impression on young people, children and students.

Thus, environmental education is of great importance in the formation of environmental awareness in the younger generation. The formation of the necessary skills and habits for nature protection prepares young people for environmental activities, instills in them a love for nature and the environment, and increases care and attention to nature in their hearts. Loving and protecting nature both purifies students spiritually and motivates them to be more attentive to our values.

The paradigm of environmental education, influencing people's consciousness and education (persuasion, mass, collective and individual influence) has the following meanings:

- ecological education – the process of teaching and learning norms, special knowledge, experience on environmental protection and use of natural resources;

- ecological knowledge – information on the environment, ecology, the relationship between man and nature;

- environmental education – dissemination of environmental knowledge and experience aimed at the formation of environmental culture.

Applies to state authorities and local self-government bodies, educational institutions, engaged in public education, as well as other relevant legal entities and individuals exercising management in the field of environmental education paradigm.

The state policy in the field of ecological education and enlightenment of the population is implemented in accordance with the requirements of the legislation on environmental protection and education, relevant state programs, and the principles existing in the country and international practice.

The objectives of the environmental education paradigm can be summarized as follows:

- the understanding of man as a part of nature, the unity and value of all living things, the negativity of human life without the protection of the biosphere;
- to teach the laws of human life and professional activity related to the natural environment;
- launch of energy-saving technologies, environmentally friendly resources for the future.

In modern times, attention should be paid to the following areas of a comprehensive approach to improving the effectiveness of environmental education:

1. Work with groups at all levels of education, taking into account their individual characteristics;
2. To coordinate long-term and current tasks of ecological education;
3. To organize the connection of various means of ideological work (political and economic education, lectures and other mass propaganda, radio, television, cinema, press, cultural and educational institutions, literature and art).

The main purpose of the formation of ecological education in schoolchildren is to educate the younger generation in ecological thinking, to convey to them that ecological culture is the highest culture, to explain the importance of protecting, learning and enriching nature. Nature also gives love to the creatures it creates. Schoolchildren need to know that the natural resources of our planet must be passed on to future generations in a useful way. Because nature is for everyone, it is a place where all living things live.

Conclusion. The paradigm of eco-humanism, unlike traditional humanism, sees human existence in nature. Nature is the symbolic existence of man. For this reason, everyone has to pay as much attention to nature as he does to himself.

Environmental culture characterizes the level of development of environmental consciousness in man and society, which vitally expresses a valuable attitude towards the natural environment. The values of the ecological culture of mankind are transmitted, multiplied and protected through ecological education, which has always been humane, because the goal is to achieve the quality of a person's attitude to nature. At the heart of the modern environmental education paradigm is a man with his own life problems. Cultural ecological dominants and humanistic personality traits are key factors that depend

on the degree of manifestation of human destiny. In connection with the new priorities and values of the humanist paradigm, it is necessary to rethink and develop the conceptual foundations of integration into the ecological humanism paradigm.

Relying on the ideas of modern eco-humanism allows us to define the natural and cultural meanings of education, to develop a modern concept of childhood based on the recreation of ecologically clean natural and socio-cultural environment. The development of a person's personal image is carried out. Environmental norms observed in life practice will become a noohu-manistic habit in everyday life.

A person's choice of the level of interaction with nature is, as a rule, adequate to the level of his ecological culture. The latter is instilled in man in the process of education on an ecologically imperative basis. In our opinion, this can be achieved by approving noospheric approaches to education, the content and methods of which give priority to the development of ideas and principles in the educational process on the basis of eco-humanism and conformity to nature.

The formation of the paradigm of the eco-humanist worldview of education is carried out more effectively in strengthening the subjective principle, self-actualization of the individual, self-realization and independent conditions.

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ЭКО-ГУМАНИСТИЧЕСКОЕ МИРОВОЗЗРЕНИЕ КАК ПАРАДИГМА ОБРАЗОВАНИЯ

Аннотация. Рассматриваются особенности формирования парадигмы экогуманистического мировоззрения, усиления субъективного принципа, актуализации личности, самореализации и более эффективной реализации в независимой среде в контексте экологического образования в развитии экогуманистического мировоззрения. Акцентируется внимание на ответственности, защите разнообразия природы и культуры, овладении ценностями, их пониманием и осознанием, которые являются важными условиями формирования экологического гуманистического мировоззрения школьников.

Показаны сущность, функции, особенности, задачи концепции парадигмы экогуманистического мировоззрения образования, исторические этапы развития современной экологической науки. Экогуманистическое мировоззрение связывает целую стратегию человеческого развития с устойчивым развитием. В связи с новыми приоритетами и ценностями гуманистической парадигмы показаны направления развития концептуальных основ интеграции в парадигму экогуманизма. Экогуманизм подчеркивает историческую преемственность духовного развития.

Рассмотрены вопросы сохранения человека как неотъемлемой части природной и культурной среды, сохранения непрерывности исторического процесса накопления духовного опыта. Экогуманизм анализируется с точки зрения сохранения природной

и культурной природы человека, как творческого носителя неразрывных пространственно-пространственных и исторических процессов, творческого субъекта пространства и истории. Более успешное развитие образования также отражает обобщение многочисленных результатов, полученных в ходе разработки и применения парадигмы экогуманистического мировоззрения образования, методического обеспечения образования в русле развития современного научно-технического информационного общества. Задачи формирования парадигмы экологического образования ориентированы на направления комплексного подхода к повышению эффективности экологического образования в современное время.

Мотивируется, что основная цель формирования экологического образования школьников – воспитывать у подрастающего поколения экологическое мышление, донести до него экологическую культуру как высшую культуру, беречь, изучать и обогащать природу.

Ключевые слова: образование; парадигма; культура; общество; образовательная парадигма; образовательная культура.

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