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Issues of Ecological Education

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ANNOTATION

The article focuses on the ethical aspects of the response to environmental problems, and offers a number of ethical approaches to the modern problems of raising environmental culture in a person..

KEYWORDS: bioethics, crisis, epistemological changes, principalism, renouncing information, ecological culture

Introduction

In the current period, the globalization of the environmental situation covers all aspects of social life and has a "mass effect" effect, that is, it affects the fate of all demographic groups without exception. Therefore, the issue of educating environmental ethics and culture in the family, preschool institutions, and general education schools has not lost its relevance. Formation of environmental moral and ethical norms in young people is a very complicated issue. Because it is very important to carry out systematic education and training to transform the socio-biological individuality, natural abilities based on the hereditary ability and reflective ability of the person into theoretical knowledge, practical skills, and skills. In particular, environmental education and training activities, the object of which is the formation of the system of natural and social relations within a person, that is, his inner spiritual ecological world. Naturally, inner harmony is also achieved only when external harmony is achieved, i.e. harmony in the interactions of a person with the surrounding social and natural environment. For example, the weather affects the condition of people and their health. The temperature and humidity of the air determine the conditions of heat exchange of the human body related to breathing, heart activity, blood circulation and skin cover. The preliminary knowledge that heat exchange is inextricably linked with the process of metabolism controlled by the nervous system is the basis for rational organization of human practical life.

Environmentalization of human outlook and activity is the basis of harmonizing man with nature, and it is concluded that it is necessary to start the formation of ecological ethics norms from youth. This fact was directed not to the issue of harmonizing the methodology of ecological education and upbringing in the pedagogical practice, but to the introduction of the system of prohibitions and instructions to the behavior of a person in relation to nature, and the form prevailed over the content.

The tasks that need to be solved at various stages of personality development: in preschool institutions, general education schools, higher education institutions, in the system of improving the qualifications of personnel and their retraining, in the process of continuous education and training in work teams, arise from this goal. In particular, environmental and moral norms are formed in a person at an early age, mainly in the family, in preschool institutions and at school. Therefore, it is appropriate to organize environmental moral and ethical norms in the family, preschool institutions, and schools in the following directions.

By implementing the programs "Ecology and Culture", "Me and Nature", "Clean Ecological Environment" and other similar programs, it actively influences the education of environmental moral and ethical norms in them. The above educational components will not be enough to determine the indicators of the culture of relationship with nature among teenagers, to explain to them that nature is an inexhaustible resource that provides human life, an eternal value, that it is the sacred duty of every person to have a humane relationship with it, and to approach them in many other ways, on this basis, ecological and ethical culture formation is important.

In addition to the above, a number of components of environmental education actively participate in this process. Because the tasks and methods of this process differ according to age characteristics and the environment of educational influence. For example, in preschool age, the child's leading activity consists of play, and the sphere of interaction and interaction consists of the family and preschool institutions. At this stage, the main task is to form the basic concepts and rules of values regarding the interaction between man and nature.

"Undoubtedly, the role and influence of the family is incomparable in the formation and promotion of the unique spirituality of any nation. In fact, for the child, the family serves as the main link connecting him between the existing social and natural environment. In the family, the child's involvement in marriage and economic activities without coercion, creates a favorable opportunity for the formation of responsibility for the work entrusted to him for the people around him.

In the Islamic society, the personal and social life of a Muslim person, his relationship to health, illness, life and death are derived from the teachings of Islam. Thus, for Muslims, their religious beliefs are a strong factor in making any decision regarding health. The ethical and legal tradition of Islam also serves as a basis for searching for answers to the questions posed by biomedicine. It also applies to decision-making in clinical and research practice. However, due to the lack of a centralized authority to govern all Islamic legal schools, the religious practice to be followed is determined by experts (faqih) in the field of Shariah (fiqh). Accordingly, when considering bioethical issues by Islamic jurisprudence, if there is no clear instruction (nass) in the sacred texts regarding the subject in question, decision-making is by ijtiḥād (ie, the conclusion of jurists). Farhad Muazzam said that debate and decision-making on Islamic bioethics issues is not in a vacuum, but on the one hand, on the basis of a certain political-legal system, and on the other hand, on the basis of existing social rules. Ensuring the difficult and complex principles of ethics is carried out in cooperation with experts in Islam and the field. According to experts involved in the research, the relationship between law, ethics and the opinions of scholars is the number one priority issue among the top twenty bioethical problems in Islamic countries. All systems of ethics, religious or not, require that the question of ethics and law be so important that the debate be clear. However, when it comes to Islam, another important factor plays a big role here, which is fatwa. It is known that bioethics in Islam is one of the branches of Islamic law and ethics. According to the bioethical literature, and specifically in Islamic bioethics, Islamic scholars often refer to the main sources of Islam: the Holy Qur'an and the Sunnah (what the Prophet (peace be upon him) said and did). However, the main task of scholars is to give "independent legal opinion and commentary" through ijtiḥād on this or that bioethical issue. This is called decision-making in the Islamic tradition based on the interpretation of the sources of Islamic law.

It is clear from the debates within bioethics that "principalism", including principles such as respect for the independence of a person, not harming him, acting based on his benefit, and justice, are of primary importance in the popularity of this field, and bioethics is a useful tool in solving dilemmas. According to the opinion of most experts in this field, such an approach is insufficient to solve the moral problems facing the Muslim society. Because there are cultural identity and guidelines that have been formed in the Muslim society for a long time, which, in particular, the principles of Islamic law serve as pillars in the development of Islamic bioethics.

Currently, there is growing interest in separating biomedical ethics from Islamic ethics. Sometimes such actions are criticized as "an attempt to combine the principles of Western biomedical ethics with the Islamic ethics created by the Sharia system, without studying the natural and religious factors of this issue." In general, the principles of social welfare (maslaha), prevention of harm (la zarar wa la dirar), justice, necessity, and protection from disasters are often found in Islamic bioethical literature. The very fact that the specialists of this field put the "Basics of Islamic Bioethics" in the eighth place shows the need to adopt the rules of biomedical etiquette (ethics) built on the Islamic basis and acceptable to all participants of the field with the participation of scholars of Islamic jurisprudence, ethics, philosophy and medicine. It should be noted that the methodology is of the utmost importance when developing such rules.

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