

# The transformation of identity in ecological education: personal, interpersonal and professional aspects

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**Abstract.** You should leave 8 mm of space above the abstract and 10 mm after the abstract. The heading Abstract should be typed in bold 9-point Arial. The body of the abstract should be typed in normal 9-point Times in a single paragraph, immediately following the heading. The text should be set to 1 line spacing. The abstract should be centred across the page, indented 17 mm from the left and right page margins and justified. It should not normally exceed 200 words. The purpose of the study is to analyze the transformations taking place with the identity of a person as a person, partner and professional in the context of environmental education and training. The research method is a theoretical analysis of the main aspects of environmental education in the context of personal, interpersonal and professional transformations of schoolchildren and students. The main results of the study.

## 1 Introduction

Environmental education of the population is an important part of personal, interpersonal and professional development of the man and woman. Environmental education is necessary not only for entities directly involved in the processes of nature protection (environmental performance) and in processes harmful to nature (use and processing of resources and waste management of industrial technical and agricultural production and domestic consumption of production products). It is necessary for all people, including as subjects included in different types of relationships and in various systems as direct participants in environmental protection measures and / or victims of natural disasters, as stakeholders and as representatives of indigenous cultures, etc. In Russia and Kazakhstan

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an exclusive doctrine has been established nature conservation: the leading role was played by states that determine the forms of protection and exploitation of natural resources, the development and compliance with environmental standards, and the requirements for environmental education of the population. Other model is in addition to the system of national parks and other protected areas, indigenous community protected areas are formed and developed. Thus, not only the doctrine of an isolating type (care of nature is the concern of the state, not of man) is popular here, but also the indigenous, participatory doctrine ("live on your land - study it and take care of it"). This model assumes a systemic, multi-level and multi-component interaction of subjects of various types, relatively clearer than in the first case, ideas about personal, group and organizational responsibility in the field of nature protection. In the intermediate phase of the transition from one doctrine to another, there is an inclusive model. The basic principle is everyone cares about everything. In this case, the search for productive and effective management systems and the development of the ecological culture of individuals, groups and organizations is usually observed. The current trend of urbanization, while reinforcing exclusivity practices. The opposite tendency (of ruralization), a return to rural life, contributes to the active implementation of inclusive and indigenous doctrines. In the era of urbanization, environmental education allows you to look at yourself lost in the urban way of life understanding of yourself as part of nature. It also contributes to the rule of law: the active return of the urban population to rural life (both on vacation and on weekends for the purpose of recreation and recreation, and on a permanent basis).

## **2 The purpose of the study**

The purpose of the study is to analyse the transformations taking place with the identity of a person as a person, partner and professional in the context of environmental education and training.

## **3 The research method**

The research method is a theoretical analysis of the main aspects of environmental education in the context of personal, interpersonal and professional transformations of schoolchildren and students.

## **4 The main results of the study**

The term ecology appeared in the 19th century. Even then, E. Haeckel called the science of the domestic life of animals. In textbooks of the twentieth century, ecology is the science of the relationship between living organisms and environmental conditions. She studies the principles and conditions of existence of living organisms and the relationship between organisms and the environment where they live. At the beginning of the XXI century, ecology has changed again. First, the focus of attention of modern ecologists is now more often not on specific living organisms, but on integral living systems. Secondly, not only natural systems (individual forest, lake, etc.) are studied, but also artificial ones (city, house, cage with animals), not only the habitat, but also the internal environment of organisms, in which there are numerous symbionts. Thirdly, studying the cycle of substances, the ecologist considers not only their path in living organisms, but also further abiotic transformations. Therefore, the definition of this field of knowledge may sound like this: ecology is the science of living systems, their structure and the interaction of components. It is also more correct because in recent years the term "ecology" has been

applied to a very wide range of phenomena: this is the political struggle for the conservation of wildlife, for animal rights, or the reduction of damage to people's health, this is both educational and propaganda activity, and assessment land values and much more. However, no matter how heterogeneous these areas of activity are, they are connected by attention to the living system. In this context, the problem of defining environmental education arises. The definition of environmental education is usually associated with the first conference on this topic, held in 1970 in Carson City (USA, Nevada). The following wording was adopted there: "Environmental education is a process of a person's awareness of the value of the environment and clarification of the basic provisions necessary to obtain the knowledge and skills necessary to understand and recognize the interdependence between a person, his culture and his biophysical environment. Environmental education also includes the development of practical skills in solving problems related to interaction with the environment, the development of behavior that contributes to the improvement of the quality of the environment. This definition includes not only the principles of environmental education, enlightenment, but also the principles of training. Environmental education is the appropriation of knowledge about environmental laws that can reduce damage to wildlife during the economic activities of people. Any person who has received a basic environmental education is able to organize their actions in such a way as to reduce or even eliminate this damage. Environmental laws are ideas that 1) all living beings are interconnected, 2) the biosphere is one for all, a person is part of the biosphere; 3) any changes in it affect the person.

Development and self-development of a man and woman as a person, partner and professional (specialist) in the context of ecological education there are in two forms: global education and additional education. Development and self-development of a man and woman as a person, partner and professional (specialist) in the context of ecological education are associated with significant transformations: the transformation of the values and identity of a person as a person, partner and professional necessarily requires active and systematic psychological and pedagogical support. Therefore, not limited to traditional subject-based learning, the trends in managing human self-development are being updated all over the world. Particularly important points are aspects of a person's acquaintance not so much with ideas related to the idea of "globalization" per se, as with principles known from antiquity ("Vedas"), with Vedic knowledge of the ancient ancestors of humankind. This knowledge contains the most important foundations of a harmonious, authentic and congruent, and therefore meaningful, happy, long human life. They help a person realize himself, achieve a state of existential fulfillment, which combines social efficiency and personal effectiveness (self-efficacy), harmony and transparency.

Many modern methods of training and education, as well as directed support for self-development, have a distinction of limitations and opportunities, therefore, special additional and global education is necessary. They are needed as targeted channels to support personal self-development. In the framework of this support, the implementation of the pedagogical ideas of Russian and foreign cosmists is useful, according to which a person is a creature of the cosmos, not just the land, country, region, community, family, not only the individual, but also part of the vast Universe. Cosmism is based on the Vedic understanding of man and the world (microcosm and macrocosm), reveals to operate his divine essence. Thanks to a truly, and not formally global, education, a person can touch the "timeless" Vedic knowledge of his ancestors about the unity of the universe, its laws, etc. This can be done both through contact with the Vedic sources and texts proper, and in the context of understanding the ideas of cosmic scientists.

Self-development of a person in the context of global or additional education about ecology is associated with significant transformations: the transformation of the values and identity of a person as a person, partner and professional necessarily requires active and

systematic psychological and pedagogical support. Therefore, not limited to traditional subject-based learning, the trends in managing human self-development are being updated all over the world. These processes are especially important in the context of the globalization of the modern world and modern education. An example of the implementation of this strategy is global education in the west, and additional education in Russia and Kazakhstan and other countries of the former USSR. In addition, in Russia and Kazakhstan, especially important points are aspects of a person's acquaintance not only with global processes in themselves, but also with principles known from antiquity ("Vedas"), with Vedic and ethnical knowledge of the ancient ancestors of humankind [1-3]. This knowledge contains the most important foundations of a harmonious, authentic and congruent, and therefore meaningful, happy, long human life. They help a person realize himself, achieve a state of existential fulfillment, which combines social efficiency and personal effectiveness (self-efficacy), harmony and transparency. Many modern methods of training and education, as well as directed support for self-development, have a distinction of limitations and opportunities, therefore, special additional and global education is necessary. They are needed as targeted channels to support personal self-development. In the framework of this support, the implementation of the pedagogical ideas of Russian and foreign cosmists is useful, according to which a person is a creature of the cosmos, not just the land, country, region, community, family, not only the individual, but also part of the vast Universe. Cosmism is based on the Vedic understanding of man and the world (microcosm and macrocosm), reveals to student his divine essence. Thanks to global and additional education, a man as a person, partner and student or specialist can comprehend the problems of people's relations to themselves and the world in the context of situational and temporary, perceptions prevailing at one time or another in society and the world. However, he can also touch the "timeless" Vedic knowledge of his ancestors about the unity of the universe, its laws, etc. [4]. This can be done both through contact with the Vedic sources and texts proper, and in the context of understanding the ideas of modern cosmic scientists. Global (Vedic) education is able to transform the way people understand themselves and the world, it helps them (trans) to shape themselves and the world in the most harmonious, authentic and congruent way. This will naturally manifest itself in the transformation of values and identities of students and learners facilitate the proactive participation of people and their mutual learning, and education in the process of solving significant problems for them and the community in the context of the evolution of humankind, prevention and blocking of involutory processes [5].

Global and additional (continuing) education in the countries of the former USSR and in other countries of the world in the era of urbanization is a necessity for survival. They emphasize the unity and interdependence of human society, the need to develop self-esteem and understanding of cultural diversity, the establishment of social justice and the spiritual and moral foundations of life, the unity of human rights and obligations. Global and continuing education draw students' attention to the importance of maintaining peace and action for a sustainable future at different times and in different places between different nations and organizations.

Environmental education in the framework of global or continuing education promotes constructive and effective values and technologies of humankind. It helps students and teachers to take responsibility for their actions and see themselves as citizens of the world, the Universe, who can contribute to a more peaceful, fair, harmonious and sustainable world. Environmental education is an approach that encompasses all university and all school programs. It is not only a system of objects, but also an additional filter that helps children, adolescents, and young people, as well as their teachers, to understand all the information about themselves and about the world and the opinion that the world throws them. At the level of methodology and technology, environmental education should

combine experiential and experimental (scientific) discussions, developing a caring, integrative and open look at different types of human life and human experience, as well as the main problems of human life as a cosmic being. Environmental education also brings together some experimental and experimental (scientific) discussions about the culture and nature of the world, about all countries, regions and groups, about flora and fauna, about the elements of nature and their role in human life, about culture as a phenomenon connected with nature, about the causes of deformations in human life. It also discusses issues related to the causes of poverty and inequality (in the countries of the former USSR and in other countries), crime and corruption, technical and social environments and their impact on the formation and development of a person as an individual, partner and specialist. Environmental education is an active learning process based on the universal values of preserving and enhancing love and tolerance, solidarity and cooperation, equality and non-violence, justice and morality, integration and participation, nobility and dignity. Environmental education begins with raising awareness of global environmental and cultural issues such as poverty, unfair distribution of opportunities and resources, environmental degradation and climate change, violent conflict and non-respect for human rights. He then creates a deeper understanding of complex underlying issues [5; 6]. Thus, he seeks to change the attitude of people and encourages them to think about their role in the world. Environmental education motivates and gives people the opportunity to become active and responsible citizens, inhabitants of the earth and outer space [4].

## **5 Discussions**

Environmental education is a way of rapprochement and integration of various knowledge and skills of a person about himself as a natural and cultural being. This education unites everything that we teach about life and the world. This broadens the understanding of the world and horizons of personal life and stimulates the study of all subjects from a global point of view. It also contributes to the overall curriculum and improves our understanding of the world. This education provides an integrated approach to education for a fair and sustainable future. This includes religious and historical trends that shape our understanding of the “world”, and then presents various ways to practice peaceful education in schools and communities, and explains how this can motivate students. The teaching and practice of human harmony with nature and culture is the practice of peace and improvement, internationalism and evolutionism, other components of the ecological understanding of oneself and the world. They provide the basis for valuable knowledge on conflict resolution and the transformation of problematic situations without violence [2; 6-9].

In recent decades, much has been said about the green economy as part of sustainable development. One of the founders of the theory of environmental modernization, M. Hajer [8] noted that eco-modernization discourse recognizes the structural nature of environmental problems, but suggests that existing political, economic and social institutions are capable of becoming more eco-efficient and productive in the course of historical development. However, later, analyzing the activities of European countries in the prevention and adaptation to climate change, he also cautioned against the main emphasis on the owl the improvement and creation of new technologies and the establishment of pan-European standards, which largely ignored the unequal value and influence that they produce in diverse cultures. Thus, the process of transition to a green economy can lose its social and cultural component and, according to D. Barry [7], gain a managerial character that has no human meaning.

A new type of economy and relations in society as a whole requires a diverse and multi-level analysis of the social context of the formation and development of humankind. This type of economy requires the application of the methods proposed by the identity economy.

Such an economy emphasizes the role of identity for the development of collective actions, overcoming the negative consequences of social dilemmas and determining the norms and goals of people's economic behavior. Researchers note the growing importance of group identity in economic decision-making [8], the role of the social context in economic decision-making and the (tras)formation of preferences and identifications of an "economic" person. Their ideas make adjustments to the theory of "common tragedy" by G. Hardin and the ability of local communities to efficiently and effectively use common natural resources.

M. Thomashow writes that ecological identity is a different way of understanding oneself in relation to the environment, which is manifested in the character of a person and people, their values and actions, in understanding the world and their own I. Nature acts as an object of identification [10].

An essential element of the process of formation of environmental identity is environmental literacy, knowledge of the fundamentals of environmental science and environmental skills, the possession of formed ideas about the laws of functioning of ecosystems and methods of action for their conservation, protection, as well as restoration and correction. As M. Thomashow notes, environmental literacy complements ecological identity well, they both contribute to the accumulation of knowledge about nature, emphasize the importance of direct communication and the need for conscious orientation [11]. People whose activities are directly related to nature and depend on the quality of the natural environment, as a rule, have a stronger environmental identity. Disaster and increased environmental risks also contribute to its development. In addition, environmental identity is enhanced by communicating with people who already have an environmental identity. A good channel for the development and formation of environmental identity is employment in an area where environmental identity is welcomed or required. This may be employment in the field of environmental activism and consulting, environmental science or education. Environmental identity is also emerging in the non-profit sector, social entrepreneurship and the green economy. Colleagues, working together and constantly communicating, reinforce and develop in each other a sense of environmental identity. In general, environmental identity can be defined as the variety of ways in which an individual person or group of people realizes themselves in relation to the natural environment and the processes of changing the environmental conditions of the territory of residence. The characteristics of ecological identity include a commonality of ecological interests, close ecological values and ideas, norms of interaction with the natural environment, and general ways of choosing actions in making ecologically significant decisions [12-15].

E.A. Tebenkova understands by moral and environmental identity the self-determination of the subject of general education regarding the cultural-historical and individual experience of relations with nature based on [16-19]:

- 1.the realized need for moral and environmental self-determination through the development of environmental, ethical and social knowledge and skills, regulatory requirements for activities in cooperation with nature;

- 2.recognition of the intrinsic value of nature as well as society and the individual, the experience of a "sense of vastness" of life and reverence for life;

- 3.constant moral reflection and correction of behavior / activity as a condition for expanding the developing harmony of the whole nature - individual - society.

The problem of studying the phenomena of ecological consciousness and ecological self-awareness, as well as ecological identity, is therefore generally ecopsychological in nature (Yu.G. Abramova, B.T. Likhachev, V.I. Panov, V.V. Rubtsov, V.I. Slobodchikov, V.A. Yasvin). According to scientists, the study of a person's consciousness and individuality, its psychological development, training, behavior, health should be



considered in the context of the “individual - environment” system or, more broadly, “man - nature”. Here, man is the bearer of the general laws of self-realization of natural forms of being, and thereby the subject of the general natural development process, nature is a means of developing his natural capabilities. Therefore, he is a subject of the natural process of development. Nature is the medium for the development of its natural capabilities.

Ecological culture is the ability of people to use their environmental knowledge and skills in practice. People who do not have an ecological culture may have the necessary knowledge, but not possess it. The environmental culture of a person includes his environmental awareness and environmental behavior. Under the environmental consciousness, researchers often understand the totality of environmental and environmental views, worldviews and attitudes toward nature, and practical strategies aimed at natural objects. Ecological behavior is a combination of specific actions and actions of people directly or indirectly associated with the impact on the natural environment, the use of natural resources. The environmental behavior of a person is determined by the characteristics of his environmental consciousness (understanding of himself and the world) and identity.

Depending on the type of discourse, the identity is formed differently:

1) in an exclusive doctrine, environmental identity is blurred and specified (formed only among employees of environmental and environmental enterprises);

2) in inclusive doctrine, identity is destructive and fragmented, a person tries, but is not always able to be a subject of ecology%

3) in an indigenous doctrine, a person is a subject of ecology, he builds a dialogue with nature and culture, having a formed ecological identity.

The content of environmental (within the framework of global or additional) education may include the following aspects:

1. providing extensive material for studying the biographies of great people who have contributed to the culture, science, history of mankind, and especially to the conservation of nature, including the creation of protected areas, waste-free cycle technologies and other environmental-saving technologies, as well as the history of people who caused great harm and suffering to humanity and nature;

2. help the student in understanding the higher principles of being, recorded in the Vedas and private scriptures, including understanding the concept of the Supreme (the principle of having an ideal), ideas about the law of measure, the law of conformity, the basic moral commandments and their meaning ;;

3. the formation and development of ideas about the role and characteristics of the flora and fauna of the Earth, habitats and development conditions, about the "elements" and their significance in human life;

4. the basic ideas of man as a microcosm, who came to Earth to fulfill his mission, his mission, including in the context of the general evolution of mankind and the world,

5. the liberation of the inhabitants of the planet from death and its causes: immorality, alienation and ignorance;

6. creating conditions for a person, allowing him to learn and implement the processes of research and development of his potential as a person, partner and student / professional, to help comprehend and realize the "dharma" - destiny or "rock" associated with the "higher Self", and not with worldly, modern society imposed on him, desires, affections and dependencies;

7. to help in the study of self-improvement methods, fixed in the traditions of his people and other peoples of the Earth; education of a positive, productive, creative attitude to oneself and the world, including family, professional and other systems of relations. The student needs to be given an understanding of the importance of mindfulness and

understanding: meaningfulness and valuable completeness of labor and other forms of activity, including rest and recreation;

8. to help in understanding the meaning and functions of spiritual values, moral relations and education in the norms of highly moral human relations, to form a competent attitude to the system of legal norms and the state based only on legal norms as an element of violence and arbitrariness, deforming the human path, to consider and give an idea of the essence "church" states and non-violent, communal or direct decision-making by subjects of problem situations instead of the illusions of "democracy" and "liberalism";

9. to form the ability and desire to distinguish between choices leading to degradation and development (involution and evolution), including the ability and desire to dose contacts with communities and people who have chosen the involutory paths (the experience of the Great Wall of China built by the "boreals", the experience of the "Iron curtain" of the times of I. Stalin, etc.), including the ability to understand the boundaries of the life-destroying doctrines of "multiculturalism", "tolerance", "inclusion" and the background of these and other liberal "permissions" during "globalization", in the context of life-affirming forbidden in their own and world culture;

10. the provision of knowledge about nature and culture, systemic and multi-level, multi-aspect capture of laws and trends of development and co-evolution of man and nature;

11. to help form a universal picture of the world, based on the wealth of achievements of mankind, and not on the mass ("garbage") culture, its ideals of permissiveness and a-culture, to help in the formation and development of the rich inner world of man, his beauty and harmony.

Because of the implementation of pedagogical and psychological support for human development and self-development, in addition to the general minimum of education in the context of environmental education, the educational resources of the educational environment of global and additional education are added. Many important moments of human life are formed and developed:

1. children, adolescents, youths, etc. motivated by the reflection of their subjectivity, the support of their desire to know themselves and the world, to find their own unique place in the world;

2. a subjective position is formed, one's own point of view, the ability to express one's opinion and defend one's position, correspond to one's own principles - understanding oneself as part of the world;

3. the idea of a plurality of elections and freedom in decision-making, the ability to distinguish between truth and falsehood, to understand the relationship between a person's choice and its consequences, including such choices as "voting" (transferring decisions about one's life to unknown people), drug addiction and others delinquency (rejection of cultural bans in favor of personal and social degradation);

4. the understanding of the world as a whole (as a single system) is being formed, the level of awareness of the world and life, their cause-effect relationships is rising; multi-level and multi-aspect reflection develops as the ability to see hidden and hidden meanings of events, situations;

5. the ability to understand the "chaos" and dead ends of life, to learn from them the lessons of transforming oneself and the world, is developing.

Environmental education helps to understand the relationship between a person's choice and its consequences. Because a person is aware, he will be able to become an active part of the universe. Thanks to environmental education, children, adolescents, youths and adults form and develop responsibility for their fate, the lives of their loved ones, the country, and the planet. Thanks to environmental education, there is also an increase in awareness of their actions, the results of their choice, forecasting the consequences of their decisions and



actions in terms of their impact on humans, nature, and the planet. In the minds of children, a statement is made about the priorities of universal, universal cultural values; orientation is formed on the leading principles of human life in the development of independent choice, including the choice of evolution, and not involution. The ability of students to form and develop the ability to see alternative ways of solving a problem is formed and comes to an independent choice to abandon imposed desires in favor of true needs. Pupils and university students are motivated and willing to conduct independent elections based on value orientations. They develop reflexivity, or as it is sometimes inaccurately called the “criticality” of understanding, there is the possibility of overcoming stereotypes, the ability to show individuality in different types of activities.

In practice, especially important aspects are the aspects related to the restoration of the Earthlings settlements, the transformation of cities in mixed rural-urban conglomerates, in open people could feel both a subject of culture and a subject of nature.

## 6 Conclusion

The transformation of identity in the context of personal, interpersonal and professional self-development and development in the process of ecological training and education, as well as the support of training and education, includes several aspects in the process of global education:

1) the transformation of ideas about moral and legal laws and principles of human relations, enrichment with ideas and laws reflected in philosophical, esoteric and scientific models and doctrines of the existence and development of the Universe (Vedic and post-Vedic knowledge);

2) the addition of individual identity and values by universal human, the idea of oneself as a being of the Cosmos, the Universe;

3) understanding the multilevel and versatile relationship of man and nature. Man and culture, the formation and development of a person’s self-image of society as subjects of nature and culture, the formation and development of the ability of dialogue with culture and nature;

4) the achievement of transparency, harmony, consistency and integrity of the person as a person, partner, professional and subject of life in general.

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