

## THE GENESIS OF THE DEVELOPMENT OF THE STUDENTS' ECOLOGICAL COMPETENCES

<https://doi.org/10.5281/zenodo.20582877>

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### **Annotation**

This article presents the origin of human-nature relations as a system of relations between the mind, body, culture and environment that help or hinder sustainable life, and the creation of human-nature relations and their embodied relations as a system.

### **Key words**

coceptualism, conceptualism, ecological conflict, human-nature relations

There are different concepts in environmental protection. Much of the current debate on environmental assessment is concerned with ecosystem services. This concept was originally developed from a conservation perspective, including the idea that nature has functional value beyond its economic, aesthetic, and spiritual values, and from a landscape planning perspective, which emphasizes the "functions of nature." At the beginning of this process, economic arguments were also put forward that show that nature has a complex economic value in addition to the provision of marketable goods. With the Millennium Ecosystem Assessment, the concept of ecosystem services entered the political arena as a tool for assessing the status and potential future of terrestrial ecosystems. Since then, it has been used in various scientific and political contexts. It can serve as a purely "didactic" tool to demonstrate the benefits of nature - qualitative or quantitative - or as a practical tool for assessment and planning, and for solving environmental conflicts.

Further conceptualization, in particular relational values, aims to better differentiate and characterize these aspects. Rudimentary valuation of ecosystem services has become prominent, but at the same time, new methodologies consider values other than diminutives, such as health values and general social values.

A wide range of ecosystem services valuation methods can be used and adapted to specific tasks, stakeholders and contexts. Attempts have been made to widen the concerted scope in response to the criticism that ecosystem service concernation has taken an overly economic view of nature and even commoditized

it. It involves abandoning the "monistic" appreciation of nature, which attempts to compare all values by expressing them in a single "currency" (habitual), to a more blind realist view of value. It is better and works better than intangible, cultural and unequal values.

There is still serious disagreement in the scientific and community about whether all values given by humans to nature can be concretized within ecosystem services.

For example, some Latin American countries disagree with western concepts of ecosystem services and associate nature with humans by referring, for example, to "gifts of nature" instead of "ecosystem". called for a wider web of relations. To account for some of these values and relationships (for example, values that are not perceived as interests but for which relationships are important), one of the concepts introduced was "relational values." It emphasizes especially intangible and even other values.

"Introductory guide to the diverse conservation of nature and its benefits, including biodiversity and ecosystem functions and services" to better understand and articulate the importance of nature to societies, as well as nature's interconnectedness increased the opportunities to recognize and incorporate personal and business values. Later, theorists of science proposed replacing the term ecosystem services and even "nature's benefits to humans" with "nature's contributions to humans."

However, there is considerable disagreement over the extent to which natural phenomena can be integrated into an ecosystem services approach or improve practical conservation policies. Other concertisations, such as The Vital Basis of Values, are now being proposed, and are still subject to academic debate.

Discussions on the concertation of nature's values increase a number of problems in understanding the relationship between man and nature. The concept of cultural values analyzes how they have different meanings across disciplines and theoretical traditions, in terms of their level of abstraction (situable, tangible and abstract principles) and context dependence (stable and generalizable and adaptive). .

They also point to the important role of culture structures, social context, and procedures for expressing values in shaping and activating value attributions. In this ongoing academic debate, there is extensive discussion of how to practically integrate values and assessment methods into decision-making, policy interventions, and efforts to address complex environmental challenges towards sustainability.

Understanding the relationship between man and nature strongly points to these gaps. Challenges with the various approaches described above (especially ecosystem services). Having studied the various problems of assessment, we need to identify the following requirements in order to assess the suitability of approaches to the empirical study of human-nature relations and their importance to environmental change and conflicts:

Does the framework capture relevant aspects of the situation description and does it raise critical issues underlying the nature of the decision or conflict?

Is it appropriate to understand the differences and commonalities in these people's views and opinions?

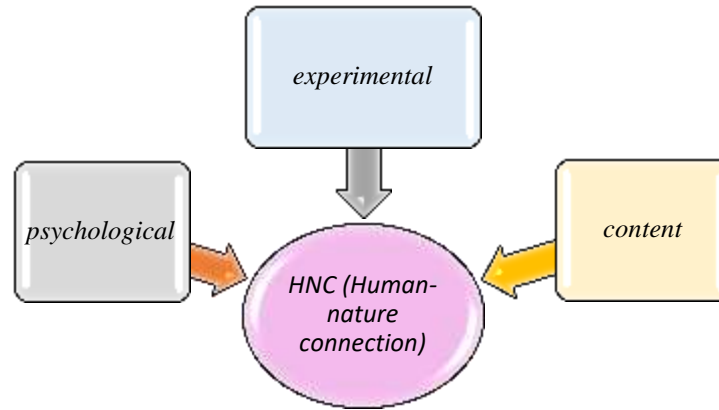
Is it broad enough to cover important issues without losing its commanding practicality in complex situations?

Is he able to understand power relations?

The proposal is considered as a basis that can be useful for understanding the relations between nature and society in certain situations and the contradictions between man and nature, as well as identifying common grounds. It defines who and what is related and can inform us about how these relationships are structured. So it doesn't generate values directly, but it can tell us where the value attributes come from. It describes in detail how it will be evaluated against the above requirements.

Psychological, experiential and contextual human-nature connection. Human-nature interaction (ITA) is a concept that emerged as a result of a blind review of knowledge about the relationship between humans and nature. This concert unites three complementary aspects of the relationship between man and nature, which are studied separately from each other.

The first dimension (psychological ITA) comes from studies that consider the relationship between man and nature as an attribute of consciousness. This body of literature studies the psychological connection with the abstract form of nature. Changes in people's relationship with nature can be measured using quantitative methods such as describing psychological dynamics or predicting behavior specific to the environment.



**1-rasm. HNC (Human-nature connection)**

Iknschi olshov (experimental HNC) is a representative of qualitative research that describes the relationship between man and nature as an experience of being in nature. Here, researchers observe and describe the interaction of people with local nature.

The latter dimension (contextual HNC) studies use questionnaires to examine people's attitudes towards specific natural landscapes.

Although psychological, experiential, and contextual dimensions of human-nature relationships are being studied and reported, research has typically focused on only one dimension. In doing so, valuable interdisciplinary insights across these bodies of knowledge have demonstrated that beyond this missed opportunity, disciplinary boundaries shape the analysis of human-nature relationships. For example, the predictive power of psychological HNC alone for environmental behavior is enhanced when contextual factors are included.

Daffiva Verges shows that seasonal and meteorological factors significantly influence people's connection with nature. Contextual influences on psychological HNC are also evident, somewhat counterintuitively, when people report being psychologically closer to nature in urban rather than rural areas.

Geographic access to nature experiences has been shown to promote children's psychological HNC, but this raises the question of how students relate to nature. Not all experiences in nature are the same, and there is preliminary evidence that different nature experiences contribute to different aspects of students' relationships with nature. offers insights.

The inextricable interrelationships between self and context in human-nature relations are confirmed by another result of this study. This result should not be considered a failure of the program or a failure of the methods used. But it is an additional sign that students' relationship with nature depends on the context and cannot be determined only through psychological analysis.

If it comes from above, the relational and systemic features can be narrowed both in the sense of the concept of nature and in the concepts of house and city. Students understand that the meaning of nature is a meaningful sum of daily activities, social context and emotions.

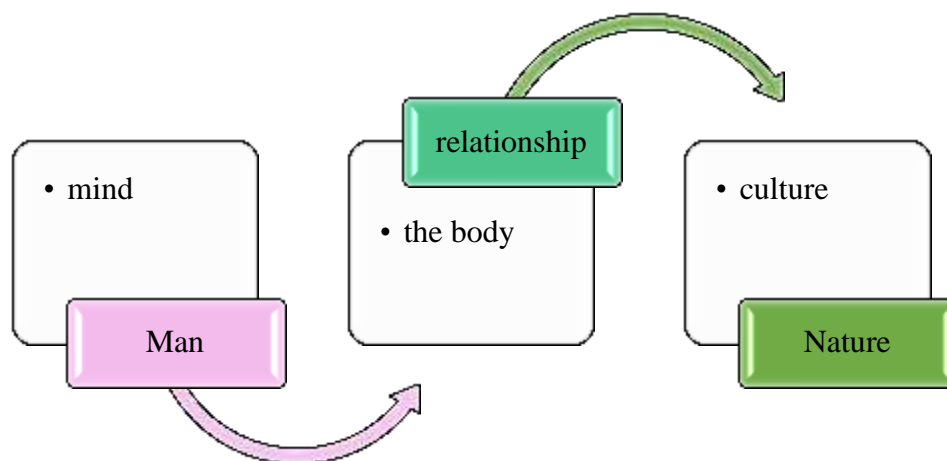
Nature is not the abstract and universal understanding assumed by psychometric measures in students' minds, but rather the physical environment (e.g., plants, animals, and fresh air), emotions (e.g., fun, tranquility), activities (such as plants, animals, and fresh air) is a system of meaningful relationships that work.

What do they consider when responding to psychometric questions such as enjoyment of nature and closeness to nature? Directly assessing students' "enjoyment of nature" or closeness to nature means assessing their attachment to a contextual system of relationships that embody natural spaces and shared social values. Therefore, psychological ITA will be different if the geographical and cultural context is different [68].

Not only the experience of nature is included in social and political contexts. It also shows that the ongoing human-nature relationship is inseparable from its spatial and cultural context.

The final results, which support a relational and systemic interpretation of human-nature relations, are related to gender differences. In all of the quantitative methods used, women are more natural, less disruptive, and more environmentally conscious than men.

These results are consistent with other studies showing that women have more pro-environmental attitudes and behaviors than men.



## 2-rasm. Consolidation of the relationship between man and nature.

According to Otto et al., attitudes toward the environment are formed in childhood, strengthened during adolescence, and then decline. This means that the relationship between man and nature at the same level of psychology has different

interpretations depending on the age of the person, which once again means that the relationship to the environment is embodied in the human body.



### **3-rasm. Different interpretations of the relationship between man and nature, taking into account the age of man**

An analysis of these studies suggests that the human-nature relationship is better defined as a system of meaningful relationships between mind, body, culture, and environment that contribute to or hinder sustainable living. Conceptualization of human-nature relations as a system of embodied relations allows for new categorization and research of such relations.

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