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**NATURE-BASED EDUCATION AS AN ACTUAL  
DIRECTION OF PEDAGOGICAL THEORY AND  
PRACTICE IN THE CONTEXT OF SOCIAL  
TRANSFORMATIONS**

**ПРИРОДОСООБРАЗНОЕ ВОСПИТАНИЕ КАК  
АКТУАЛЬНОЕ НАПРАВЛЕНИЕ ПЕДАГОГИЧЕСКОЙ  
ТЕОРИИ И ПРАКТИКИ В УСЛОВИЯХ  
СОЦИАЛЬНЫХ ТРАНСФОРМАЦИЙ**

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*Ключевые слова: природосообразное воспитание, принцип природосообразности, народное воспитание, природосообразное обучение, природосообразное образование, природа человека, педагогическая теория и образовательная практика.*

*Abstract. The article actualizes the ideas of nature-based education as one of the directions of modern pedagogical theory and educational practice. The author reveals the essence of nature-based education, analyzes and identifies its specific features in the system of pedagogical categories and concepts. The content-semantic multidimensionality and complexity of this pedagogical phenomenon are determined. Special emphasis is placed on the relevance of his ideas in the conditions of new challenges of modernity, at the stage of the entry of civilization into the stage of instability, crisis states and instability.*

*Аннотация. В статье актуализируются идеи природосообразного воспитания как одного из направлений современной педагогической теории и образовательной практики. Автором раскрывается сущность природосообразного воспитания, анализируются и выявляются его специфические особенности в системе педагогических категорий и понятий.*

*Определяется содержательно-смысловая многомерность и сложность данного педагогического феномена. Особый акцент делается на востребованности его идей в условиях новых вызовов современности, на этапе вхождения цивилизации в стадию неустойчивости, кризисных состояний и нестабильности.*

The life activity of modern man proceeds in conditions of global and unpredictable changes, which is caused, according to scientists, by the entry of civilization "into the stage of instability, crisis states and instability" [1, p. 7]. The growth of environmental problems, economic and political tension, the crisis of the social and spiritual spheres manifested themselves even more forcefully in the XXI century. The events and phenomena that are taking place lead to doubts about the correctness of the chosen path of human development and convincingly prove the need to search for new strategies of civilizational development that can ensure "overcoming cardinal global crises that threaten the destruction of civilization and even the self-destruction of humanity" [1, p. 6].

Education, as the sphere most sensitive to changes and conditions of uncertainty, faces the requirements of constant modernization, reform, introduction of innovative technologies, etc. Such processes in combination with unfavorable stressful conditions inevitably lead to serious consequences for the psychophysical and social health of subjects of educational activity. As a result, teachers have more frequent cases of professional stress and burnout, students have didactogeny, neurotic disorders, depression, etc. A more general consequence of such phenomena, however, as well as their root cause, is a violation of the balance and balance between man and the environment, harmony with oneself as a biological, social and spiritual being.

The indicated problem is complex in nature and one of the primary tasks of pedagogical theory and educational practice should be to change their orientation towards nature conformity. This idea is not new, however, every time at critical moments in the development of society, we return to it and rethink it in the conditions of a changed socio-cultural context, finding in the phenomenon of naturalness both simple and eternal truths and new meanings that represent a fulcrum for modern pedagogical science.

Naturalness as a methodological guideline and the value-semantic basis of education, in our opinion, makes the use of the term "naturalness education" quite justified, expedient and correct. Also, the rich experience of theoretical understanding of this phenomenon, accumulated over centuries by pedagogical science, allows us to define nature-based education as a separate direction of pedagogical theory and practice. It is based on the ideas of the absolute priority of the general laws of the development of nature, deep scientific knowledge about human nature, which determines his needs, capabilities and abilities in the process of development and formation, as well as the need to harmonize the relationship of the individual with the environment of his life. It is in nature-like education that the actual tasks of activating the human factor, cultivating environmental, resource-saving thinking and behavior of the younger generation, the demands of society and time for the formation of an integral

and harmonious personality capable of creative creation and self-realization in conditions of uncertainty and complexity of the external environment find expression.

The term "nature-based education" itself is not often found in scientific works, which, however, does not exclude the existence of the phenomenon designated by it in science. The basis for its use, as a rule, is the "obviousness" of the meaning contained in the name, which, at first glance, does not require delving into the meaning of the concept. The term is also used as a derivative of the well-known and scientifically grounded principle of naturalness in pedagogy, which again leads researchers away from the task of revealing the essence of naturalness education.

Despite the fact that the ideas of nature-based education form the basis of various existing pedagogical directions, there is no holistic and systematic idea of the pedagogical phenomenon accumulating these ideas. Attempts to define nature-based education are carried out mainly in the context of ethnopedagogy. So, N. I. Ivanova interprets nature-based education as "education, which in all its main characteristic properties corresponds to the nature of the subjects of education, as well as the nature of the ethnos and the laws of Nature as a whole" and brings it closer to folk education [2, p. 10]. At the same time, the author associates the main goal of nature-based education with "the realization of the principle of nature-based, corresponding to the essence of man as a cosmo-bio-social being," which indicates the mediation of education by the principle of nature-based, as well as its coordination primarily with human nature, which reflects the surrounding world in all its environmental diversity [2, p. 11]. In the context of the paradigmatic approach by Professor V. A. Lukov revealed the paradigm of nature-based education, which, according to the author, replaces the authoritarian paradigm, making it a challenge, and precedes the paradigm of education in a peer group. The author connects it with the names of Ya. A. Komensky, Zh.-Zh. Rousseau, I. G. Pestalozzi and A. F. Disterveg call the ideas of "freeing the child from strict control, creating situations when he himself learns to do the right thing" an advantage, and the individualism of the paradigm is a limitation [3, p. 143].

Along with nature-based education, the terms "nature-like education", "nature-based upbringing", "nature-based pedagogy" are used. The differences between them are due to both the semantic content of the concept of "naturalness" and the meanings of the terms "upbringing", "training", "education", "pedagogy". In addition, "education" can be used both in a narrow sense ("the process of forming social and spiritual relations") and in a broad sense ("mastering the totality of social experience: knowledge, practical skills, skills, methods of creative activity, social and spiritual relations" (I. F. Kharlamov [4, p. 56]), which will also be decisive for the interpretation of the phenomenon. Nature-based education in a broad sense includes nature-based upbringing and can be identical to the concept of "nature-like education" defined by Z. I. Tyumaseva "a type of education that in all its main manifestations and characteristic properties corresponds to the natural states, qualities, properties, aspirations and inclinations of all subjects of education, as well as the natural states and qualities of the main educational factors" [5, p. 160].

At the same time, we believe that it is in the broad meaning of the term that the syncretic unity of education and training is reflected, which correlates with the consistency and integrity of the idea of naturalness. The use of the term is justified in the case of understanding education in a narrow sense, since the phenomenon of natural diversity was initially correlated with the process of human development and formation, and then refracted to the learning process. Let 's agree with the scientific position of G. Yu. Belyaev, that "ideas about the conformity of education to nature existentially take priority over ideas about the conformity of learning to nature" [6, p. 51]. In support of his thought, the scientist appeals to the legacy of the founder of nature-based education: "It was Ya. A. Komensky (and, apparently, for the first time in the history of science in general and pedagogy as part of it) who deduced the foundations of didactics, that is, the theory of learning from the basic concepts of nature-like education (and not vice versa!)" [6, p. 53]. However, it should be clarified here that the Czech teacher did not differentiate pedagogy into the theory of education and didactics, although he operated with these terms. In the "Great Didactics" this knowledge is presented in organic unity and integrity and is often identified as a whole with education. It also strengthens the justification of the correctness and expediency of the term "nature-based education" that the process of education remained paramount throughout the historical development of Russian pedagogical thought.

Thus, nature-like education is a unique pedagogical phenomenon that has a centuries-old history and is distinguished by its content-semantic multidimensionality and multi-aspect. His ideas are reflected in many areas of pedagogical theory and practice, respond to the challenges of modernity and require a systematic and holistic study in the context of a changed reality.

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