

THE MAIN RULES OF THE ECOPSYCHOLOGICAL APPROACH TO THE DEVELOPMENT OF THE PSYCHE

Akramov Mirmukhsin Rustamovich

Associate Professor Acting, Department of Psychology of Religion and Pedagogy,
International Islamic Academy of Uzbekistan, Doctor of Psychology

ABSTRACT

Currently, when studying the interaction of human reactions and the natural environment on a global scale, the connections of behavior with the perception of the environment, individual, social and social boundaries of attitudes towards nature, the impact on behavior of the individual of environmental pollution and climate change, and the relationship between the psyche and the environment are being studied. We are beginning to understand more clearly that the Industrial Revolution destroyed the relationship between man and nature. And this is considered as an urgent problem that requires a psychological analysis of the relationship between nature and man in this direction.

Behavior depends on people's freedom and creation. Person chooses, assimilates, adapts and develops moral customs and traditions in society. Moral appraising is supported by the public opinion. Behavior finds expression in the criterion of people's character, the relations which its responsibility concerning to society and all beings. The people's attitude to nature wasn't assessed according to the moral point of view, their condition wasn't learnt in connection with the people's character, because people were subordinated to nature formerly and they were protected by its influence. People took necessary things for themselves from nature. The nature of history was invented by the nature of people. So, nature changed the object of people's relations which demands of economic materials for satisfying people's requirements. This condition gives a chance to talk about people's moral and moral contrary relations to nature and behavior surrounds ecologic departures

The development of people's responsible relation to nature consists of the main content and subject of ecologic component in moral behavior.

We decided to use the methods concerning to learning moral problems because the relations may be defined by problems. This method was examined by I.G.Dubov and A.A.Xvostov. It gives a chance to learn the moral manners of determinants which are in the large groups of life consciousness [4,49]. But we came across some problems in the process of adaptation of method. The main problem includes the differences between Uzbek and Russian people's imagination about behavior. That is to say, it depends on mental peculiarities. In the method which was examined by authors 54 notes concerning to the moral determinants were reflected 16 factors. But we generated 17 factors with two poles, not 16 factors when we analyzed the taken information in the process of pilotage research, such kinds of position the keys of original analyses which were given by the creator of method may be noted to having come across transformation in our national environment. B.M.Botirov says that this event may be defined with Uzbek people's cognitive difficulty. That is to say, analyzing this method by itself causes of contently mistaking.

We decided to recycle 54 notes according to the method of discriminant analysis.

Discriminant analysis helps to solve the problems bearing on two kinds of groups:

1. Making interpretation opinions among different classes answers the questions: how exact to be different from the group of mutability in using condition which group was given by other group: which of this mutability to become clear importance to distinguish.

2. In the classification of objects that is to say every special object to define which depends on the groups in coming conditions from the value of discriminant changes.

We chose the courses which these students were studying in the capacity of nominative variance of the discriminative analyses (1, 2, 3, 4 courses). In the view of this, each of 54 emphasis were looked through as the special scale.

In positive pole; "because you needn't feel mental anguish for your fault" (0,918), "because it depends on your position in society" (0,521).

In negative pole; "because if all people are well-bred, people won't have place for evil harm" (-0,505).

The special analysis of these factors show that students have external circumstances; if you try within sphere of behaviour, it won't be damaged to your position in society and subsequently you needn't feel mental anguish.

But it should be noted that the negative pole of factor shows that people may use moral conduct for the purpose of harm.

Behaviour is for being agreement to life there won't be place for evil harm, although all people try on the sphere of behaviour.

We called this factor; "behaviour is in the capacity of introject".

We think that this situation may be defined with students' moving to other environment which differ from cultural environment with students' moving (family, school, academic lyceum and collage) and their desire is being passed from this environment. This situation means being happened heavy students' process of coordination to new life. Because students approached balanced point of the factor at three and four courses (according to condition 0,284 and 0,147).

We are witness that students' imagination about behaviour which are at two and three courses came across transformation sharply; they were near negative pole of the second factor at the second course but their idea approached positive pole of this factor at the third course. That is to say they thought when they were studying at the second course; If everybody undertakes according to the position in society, they won't be place for evil harm in his life. But they changed their idea at the third course. Person may demonstrate relations with other people "appreciating" or estimated for striving define blessing at the third course.

Students came to the conclusion; if behavior is appreciating the relations with other people, it is useless respecting such relations.

According to the following factors students' may be divided into estates; Students are called "in horror" at first course, "being adapted" at the third course, "became cultured" at the fourth course.

In the content analysis of the third factor behavior consists of good deed, it is human duty, so, it means that observing the behavior is wise work. As a matter of fact, the negative pole of the factor takes up different respect from the former two factors of the following factor; "Behavior is wise work, that's why it admits that it does not influence the being relations with other peoples".

We called the third factor conditionally "Behavior is as an individual responsibility criterion".

If discriminant analysis takes into consideration to carry out deserving the classification of certain nominativ value, we shall observe what to be reflected the imagination as regards moral determinant within courses. The analysis results are reflekted on the following table.

At first course the canonic discriminant function of students were near the negative pole of the first factor but they changed their idea completely and moved to positive pole if the following factor (0,905) at second course. That's to say, they thought when they were studying at the first course if you tried in the sphere of behavior, it would not be damaged to your postion in society and subsequently you would not have been felt mental anguish but thay subsenbed this idea at second course. Behavior is the means of adapting to life because they will be place for evil harm in life, although all people try in the sphere of behavior.

The aim off carrying out this tipology consists of defining the speciality who depends on the religious sect of people in their ecologic consciousness. In other words the changing of relation fccording to both natural and social environment clears up how to influence their ecological imagination. In fact, the word "nature" means "the point of the thing" and the people.

Thus, the conclusion, person is a part of nature, the changes in it may be stimulated the changes in nature.

In positive pole "because if all people are well-bred, people won't have place for evil harm" (0,590), "because it depends on your position in society" (0,516).

In negative pole "because behavior has benefits for every person" (-0,408).

The content analysis of this factor shows that students have the following idea about "behavior"; if every person undertakes according to their position in society, they won't be place for evil harm in this life. In fact, (the negative pole of factor) the people who doesn't respect the relations with other people think that behavior doesn't derive no benefits for all people.

We called this factor conditionally "behavior is as the criterion of being relations with other people".

If it includes the following emphasis which is situated on positive pole of the third factor; "because kindness is your human duty" (0,843), "because you think that behavior is wise thing" (0,506) but its negative pole consists of the following emphasis "because you think that you should respect the relations which depends on other people" (-0,462).

Motivational methods of relationship with nature to a certain extent are derivatives of the personal experience of the subject, these relations reflect the system of relations in many aspects to oneself, society, existential (existential: defining human humanity, constituting the meaning of life reality) reality, their "true" meaning is transformed under the influence of psychological defense mechanisms.

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