

PEDAGOGICAL FOUNDATIONS OF THE FORMATION OF ECOLOGICAL EDUCATION

Khudayqulov Ravshan Rahmatullayevich

Master's student at Asian International University

Abstract. *This article studies the scientific and theoretical foundations of ecological education of young people based on values. The pedagogical direction involves ecological education and upbringing.*

Keywords. *Values, education, upbringing, ecology, social environment, psychological state, individuality, behavior.*

Ecological education is understood as a system of knowledge that expresses the relationship between nature and man, which should be imparted to students. In the formation of ecological education, the protection of nature, the effective use of its resources, and the assimilation of its principles are of paramount importance. In order to achieve ecological literacy, it is important to increase the level of ecological knowledge in our country, to understand and consciously approach the natural problems that occur in our homes and neighborhoods, and to provide information about sources of environmental pollution.

At the end of the 20th century, the impact of humanity on processes in the biosphere reached its peak. The current generation is experiencing a situation of local and moral ecological crisis. In such a complex era, the scientific-theoretical, practical, educational, cultural and informational significance of ecology is growing. Accurate assessment of the state of the environment and ensuring the timely implementation of necessary measures are directly related to the level of development of ecological knowledge. There are such directions of ecological problems as scientific, economic, technical, hygienic, legal, aesthetic, pedagogical. Among these directions, the pedagogical direction is of great importance. Because ecological problems arise as a result of human activity. The pedagogical direction involves ecological education and upbringing.

The goal of environmental education is to form a scientific worldview of the younger generation towards nature and society, to develop an ecological perspective,

and to increase their ecological knowledge. In the process of environmental education, it is necessary to teach primary school students to correctly assess the causes of environmental disasters through natural sciences, identify low levels of environmental literacy, and scientifically and theoretically study various promotional and advocacy activities. It is necessary to emphasize that if the ecological activities of young people are not given primary attention, the full benefits of mother nature will not be fully passed on to future generations, and the future of humanity will be in decline.

Ecological culture is considered to be a sense of ecological responsibility for decision-making in professional activities, knowledge in the field of nature protection, and readiness to participate in solving environmental problems at the global and regional levels. Ecological literacy and cultural education of citizens is carried out by state and non-state organizations, such as social educational institutions, production enterprises, labor unions, local government bodies, internal affairs officers, prosecutor's offices, courts, and mass media.

Ecological education is a new form and component of general education, which is intended to be implemented in all subjects at school. The main goal of ecological education is to form a conscious attitude towards the environment and its problems in the younger generation. Ecological education and education cannot be separated from each other. They constantly develop in interaction and form the human relationship of a person to nature. The problem of ecological education must be implemented in all educational institutions of the Republic of Uzbekistan through training and lessons, as well as through the teaching of natural sciences. They are mainly carried out in two directions[1].

To form a culture of ecological education in children, to instill in them a positive attitude towards nature and to develop elementary skills in natural sciences. To develop the ecological awareness and culture of specialists who teach primary school students. School and family are the main means of forming in children a sense of attitude towards nature as a source of unique material and spiritual wealth.

In the process of ecological education, young people are taught to preserve and protect the wealth of our living nature. The famous educator V. A. As Sukhomlinsky emphasized in his work “My Life for Children,” “I would like children to read the most wonderful book in the world, the book of nature, before they open the

“Alphabet” and read the first word with excitement,” [2], all work in this regard should begin from a child’s childhood. In ecological education, students should be taught their school; It is of great importance to involve everyone in activities such as beautifying the living environment - urban and rural streets, planting fruit and landscape trees, keeping alleys and water bodies clear, and caring for pets.

Ecological literacy and culture, first of all, begin in the family. The basis for the formation of an ecological worldview is directly related to family education. If this issue is not addressed correctly in the family, it will be difficult to resolve it in schools, at subsequent stages of education, and in the labor process. Our ancestors paid special attention to the issue of child upbringing and created exemplary traditions in this regard. Children began their moral and labor education in the family from infancy. They were instilled with a love of labor, respect for the environment, a sense of well-being and self-reliance.

“In the East, the first lessons about nature and man are given by the sacred book of the Zoroastrians, the Avesta. The Avesta is ultimately a great heritage, a priceless monument that contains valuable information related to all fields.

Its main content is that man is a unique, noble being created from the elements of nature, capable of understanding the consequences of his actions, and indifferent to nature. "Indifference to man is considered to be a failure to recognize nature and the Creator of man" [3].

Before Islam, in the Zoroastrian religion, anyone who spoiled or wasted nature, especially water, was beaten 400 times. Respect for water has been preserved in our Islamic religion. It is under the influence of this respect that many proverbs, legends, instructive stories, and fairy tales have emerged among the people. The teaching about nature and man was further developed later, during the period of the Eastern Renaissance, that is, during the period of the development of science. The leader of Eastern philosophy, Abu Nasr al-Farabi, writes:

“The world, nature were not created by God in a short period of time. Some time passed, processes took place before nature came to this state” [4]. He knows that man is a product of the development of nature, which distinguishes him from the animal world, that man is the subject of knowledge, while nature is its object. Farabi does not doubt the existence of nature outside the world, independent of it; the object exists as much as the subject. “Every person is so constituted by his nature,” says

Farabi, “that he needs many things in order to live and to reach a high level of maturity, which he cannot acquire alone; in order to achieve them, a community of people is needed. For this reason, through the union of many people, which is necessary for life, leading people to each other and helping each other, man can achieve his nature can achieve the desired maturity. Abu Ali ibn Sino's ideas about the influence of the external environment on the human body, maintaining their health, diet, and personal hygiene are the main ideas of the work "The Laws of Medicine" created by the scientist. The scientist considered one of the factors that cause diseases in the human body to be related to the imbalance of water, land, and air, the narrowness of living spaces, The lack of freedom, the creation of favorable conditions for the rapid spread of infectious diseases (such as smallpox, typhus, measles), and the transmission of infectious diseases through the air and other factors in densely populated areas are still of significant socio-medical importance today. The famous phrase of the thinker “If there were no dust and dirt in the air, man would live a thousand years” [5] helps students acquire the skills and abilities to avoid polluting the air, preserving the environment, and not harming nature.

The idea of protecting nature and using natural resources wisely can only be successfully implemented when the general public understands it. For this reason, spreading knowledge about protecting nature is one of the most urgent tasks of our time.

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