

Science of Ecological Education Based on Values Theoretical Basics

Khudaykulov Ravshan Rahmatullaevich
Graduate student of Asian International University

Abstract

At the end of the 20th century, the influence of mankind on the processes in the biosphere reached its highest stage. Local and spiritual ecological crisis situations are observed for the current generation. In such a complex period, the scientific-theoretical, practical, educational, cultural and informational importance of ecology is increasing more and more. Correct assessment of the state of the environment, ensuring the timely implementation of necessary measures is directly related to the level of development of environmental knowledge. There are scientific, economic, technical, hygienic, legal, aesthetic, pedagogical directions of ecological problems. Among these directions, the pedagogical direction is of great importance. Because environmental problems are caused by human activity. Pedagogically, environmental education and training is provided.

Key words: *science, local*

At the end of the 20th century, the influence of mankind on the processes in the biosphere reached its highest stage. Local and spiritual ecological crisis situations are observed for the current generation. In such a complex period, the scientific-theoretical, practical, educational, cultural and informational importance of ecology is increasing more and more. Correct assessment of the state of the environment, ensuring the timely implementation of necessary measures is directly related to the level of development of environmental knowledge. There are scientific, economic, technical, hygienic, legal, aesthetic, pedagogical directions of ecological problems. Among these directions, the pedagogical direction is of great importance. Because environmental problems are caused by human activity. Pedagogically, environmental education and training is provided.

Ecological education means a system of knowledge representing the relationship between nature and man, which should be given to students. Protection of nature, effective use of its resources, mastering the principles of environmental education are of primary importance in the formation of ecological education. In order to achieve ecological literacy, it is important to increase the level of ecological knowledge, to understand and consciously react to the natural problems occurring in our home and neighborhood, and to provide information about the sources of environmental pollution.

In providing ecological education, it is desirable to form a scientific worldview of the young generation in relation to nature and society, to express an attitude from an ecological point of view, and to increase their ecological knowledge. In the course of environmental education, it is considered necessary to teach elementary school students to correctly assess the causes of environmental disasters through natural sciences, to determine the low level of environmental literacy, and to scientifically and theoretically research various campaigns and promotional activities. It should be emphasized that if the environmental activities of the growing youth are not put in the main focus, the future generation will not be fully provided with all the benefits of mother nature and the future of humanity will be in decline.

A sense of environmental responsibility for decision-making in ecological culture-professional activities, having knowledge in the field of nature protection is a readiness to participate in solving environmental problems at the global and regional level. Environmental literacy and culture among 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 office, court, mass media.

Ecological awareness is inextricably linked with ecological thinking and ecological culture.

Ecological thinking - if it is formed in the student by specially organized learning and cognitive activities, it becomes a tool that can activate and use ecological consciousness.

Ecological culture is a human virtue that arises due to ecological awareness [1].

Ecological education is the education of a person's attitude towards the environment. Ecological education is a new form and component of general education, and it is planned to be implemented in the teaching of all subjects at school. The main goal of ecological education is to form a conscious attitude to the environment and its problems in the young generation. Environmental education and education cannot be separated from each other. They constantly develop in interaction and form the human relationship of a person to nature. It is necessary to implement the problem of ecological education in all educational institutions of the Republic of Uzbekistan through training and lessons, passing natural sciences. They are mainly carried out in two directions.

Forming a culture of ecological education in children, instilling in them a positive attitude towards nature and developing basic skills in natural sciences. development of environmental consciousness and culture of specialists who provide education to elementary school students. School and family are the main means of forming children's sense of nature as a source of unique material and spiritual wealth.

In the process of ecological education, young people are taught to conserve and protect the resources of our living nature. Famous pedagogue V.A. As Sukhomlinsky stated in his work "I dedicate my life to children", "I would like children to read the most wonderful book in the world - nature book before they open the "Alphabet" and read the first word aloud", [2], it is necessary to start all the work in this regard from the childhood of the child. is appropriate. In ecological education, students are taught

their school; It is very important to attract people to participate as much as they can in their living environment - greening of city and village streets, planting of fruit and decorative tree seedlings, keeping avenues and water bodies tidy, taking care of domestic animals.

Environmental literacy and culture, first of all, begins with the family. The basis of forming an ecological worldview is directly related to upbringing in the family. If this issue is not properly addressed in the family, it will be difficult to resolve it in schools, further education stages and work processes. Our ancestors paid special attention to the issue of child education and created exemplary traditions in this regard. Children began moral and labor education in the family from infancy. Love for work, respect for the environment, beautification and greening are deeply instilled in them.

In the family circle, children were taught that "Don't spit in the water, don't pollute it, because all animals can drink from it." It was not for nothing that our ancestors said: "Water is a gift of nature, a source of life." It is known that now there is only about 500 thousand km³ of fresh water. "Do not break the branch of a blossoming fruit tree, it will bear fruit and you will eat it yourself", "Do not pluck an unripe grape, if you pluck it, it will be a great sin. Because there is a portion of the believers in it. For example, "May God condemn a person who cuts down a tree whose shade is used by the people to hell", "Do farming, farming is a blessed profession. Increase his guards", "If a Muslim sows a crop or plants a tree, and then a bird or an animal eats its fruit, a reward of charity will be recorded for him from each of what is eaten from his crop", etc.

"In the East, the first lessons about nature and man are given by the Zoroastrian holy book "Avesta". "Avesta" is an extremely large heritage, a priceless relic containing valuable information related to all fields.

Its main content is that man is a unique creature made of natural elements, able to understand the consequences of his actions, and indifference to nature is considered to be indifference to man, not to recognize the creator of nature and man" [3].

Before Islam, in the Zoroastrian religion, anyone who polluted or wasted nature, especially water, was beaten 400 times. Respect for water is also preserved in our Islamic religion. Under the influence of this respect, many proverbs, narratives, instructive stories and fairy tales have appeared in the people. The doctrine of nature and man was further developed during the period of the Eastern Renaissance, that is, during the period of the development of science. The leader of Eastern philosophy, Abu Nasr Farabi, writes:

"The world, nature was not created by God in a short period of time. A lot of time has passed before nature has come to this state, processes have passed" [4]. He considers that man is a product of the development of nature and differs from the animal world, that man is the subject of knowledge, and nature is his object. Farabi does not doubt that nature exists outside of the world, independent of it, the object exists before the subject. "Each man is so constituted by his nature," says Farabi, "that he would need many things in order to live and reach the highest level of maturity, which he cannot acquire by himself; it takes a team of people to achieve them. Therefore, it is only through the union of many people who are necessary for living, who supply people to each other and help each other, that a person can achieve the maturity that his nature aspires to. Abu Ali ibn Sina's ideas about the impact of the external environment on the human body, their health care, diet, and personal hygiene are considered the main ideas of the work "Medical Laws" created by the scholar. One of the factors that cause diseases in the human body is related to the violation of the balance of water, land and air, the narrowness and lack of cleanliness of living spaces, the creation of favorable conditions for the

rapid spread of infectious diseases (such as smallpox, cholera fever, pus, rashes), and the spread of infectious diseases among the population. In densely populated areas, its transmission through the air and other factors is of great socio-medical importance even today. The famous saying of the thinker, "If there were no dust and dust in the air, a person would have lived a thousand years" [5], helps students acquire the skills and abilities of not polluting the air, keeping the environment clean and not harming nature.

This work can be successfully implemented only when the ideas of nature protection and rational use of natural resources are well understood by the general population. Therefore, spreading knowledge about nature protection is one of the most urgent tasks of the present time.

List of references

1. Avazov SH. "Ekologiya va atrof-muhit muhofazasi" darsligi 2- nashr. – T.: «ILM-ZIYO», 2014. – 231 b.
2. Suravegina I. Teoriya i praktika formirovaniya otvetstvennogo otnosheniya shkol`nikov k prirode v protsesse obucheniya biologii. Avtoref. Diss na sois. uchen. stepen. dok. ped. nauk. Moskva, 1986. – 35s.
3. Shonasirova L.T. Vliyanie esteticheskogo vospitaniya sredstvami prirodi na ekologicheskoe mishlenie doshkol`nikov. Diss kand. ped. nauk. Moskva, 1990. – 174 s.
4. Falsafa tarixi. T.O'zbekiston faylasuflari milliy jamiyati.– 2003. - 139 b.
5. TojievV.Ekologik madaniyat. // Boshlang'ich ta'lif. -Toshkent.-2007– 7-son– B 26.
6. Ramazonov, J., & Xomidov, M. (2024). Milliy qadriyatlar asosida shaxs ma'naviy kamoloti shakllanishining ijtimoiy-psixologik xususiyatlari. Центральноазиатский журнал образования и инноваций, 3(1), 200-202.
7. Jumayevich, R. Z., & Djalolovich, R. J. (2023, July). Talabalarning o'quv jarayoniga moslashtrishning pedagogik-psixologik xususiyatlari. In Proceedings of International Conference on Modern Science and Scientific Studies (Vol. 2, No. 7, pp. 85-93).