



IMPROVING THE USE OF THE HERITAGE OF CENTRAL ASIAN THINKERS IN FORMING ECOLOGICAL THINKING IN PRIMARY SCHOOL STUDENTS

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Annotation

The article covers the basics of forming ecological thinking in primary school students, ie the use of the heritage of Central Asian thinkers in improving the attitude to the environment, the development of ecological knowledge, skills and attitudes, ecological consciousness and manners that regulate students' diverse activities - morality is defined as the main task. In particular, the integrity of students' worldview, the interdependence of objects and events in the objective world means the interdependence of nature, society, technology, man through interdisciplinary communication in this educational process. In establishing the use of the heritage of Central Asian thinkers in the teaching process, the implementation of interdisciplinary links should be considered as a natural process of development of various disciplines studying the material and spiritual world and a factor shaping students' scientific outlook and ecological thinking. In addition, the education of students plays an important role in their human development as individuals. Interest in life is expressed as the formation of ecological thinking on the basis of positive qualities, conservation of nature, the result of environmental education in students.

Keywords: primary school, students, education, ecological thinking, ecological phenomena and processes, environment, responsibility, Central Asian thinkers, heritage, interdisciplinary connection, form, method, tool, lesson, knowledge, skill, competence, competence, shaping, nature, society, technique.

Introduction

Environmental education is an integral part of general education and has a continuous character. Environmental materials should be taught to students in every subject, without much time[25]. The concept of environmental education is formed for primary school students as an integral part of the continuous educational process in the classroom and outside the classroom.

This system includes parents (family), preschool, general secondary and secondary special, vocational, higher and out-of-school educational institutions. Each stage has





its own characteristics, in which the studied materials should be taught to students without deviating from the general principles of didactics[2].

Indeed, the use of the ecological heritage of Central Asian thinkers is initially given to primary school students, who are the backbone of continuing education. Students of this age are directly connected to the environment as well as to nature, which includes ideas related to nature and its conservation in the works of thinkers based on the materials they learn[18]. For this reason, the primary school teacher must have a deep knowledge, skills, competencies and competencies related to the environment and nature, which are the basis for educating skilled educators and students.

Environmental education should be properly addressed on the basis of interdisciplinary links, because environmental education covers all disciplines, and all disciplines, in turn, to some extent incorporate environmental materials [9]. Other problems cannot be solved without improving environmental education for primary school students. For this reason, the most important problem of pedagogical science is to pay attention to environmental education [12].

School children, especially primary school students, need to have a system of environmental concepts. Because when they observe the environment and see social events, they undoubtedly encounter environmental problems[24]. For this reason, environmental education for primary school students is an important pedagogical problem [10]. One of the current scientific issues is the scientific and methodological selection of the content of environmental knowledge provided to students, determining the sequence of learning, development of forms and methods of teaching, testing in pedagogical practice, analysis of the results, application in practice.

Primary school students, especially in extracurricular activities, should be educated on the basis of the ecological views of Central Asian thinkers, with a focus on ensuring the coherence of national values and environmental concepts [13]. Man lives in harmony with the conditions in which he lives. Humans are powerless to change the laws of nature, to subjugate them to their own will. The human body, and nature with its body, is a part of it, the product of the struggle for survival[15]. No matter what changes have taken place in the structure of the human body, they are all adapted to the external environment, the ecological conditions [11].

But students are also given an understanding of the negative environmental situation. It is also observed that man is indifferent to the priceless treasures of nature and misuses them for his own benefit.

In particular, the misuse of land, the use of various toxic chemicals in the production process, enterprises and factories built in cities without thinking, without scientific





justification, waste of water resources, the Aral Sea disaster, the destruction of natural forests, maternal and child health. These include protection problems [7].

What caused the balance of nature to be disturbed in the thinking of the primary school student? Is it not because man's belief in the environment is not strong, that it is disappearing? The question is [17]. It is also explained that negligence, indifference, lack of responsibility for environmental protection also leads to the deterioration of the ecological situation [20].

Therefore, in the scientific views of Central Asian thinkers, a special place is given to the fact that the values of the Uzbek people are an important means of environmental education [6]. The modern education system also uses the lifelong traditions of the Uzbek people in the field of environmental education.

Primary school students are taught to plant 40-50 poplar, maple or other trees in the family when teaching science lessons, extracurricular activities, and if a child is born, especially a boy, served as a beam [8].

The reader is told that if a goat, sheep, cow, horse, thirsty or without grass tied to the pasture, no matter whose property it was, was given water, tied to a grassy ground, and immediately untied if it was tied to a stake or leg [22]. They were worried that the animal would not be harmed and that they would not be left alone.

No one touched the baby of the birds that were building nests on the roof, on the trees, on the old walls, in the holes of the wells, the mother bird did not touch the bird [23]. When a child is caught unknowingly, adults, especially parents, scold him: "Let go quickly, the child will scream, if they die of hunger and thirst, the mother will curse, you will be left alone."

If there was a large stone, iron, or wood on the road, people would take it to one side of the road so that young children would not have to slip and fall while running, the elderly, or the blind [19]. It was said that hurting someone was a sin.

Indeed, pedagogical observations were made to address the shortcomings in the general education system in order to determine the starting point for the formation of primary school students based on the environmental views of Central Asian thinkers [16].

In understanding the basics of teaching 3-4 grade students using the environmental ideas of Central Asian thinkers, attention was paid to:

- The system of ecological knowledge of students;
- Students will be able to apply their knowledge in a social environment;
- The degree of formation of ecological concepts about the norms of behavior in the interaction of students with nature;





- Orientation of students' attitudes to the environment, the natural world (negative, positive, indifferent);
- Areas of application of student-oriented activities.

In addition to the principle that the relationship is a link between knowledge and practical action, another component of the relationship is:

- Needy;
- The causal aspect has also been identified.

The initial (recording) measurement was conducted in three directions: cognitive, value-based, and activity-oriented. A system of indicators was developed and implemented for each criterion. Their combination allowed primary school students in grades 3-4 to form a relatively complete and reliable picture of the dimensions being studied based on the ecological ideas of Central Asian thinkers [5].

In elementary school science classes, students were introduced to the concepts of environmental protection, as well as a system for shaping environmental activities. The following preparatory stage of the educational process was taken into account in the formation of students on the basis of the views of Central Asian thinkers on ecology.

During the preparatory period, the formation work based on the ecological views of Central Asian thinkers was linked to the level of readiness, knowledge, skills, competencies and life experiences of students [26]. A number of forms and methods were used to prepare students for the study of new topics:

- To feel the difference between the knowledge they have already mastered and the knowledge they are learning now, based on the repetition of the activity of shaping the student on the basis of ecological views of Central Asian thinkers;
- To create a learning environment that corresponds to the department or study material, thus forming it on the basis of the views of Central Asian thinkers on ecology, to form in the mind of the student the first image of the studied material, based on the views of Central Asian thinkers on ecology stimulation of formation is provided;
- Teaching methods of education based on the views of Central Asian thinkers, the formation of environmental knowledge through demonstrations, classifying the views, ideas, teachings of Central Asian thinkers on the subject in a simple, fluent and interesting way will increase students' interest in the topic, they also learn the method of classification;
- Formation on the basis of ecological views of Central Asian thinkers, which require the acquisition of knowledge on the subject under study, the student who failed to perform the given ecological task, understands the need to master a new topic,



methods of ecological understanding[21]. The need for new knowledge will become a factor in shaping the ecological heritage of Central Asian thinkers.

The ecological activity of students means the formation of these concepts, drawing conclusions and judgments, knowing things and events, the causes and laws of their formation, the creation of the necessary rules for life [3]. The process of ecological education is the understanding of different perceptions, concepts, perceptions of nature, judgments, their mutual similarities and differences, the reasons for these similarities and differences [4].

According to the great thinker Abu Nasr al-Farabi, the mind is associated with innate spiritual power, which is unique to man. From birth, a person has the power to understand, comprehend, discuss, invent, and think, and these qualities develop as the child grows and matures.

The beauties of nature play an important role in the formation and development of students' spiritual and ecological worldviews. The bounties of nature, with their natural beauty, evoke a bright feeling in the students. In addition to being a source of educating students to feel beautiful and beautiful, nature has also played an important role in educating them to be humane and beautiful morals. Aware of this, parents drew children's attention to the lush hills, gardens, rivers and seas[1].

Because neglect of environmental education leads to the formation of students who are spiritually poor, lack a sense of prudence and thrift towards nature, and are rude and socially useless. In this sense, the formation of ecological culture in students in the context of secondary schools should become an integral part of the whole process of the education system. The ecological culture of students is characterized by their knowledge, skills, abilities and competencies that encourage others to do the same, being careful and thrifty towards nature and ready to provide practical assistance to it when needed.

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