



## ПЕДОГОГИЧЕСКИЕ ФАКТОРЫ ЭКОЛОГИЧЕСКОГО ВОСПИТАНИЯ МЛАДШИХ ШКОЛЬНИКОВ НА ОСНОВЕ АКСИОЛОГИЧЕСКОГО ПОДХОДА

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### Аннотация

В данной статье представлены педагогические факторы экологического воспитания учащихся начальных классов а также актуальные вопросы и рекомендации по экологическому воспитанию

**Ключевые слова:** природа, совет, экология, вода, солнце, пожар, воздух, растение, животное, пустыня, сад, Ливана, пустыня, сад

### PEDAGOGICAL FACTORS OF ECOLOGICAL EDUCATION OF PRIMARY SCHOOL STUDENTS BASED ON THE AXIOLOGICAL APPROACH

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### Annotation

This article presents the pedagogical factors of environmental education for primary school students, as well as current issues and recommendations in environmental education

**Keywords:** nature, crop, ecology, water, sun, fire, air, soil, plant, animal, desert, garden, livestock

### Introduction

Today, the issues of nature protection and environmental security have become a common global problem of the world community. Over the past period, along with reforming all spheres of public life in our country, the creation of ecologically sustainable living conditions for citizens has become a priority of state policy.



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The General Development of the draft Development Strategy of New Uzbekistan for 2022-2026, aimed at creating the necessary political, legal, socio-economic and scientific-educational basis for the reforms to be implemented in the country over the next five years on the principle of "From Action Strategy to Development Strategy" It is no coincidence that paragraph 6, entitled "The direction of finding solutions to problems in the national interest," also emphasizes the need to "promote environmental initiatives in the international arena, including the development of the World Environmental Charter." It is clear that the protection of ecology and the environment will never lose its priority. In this process, it is advisable to start environmental education and culture, environmental education of children from an early age.

The formation of a valuable attitude to the world is an integral part of the process of growing up as a mature person. As one matures, one becomes more aware of the true value of oneself, others, the external environment, the universe, life, time, epochs, and the blessings of nature. One also learns to appreciate the transience of the world, the meaning of life, the purpose of life, and the eternity of nature. This refers to the individual process of formation of an axiological attitude in that person. The axiological attitude towards nature is not a phenomenon that applies only to the individual. Maybe it belongs to a social group, class, nation, state, society. In this sense, the axiological approach and the degree of individual and social manifestation of the value relationship can be expressed in particular, specific and general forms. Let us refer to the following example in this regard. According to the former Soviet Union's non-axiological approach, Central Asia retained its importance as a supplier of raw materials. This approach lasted until the end of the life of the former USSR. In the development of dams, canals, deserts on the Amudarya and Syrdarya rivers, you will not find a sense of appreciation for the nature of our Motherland, to think about its future. It is the non-axiological attitude to the gradual disappearance of the Aral Sea, the unprecedented ecological catastrophe caused by the discharge of saline salts from the Amu Darya and Syr Darya, the "salt washers" of Central Asia, into the territory of our motherland instead of the sea. is one of the main reasons for the Aral Sea tragedy. It is true that the canals and reservoirs built since the middle of that century have been very useful. But can they devalue the island? Will they be enough to replenish the Aral Sea and end the effects of the ecological catastrophe? No! Ancient and modern history have repeatedly witnessed such tragic examples of the non-axiological approach based on the predominance of false values. These examples show that the failure to apply the axiological approach in a timely manner in the ecological education of the whole of humanity, but also the younger generation, leads to a



sharpening of the relationship between nature and man, which encourages everyone to be vigilant. Social vigilance means that the sense of spiritual responsibility is properly formed, that the value of nature is properly formed. According to the concept of sustainable development, the axiological approach is also important in the conservation of nature and its transmission to future generations and the timely provision of environmental education. In the preservation of nature, it is very important to reflect in the human mind the attitude to it today, to determine the laws, levels and possibilities of realization of values, its norms and criteria. It is based on general cognitive theory (gnoseology) as well as social and natural sciences, especially on the physiology of the higher nervous system, the senses, and evidence of mental activity, and the achievements of such disciplines as logic and linguistics.

Understanding of values in ecological education of young people, the combination of emotional and mental knowledge in learning, generalization of concepts, terms and symbols of judgments, conclusions, analysis of axiological processes in natural and social realities, ecological education based on them are interrelated means an organic process.

Events in nature are viewed in terms of the degree to which they are valued and valued. In this view, the value of value, not utility, value and economic value, is central. This means that the study of nature and the description of the laws of reality require a natural whole, a combination of epistemological, sociological and axiological approaches, and a comprehensive approach to their use when necessary. It is based on an axiological approach to understand the impact of cosmic events on planetary life, the impact of global processes on human life and way of life, the need to save humanity as a result of environmental catastrophe, the importance of the human race and life as the most valuable assets. Research in science to change the ecological consciousness of man, his physiology, is important from the point of view of scientific knowledge. There are many examples of land acquisition, diversion of rivers, and the lack of an axiological approach to environmental education. However, it is important to note that in some parts of the world there is still a non-axiological approach to solving environmental problems, in which the pursuit of greater economic benefits and the pursuit of daily necessity is a priority. All over the world, the globalization of such environmental problems is recognized as catastrophic, and effective ways to solve them are being proposed. So, as we said in the introduction, humanity is gradually realizing that it needs to pay more attention to the axiological approach in solving environmental problems. That is, the formation of ecological thinking, ecological consciousness and knowledge remains an urgent task. But isn't the process extremely slow? - Yes. There is a mismatch between the development of today's



environmental problems and the provision of environmental education and training, which plays a key role in preventing it. If this process is not prevented, humanity will face a great environmental threat.

Today, every educator and coach is responsible for the development of environmental awareness and culture of young people.

Our forefathers knew that life begins with water, and because they felt deeply that it is impossible to live without water, they understood the value of this wonderful gift of nature and its role in human destiny. Treating water with faith and sincerity, not wasting it, not allowing it to become polluted is an Eastern, Uzbek spiritual and moral value, ancient national culture and spirituality. The Uzbeks did not consider the yard, which did not have running water, to be prosperous. Until recently, there were almost no villages or neighborhoods in our country that did not have their own pool or pools. Spiritual and moral rules about the sanctity of water as a source of life, the basis of life, have been instilled in the Uzbek mind since the dawn of time. It has gradually become a national tradition. No matter where Uzbeks live, big or small, they have never polluted the water. Admonitions such as "Drink water, but do not pollute the fountain," "Do not spit into the well that drinks water," and "Spit in the well, and do not be ungrateful," have been passed down from generation to generation. Since water was considered sacred to our ancestors in the past, special attention was paid to its purity. A special relationship with water has been formed. The sacredness of water and the way it is used are still inherited through oral sources. For example, it is forbidden to draw water from canals and rivers after dark. If there was no water for consumption and it was necessary to get water, then they went to the head of the water and said to him: "Solomon by the water, I am asking you a question. A visitor came to my house and asked you for water. This has given young people a sense of respect for water.

It prevented water pollution and was used sparingly. Proverbs about water are made to glorify water:

- "Water is dearer than gold";
- "Water - dice, water jeweler";
- "Water has come - light has come";
- "A drop of water is a particle of the sun";
- "The life of the earth is with the earth, and the life of the earth is with the water";
- "If water is not cut off from the canal, bread will not flow from the Motherland";
- "A land without water is a grave, a land without water is a flower";
- "No bird lands on water"





There is no land without grass. "

• "He who lives at the head of the river drinks honey,  
He who lives at the end of the river drinks poison. "

Indeed, there have been water problems in Central Asia in the past. A lot of work has been done in this regard. They appealed to national values in carrying out this process. According to Bori Ziyomuhhammadov and others, value is a type of spirituality that deserves special attention among a certain group of people (family, community, society) and is respected and valued by the members of that group. Thus, it can be said that value is a type of spirituality that has a special significance in the family, community and society. 2. Jondor Tulenov The set of natural and social phenomena that serve ... natural and social phenomena are included in the list of values as a result of human activity, as a result of meeting his needs. "Value satisfies people's social, economic, and political needs as well as their spiritual needs." Many of the values that are being re-created today are related to nature and its phenomena. Because in the last century, human ignorance of nature has led to many anthropogenic phenomena. This has led to a concentration of values and a neglect of its role in educating young people. The main purpose of this article is to show the values that express the relationship between nature and man, as well as the role of natural phenomena in their formation, the application of these values in social life in different ways and their importance in educating students. To develop an understanding of the role of nature and natural phenomena in human life in the formation of national values in the minds of schoolchildren, to develop and implement a methodology for the development of educational activities in order to take a new approach to conscious attitude to it output is an important pedagogical problem. In order to solve this problem in the process of the general secondary education system, first of all, the content of natural phenomena, which will be solved on the basis of national values, was selected. In choosing the content of values, attention was paid to the age of students, interests, level of knowledge, scientific and practical significance of the studied material, modernity, the state educational standard, the relevance of the program materials.

Here are some suggestions on how to look or get an appointment for hair extensions. Students in grades I-IV are given an initial understanding of water sanctity, water use, protection from severe cold, snow, rain, floods, floods, cold and heat, and strong storms. Grades V-IX: Tea Momo event, wind call, rain call ceremony; Slow Woman, solar and lunar eclipses, storms, winds, storms. Through the events "Navruz", "Harvest Holiday", "Melon Festival", "Harvest is full", students are taught a conscious attitude to nature, the environment, respect and reverence for our national values. will be strengthened, the opportunity to consciously master the program materials





will be created. The above-mentioned celebrations in educational institutions create harmony, high spirits and positive emotions in the educational community, instill in students a sense of pride in the Motherland, love and respect for nature. Also, through such activities, the nation learns the socio-pedagogical significance of the values, customs, traditions and views that have been formed and practiced for many years in the self-consciousness of the individual, through its creative assimilation. Students will be able to grow into a harmoniously developed person, if they are implemented in cooperation with the environment, activities, family, neighborhood, school, the quality and effectiveness of continuing education will increase. Exploring, creatively mastering and practicing national values will enable students to grow into well-rounded individuals. They are brought up in the spirit of a conscious attitude towards the environment and nature.

In short, the respect for nature, the glorification of the land, the oriental, Uzbek proverbs, sayings, etc. limits, philosophical views, national values, national customs and traditions. By studying these, young people can analyze the relationship between nature and man, the nature of their interdependence and unity, their attitude to the environment, their actions in the field of nature protection, and identify the factors that cause environmental problems. This situation lays the foundation for the formation of environmental knowledge and understanding among young people.

In general, the goal of solving today's environmental problems and developing measures to prevent them cannot be achieved without environmental education and the formation of environmental thinking among young people. At the same time, the pedagogical ideas expressed in national values can be widely used in the upbringing of children. Accordingly, nature conservation, conservation, non-harm to animals, and conservation of the earth play an important role in educating students about environmental issues in general.

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