



METHODOLOGY OF USING THE HERITAGE OF CENTRAL ASIAN THINKERS IN THE FORMATION OF ECOLOGICAL THINKING IN PRIMARY EDUCATION

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Abstract:

This article aims to improve the use of the heritage of Central Asian thinkers in the formation of ecological thinking in primary school students, to identify opportunities for the development of ecological thinking in primary school students, to create a mechanism of links between ecological phenomena and processes in primary school students. , the conscious mastery of learning materials through the application of skills, competencies and competencies in new situations, the use of the heritage of Central Asian thinkers in the study of problems related to the relationship between man and nature, the integration and integration of knowledge in various disciplines using modern educational technologies.

Keywords: Primary school, ecological thinking, ecological phenomena and processes, Central Asian thinkers, heritage, formation, form, method, tool, lesson, knowledge, skills, competencies, scientific and creative activity.

In the world, the issues of nature protection and environmental education have become a common global problem of the international community. In order to achieve this goal, the issues of the relevance of environmental education to the spiritual life of society, in particular, the use of the heritage of world scientists and Central Asian thinkers in inculcating environmental knowledge in students are becoming increasingly important[2]. Ecological education, along with the expression of the level of eco-spiritual and cultural level and worldview of students by reflecting the relationship between man and nature in life, also serves the task of educating the human personality[1].

Indeed, as human needs have grown, so has the demand for the conservation and rational use of natural resources. The use of nature, its modification and protection of nature are closely interrelated processes. The current main tasks of nature protection are the rational use of natural resources, the introduction of waste-free production, protection of the environment from pollution, forecasting and preventing negative changes[3].

The development of society and human life depend on various natural resources. Natural resources include all natural, material objects necessary for human life and economic activity. Knowing the nature of natural resources requires using them wisely. Water and air are finite resources in terms of quality. Restoration is possible only if a certain population of plants and animals is preserved, and underground excavations are not restored[5].

Consequently, elementary school students are provided with basic knowledge of ecology in science

classes, expressing concepts directly related to the natural environment. The use of the ecological heritage of Eastern thinkers in elementary school science lessons is based on the selection of materials that students can learn during the lesson, which is aimed not only at knowing, but also at changing existence[4].

The use of the ecological heritage of Central Asian thinkers in science lessons is also reflected in the teacher's ability to use a variety of forms, methods and tools in independent work. In practice, primary education consists of creating the conditions for the student to demonstrate the inner potential of the individual, based on the creation of pedagogical conditions relevant to the entire educational process[7].

It is a socio-pedagogical necessity for students to be effective in forming ecological thinking based on the study of the scientific and literary heritage of Central Asian thinkers and the views of man on the environment. At the heart of this objective need is the environmental knowledge, skills and competencies provided to primary school students in secondary schools and out-of-school settings. Primary education is an important step in providing students with scientific, theoretical and practical insights into nature.

In order to use the ecological heritage of Central Asian thinkers in the learning process, it aims to transform the student from a state of observation to an active participant. Only then will the student's skills in socio-pedagogical and environmental activities be tested, developed, corrected, improved and strengthened[6].



In it, students will talk about their understanding of poplar trees, how many poplars there are in their yards and streets, and who planted them. Active, gifted students are given the task of writing a short poem about poplars.

The story of the great thinker Alisher Navoi is given as an example: "One spring day, Alisher Navoi went out into the field and planted a walnut tree. At that moment, as the king was passing by, he asked the poet what kind of sapling he was planting. The poet said that it was a walnut plant, so the king said, "O poet, when will this tree bear fruit and when will you eat it?", He said. Then the poet said, "I plant the seedlings not for myself, but for others[18-23]. The harvest will be eaten by the next generation, not me." The king was impressed by this answer and gave the poet a gift. Then the poet said, "You see, my king, the seedling I planted bore fruit in one day[9]."

Students will be told that the benefits of fruit trees are not only in bearing fruit, but also in cleansing the air and healing the apple fruit. For example, how much dust a bush of an apple tree can hold, and whether chewing an apple for 15 minutes kills all germs in the mouth, so eating an apple before going to bed is good for human health.

During the conversation, the students were encouraged to plant a tree, quoting the proverb "If you plant a mulberry for a year, you will cultivate a pearl for a hundred years". The educational material on the topic "Birds in the gardens" is first covered by the teacher using the story method, and then a conversation is organized. The course of the lesson was as follows: the students in the class were assigned to three groups, and each group was named. The board is divided into three parts and at the top is written "Knowledgeable". Then, at the top of each paragraph, the words "I know", "I want to know", "I learned" are written separately[11].

The teacher asks the students questions to determine what information they have about the birds and writes the information on the first part of the board ("I know"). Note: This action will continue until the ideas are fully articulated by the groups and attention will be paid to the active participation of each student. Misconceptions expressed by students are also not ruled out (because such an action has a negative impact on student activity)[10].

In the next step, the teacher asks the students what information they want to learn on a new topic and encourages them to think. Feedback from students is written on the second column of the board ("I want to know").

In the last stage, the method of working with the textbook is used. Students will study a specific

section of the textbook on Birds in the Garden. As members of the class get acquainted with the part of the study material allocated to them, they enrich their knowledge about birds living in gardens, their lifestyles, their place in the ecological system, and tell new information. Their thoughts are written on the third part of the board ("I learned").

In the process of mastering the topic, students were given cards with the following heritage of Central Asian thinkers:

1. Abu Rayhan al-Biruni narrated that the birds descended from the mountains to the plains, and the ants hid in their nests, indicating that the air was cooling.

2. Alisher Navoi left his tent in the garden so that the nest of the musician, who had nested in the tent, would not be damaged, and said to one of his officials: After he blows up his children, you will clean the tent."

When a person is physically healthy and strong, he understands the beauties of life, his intellect grows, and he observes the environment more vigilantly. From this point of view, it is scientific that physical training is an important factor in keeping a person healthy[8].

So, this education is the basis of mental, moral and aesthetic education. In other words, if the water in a puddle is useless, then a motionless person is like a puddle.

Beauty is first and foremost the fact that the movements are simple, light, consistent and complete, and that if both the teacher and the student strive for it, sophistication is achieved. Of course, the task of physical education is not only to form in the student a perception of beauty, but also to teach them to appreciate the true beauty in human action[12].

Usually, after long-term mental labor, the ability to work in students gradually decreases. This condition is quickly felt in students. Elementary school students are often restless during class, can move too much, get up from their seats too often, talk to each other, sit back and forth, make noise, and so on[14]. Especially in the 25-30 minutes of the lesson, students' attention is significantly reduced, it is difficult to master the topic being explained, and there are some mistakes in the work.

Students will have to repeat the topics they are learning over and over again. In addition to mental fatigue in students, the muscles of the waist, shoulders and neck, which hold the body, are also tired. As a result of fatigue, the waist bends, the shoulders fall down, the head bends forward, and the balance of the body is disturbed. If this happens again, students' ability to work will be reduced, and their health will be



adversely affected. Such fatigue is prevented by replacing mental labor with physical labor. "Fizkultminut" (minutes of exercise) increases the activity of students, restores the ability to work, improves mood[13].

The need for environmental education began and developed with the emergence of human society. As soon as a child is born, they become acquainted with the environment through parental care. With the onset of life, production acquires experience and skills, in the process of which mental and physical maturity, culture, moral and aesthetic, ecological views are formed[15].

The methods and means used by the Uzbek people for many centuries to prepare the younger generation for life, forms of activities, unique customs and traditions, ideas and views on environmental education, ideas and life experience are embodied in folk pedagogy. In this regard, folk pedagogy is a set of methods, tools and experiences used by the people and the sages in the development of young people as modern people, in the implementation of educational work. Because even in the absence of a modern school and the formation of pedagogy as a science, the intelligence of the members of the tribe in the field of formation and development of the qualities of hard work, fighting, morality, delicacy, friendship, compassion, humanity, environmental protection and its methods have survived to our time as the fruit of the life experience of that period[16].

In the works of the great thinker, the experience gained in the field of formation and development of the people's way of life, morals, customs, traditions, heritage, spiritual and universal values, religious beliefs, patriotism for freedom, cooperation, war and nature preservation is passed down from generation to generation. has served as a rich cultural treasure.

In their works on various sciences, the thinkers of the Great East developed the scientific and philosophical foundations of spiritual values, recognized that the intellectual culture of man is realized through the laws of nature and society, science is an important factor in the cognitive process and founded the theory of environmental education[18]. They believed that in the process of striving for knowledge and intellectual perfection, people would have high human values, faith, belief, compassion, humanity, patience and contentment. Recognizing the power and populism of the experience gained by our ancestors in the field of education over the centuries, they followed it in their creative work, studying folk customs and traditions, concluding that the wisdom of past generations is a mirror for the

education and development of future generations. they did[17].

The great thinker Abu Ali ibn Sina said that pollution of water, land and air, narrowness of habitats, and lack of cleanliness create favorable conditions for the rapid spread of various infectious diseases, and that infectious diseases are often prevalent in densely populated areas.

The thinker has shown ways to maintain human health. They are:

- physical education;
- adherence to the conditions of eating and rest;
- Get enough sleep.

According to the thinker, "Exercise is a voluntary movement that forces a person to take deep breaths in a row." Ibn Sina says that physical training should be carried out in different ways depending on one's age, health and state of illness. Emphasizing that people should have a different approach to exercise during childhood, adolescence, adolescence, and old age, it emphasizes that a person who engages in physical activity on a regular basis will not get the disease[19-24].

Students are also taught that one of the most effective ways to protect human health is to avoid various harmful habits (e.g., not consuming alcohol and drugs, not smoking tobacco products). Special emphasis is placed on the fact that harmful habits cause certain diseases in the human body.

The importance of human health and its protection in the course of the lesson will be strengthened on the basis of the views of Central Asian thinkers in this regard. Students will be given the necessary recommendations, as well as guidelines on strict adherence to simple sanitary rules.

Thus, the organization of lessons on the basis of modern educational technologies has yielded positive results in the delivery of the ecological heritage of Central Asian thinkers to primary school students on specific topics included in the curriculum.

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