

THE USE OF THE SCIENTIFIC HERITAGE OF ORIENTAL SCIENTISTS IN THE FORMATION OF ECOLOGICAL CULTURE AMONG SCHOOLCHILDREN IN THE CONTEXT OF ECOLOGICAL GLOBALIZATION

Azamova Sitora Ayonovna Shakhrisabz

State Pedagogical Institute Is A Teacher Of The Department Of Social Sciences Uzbekistan

ABSTRACT: One of the most fundamental tasks facing humanity today is to deliver the wealth of nature to the next generation in a natural state. One of the most effective ways to solve this problem is to educate the growing young generation as a lover of nature and a martyr of ecological culture. In this case, the benefit from the scientific heritage of Eastern thinkers gives an effective result.

KEYWORDS: Ecology, consciousness, environmental globalization, ecological culture, environmental education, Renaissance, Avesta, need.

INTRODUCTION

It is difficult to imagine human life without the natural environment. That is why the protection of nature, the maintenance of its purity and purity is a sacred human duty. Another feature of the era of globalization is the aggravation of environmental problems and the complication of regional environmental issues. In the context of ecological globalization, the need to greenize the branches of scientific knowledge and the development of the ecological culture of society puts on the agenda the task of environmental orientation of the education system. Therefore, the new content of ecological culture in the minds of readers, in the spirit of finding a positive solution to the problem of forming ideas about its spiritual and moral principles, responsible approach to nature, conservation of natural resources, their rational use, the formation of their ecological education and ecological culture is one of the most important socially – pedagogical guarantees for the preservation of the environment, ensuring its cleanliness is an environmental problem, the introduction of which into the consciousness of young people is one of the most urgent at the present time. As noted by the President of the Republic of Uzbekistan Shavkat Mirziyoyev: "the preservation, study and transfer of historical heritage from generation to generation is also one of the most important priorities of state policy." Ecological views, elevated to a high level of value in our ancient sources, are of particular importance in the formation of youth ecological culture. For example, in the Avesta, the holy book of Zoroastrianism, the earth, soil, rivers, lakes, gardens, mountains, plants are sung. The veneration of Mother earth, the veneration of water as a source of life, the veneration of the sun, fire and air -these are the central ones in the Avesta, the Koran, and the Hadith, which glorify the ideas of environmental protection, cleanliness, neatness, thrift, and prudence. Even in the Avesta, our oldest national source, the focus is on preserving the four elements of nature. In the Avesta, Water, Air, Fire, and soil were considered sacred, and the flora

and fauna that make up nature were a source of material goods necessary for a person, attention was paid to strengthening health, joy, and love of life. In the Avesta, it was considered the duty of every person to turn the Land on which he grew up into a prosperous and beautiful place. Folk proverbs, fairy tales, epics and songs about cultivating the land, cultivating crops, enlightening life, abundance of food, prosperity of two worlds are widely spread in the East on the basis of the teachings of the Avesta.

For example, in the thirteenth section 16 of the Avesta (paragraphs 35-42), the following points are noted: "We welcome waters, lands and herbs. We applaud the addresses, villages, pastures, dams, waters." Also, this Bible encourages a person to show love not only for the environment in which he lives, but also for the diverse creatures in it. In particular, the Avesta says that "man - teaches that Zoroaster -will bring the grace of the goddess of labor ardovsura Anahita only if the animal will raise its child as its own, help pastures to flourish, work enthusiastically in agriculture and irrigation." Excellent information is provided on the rational use of resources, protection of the animal and plant world. We know that our great ancestors laid the foundations of modern science many centuries ago and developed it. In particular, they left an indelible mark on the development of world civilization with their cumulative works, inventions in the fields of mathematics, astronomy, geodesy, geography, history, arithmetic, medicine, philosophy and linguistics. Among the Eastern scientists who lived and worked in the Middle Ages, such as Muhammad Musa al-Khorezmi, Abu Nasr Farabi, Abu Ali ibn Sina, Abu Rayhan Beruni, as well as our researchers, scientists, thinkers who lived and worked in the XIX-XX centuries, contributed to the development of natural sciences. shganlar.Ma ' lumki our ancestors have long been an invaluable asset of the science of enlightenment, considered education and upbringing to be the most important condition for human maturation and the development of the nation. The great scholar Muhammad Musa al-Khorezmi (782-847) writes in one of his treatises: "Know that when the tears of a river flow, sadness and misfortune descend on her head. People, don't suck your love out of the river." What did Muhammad Musa al-Khorezmi mean by the tearful eyes of the river? Was he referring to the excessive loss of river water? While the great-grandfather primarily meant that with the river, people understand and get along with each other, show mutual affection. In 847, Muhammad al-Khorezmi wrote Kitab Surah T Al-Arz. It provides information about the world's oceans, land continents, poles, equators, deserts, mountains, rivers and seas, lakes, forests and flora and fauna in them, as well as other natural resources, the main wealth of the earth. This treatise summarizes mathematics, geology, astronomy, ethnography, medicine, as well as natural skills and historical and legal knowledge of the peoples of the world. Abu Rayhan Beruni, who worked productively at the Mamun Academy in Khorezm, a scientific school that left a deep mark on the history of mankind. Sources say that the great Kamusi Alloma wrote more than 150 works. Of these, only 31 have reached us. The first President of Uzbekistan I. A. As Karimov points out, "Beruni was one of the first in world science to propose the theory of the seas and original new ideas for creating a spherical globe, calculated the radius of the Earth, gave 32 explanations of the state of vacuum space, put forward a point of view about the existence of a continent beyond the Pacific and Atlantic oceans 500 years before Columbus' voyage,

introduced the classification of minerals and their interrelation". He developed the theory of geodesy, laid the foundations of geodetic science. Therefore, it is no coincidence that the XI century is called the "century of Beruni" by historians of world natural sciences.

Beruni's scientific views were mainly focused on "Saydan", "mineralogy", "monuments of ancient ancestors", various plants of Khorezm, and described the animal world. This paper uses examples to explain the relationship of plants and animals with the external environment, and the change in their behavior due to the change of seasons. In particular, the work tells about the harsh winter, how, when cold weather sets in, birds descend from the mountain to the plains, hide in an anthill, etc. Beruni believed that the change in the appearance of the earth should be associated with changes in flora and fauna, and the diverse life of living organisms should be associated with the history of the Earth. Abu Rayhan Beruni's "Saydan" describes in detail 1118 types of medicines, including 750 plants and 101 animals. In his work, he collected information about 4,500 plant names in Arabic, Greek, Hindi, Persian, Sogdian and other languages about animal minerals and products from them and made a significant contribution to the systematization of medical terms of that time. Beruni's remark that "if people rape nature and grossly violate its laws, then one day nature may bring such hardships on their heads that no force can fix it" indicates that today's global environmental problems were predicted more than a thousand years ago. Another scientist and educator, known for his views on environmental education, is Abdurauf Fitrat. In his works, he emphasized the importance of attitude to the environment, nature, the formation of a healthy lifestyle in children, giving a person the importance of cleanliness and neatness, physical labor, and economic education. Abdurauf Fitrat, in his early works such as "debates" and "The story of an Indian tourist," pays special attention to the issue of cleanliness in the villages and towns of Turkestan and the Bukhara Emirate.

In his work "The way to salvation", Abdurauf Fitrat emphasizes the importance of cleanliness and neatness for health, saying: "cleanliness is needed ten times more for adults and ten times more for young children. This necessity is twofold: Firstly, children are more susceptible to the disease than adults, each dirt stuck to them is ten times more dangerous than the one that reached adults. Secondly, when attention is paid to the cleanliness of a child from infancy, when he is taught to avoid dirt, cleanliness gradually becomes their daily habit. Conversely, if they get used to dirt in childhood, even after they become kata, this situation will escalate and cause hatred among people. Parents and teachers should always wash their hands and face with soap, brush their teeth every time they wash, and change clothes frequently." According to historian Sharafiddin Ali Yazdi, Amir Temur "could not indifferently see that not a single inch of land suitable for landscaping would be Zoya." History knows many lay people who have passed through this old world. Most of them just broke down. Amir Temuri differed from them in that he was engaged in creativity all his life. His words: "where did I get a brick from, where did I put ten bricks, where did I plant a tree, where did I plant ten seedlings" are the proof of our thought.

Teaching the younger generation the scientific teachings of Eastern thinkers about environmental education and through it equipping students with theoretical knowledge, the application of this knowledge in practice is one of the priorities of today. In the environmental education of young people, the basis is national values, customs, traditions, rituals, rare manuscripts and examples of the activities of statesmen related to this area, through which they are taught to maintain the cleanliness of the environment, neatness, cleanliness and the ability to lead the most basic healthy lifestyle and organize the environment

REFERENCES

1. Mirziyoyev Sh. Islom hamkorlik tashkiloti Tashqi ishlar vazirlari kengashi 43-sessiyasining ochilish marosimidagi nutqi // Xalq so'zi, 2016, 19-oktyabr.
2. Avesto. - T.: Sharq, 2001. 700-b.
3. Hasanov S. Xorazm ma'rifati olam ko'zgusi. -Toshkent.: O'qituvchi, 1996, 45-b.
4. Sobirov U. Ekologik madaniyat shakllanishi tarixidan. // "Ekologiya xabarnomasi". №3, 2005, 17-b.
5. A.To'xtayev. Ekologiya.T., "O'qituvchi"., 1998 y
6. Abu Rayhon Beruniy Tanlangan asarlar.-Toshkent.: Fan nashriyoti, 1968-yil.486 b.
7. Abdurauf Fitrat "Najot yo'li"
8. I.A.Karimov. Yangicha fikrlash va ishlash — davr talabi. T .5 .-T .: Uzbekistan, 1997.181 - 191-b.
9. Ayonovna A. S., Xudoyberdi o'g'li P. L. EKOLOGIK MADANIYATNI SHAKLLANTIRISHDA EKOLOGIK OMIL TUSHUNCHASI //TADQIQOTLAR. UZ. – 2024. – T. 40. – №. 4. – C. 135-139.
10. Aralovna O. G. et al. Ecological globalization and its social place in the globalization system of processes //Journal of Survey in Fisheries Sciences. – 2023. – T. 10. – №. 1S. – C. 5000-5006.
11. Omonov B. N., Ochilova G. A., Azamova S. A. SPECIFIC CHARACTERISTICS OF THE ECOLOGICAL ENVIRONMENT IN UZBEKISTAN //World of Scientific news in Science. – 2023. – T. 1. – №. 3. – C. 15-28.
12. Ayonovna A. S. The Need for the Formation of Environmental Education and Upbringing in Young People in the Conditions of Environmental Globalization //Global Scientific Review. – 2023. – T. 13. – C. 7-13. Azamova S. EKOLOGIK GLOBALLASHUV SHAROITIDA O 'ZBEKISTON TA'LIM MUASSASALARIDA EKOLOGIK MADANIYATNING SHAKLLANISHI VA RIVOJLANISH BOSQICHLARI //Universal xalqaro ilmiy jurnal. – 2024. – T. 1. – №. 4. – C. 286-289.
13. Azamova S. EKOLOGIK TA'LIM VA TARBIYANING RIVOJLANISH BOSQICHLARI //Talqin va tadqiqotlar. – 2024. – T. 1. – №. 1.