

ECOLOGICAL COMPETENCE: THE WAY TO A WIDE WORLDWIDE AND A CLEAN LIFE

Abdunazarov Lutfullo Mamanovich

Doctor of Philosophy in Pedagogical Sciences (PhD)

Head of the Department of Basics of Geography and Economic Knowledge of DPI Kokan

Boronov Sherzod Sharofiddin ugli

Kakan DPI Tutor of the Faculty of Natural Sciences

sherzodboronov1996@gmail.com

Abstract: In today's educational system renewal process, the necessity of forming an ecological outlook among students is becoming a demand of the time. This article describes the possibilities of implementing this demand through society, state and educational institutions. At the same time, examples of views of eastern thinkers and religious sources on the formation of an ecological worldview are given.

Basic words and concepts: ecological culture, legal bases, ecological standards, social relations, ecological activity.

INTRODUCTION

Today's environmental problems are not only an environmental problem, but actually a problem of a certain way of producing and imagining human progress, and therefore it is a problem of values. It originates in socio-ecological processes of degradation based on certain forms of power and knowledge. For several decades, reforms in the educational system in our country and in almost all countries of the world have included environmental education as an important content of teaching environmental problems in educational programs at various levels. Today, environmental education affects all people on the planet. Although the educational system has long begun to teach the topics that are structured within the framework of environmental education in their classes today, this material aims to spread and encourage the adoption of a new theoretical perspective in this field of knowledge, but Today, the development of an ecological outlook is of great importance.

LITERATURE ANALYSIS AND METHODOLOGY

It is known that ecological worldview is not something that appeared today. We all know that this process has been formed for a long time. It is necessary to remember the works of Western and Eastern thinkers who made a great contribution to human civilization.

In all historical periods, people's relationship with nature has existed. Honesty, purity, environment in the works of Eastern thinkers cleanliness and nature-loving qualities are given importance. Our compatriot Ibn Sina put forward the theory that "human life will be longer if there is no dust in nature." In the 17th century, the Czech pedagogue Ya. A. Komensky tried to scientifically substantiate the essence of the educational process. Alloma founded the idea that the mental and physical growth of the child should be in accordance with the laws of nature. In the 18th century, the French scientist Jean-Jacques Rousseau also tried to reveal the essence of education based on philosophical ideas about the role of man in nature and society. In his opinion, the essence of the educational process is based on the child's knowledge of the environment.

The means of ecological and refined education make students love beauty

in order to educate in the spirit of life, nature, the beauty of art, and the factors used in the pedagogical process aimed at organizing children's artistic activities are listed. Nature, work, human relations are means of environmental education. Nature is an important source of environmental education. K. D. Ushinsky said that nature is an excellent educator that deeply affects the development of the aesthetic feelings of the young generation. Traveling, walking, studying works of art dedicated to nature are traditional activities in this area. But being in nature is not enough. It is necessary to be able to see and feel the beauty of nature. This ability develops gradually. During a walk, excursion, and work at the school's experimental site, teachers should explain to students that paying attention to nature's riches and perfections in its form is not only a necessity of sophistication, love of nature, but also of taking care of it [2].

Today, the ecological worldview is becoming such a valuable quality that it is manifested as a manifestation of the mentality of the country's population. Of course, the first cornerstone of this ecological worldview begins with the educational process. In the educational process, it is necessary not only to teach to be careful with the environment, but also to be a practical example for the teachers.

We should change our ecological worldview or give up the idea that "all things in nature serve for man" and now repeat the slogan "Nature is our home, we are a part of it, we must preserve nature" and follow it constantly in our hearts and tongues. need A person should understand that he is a part of nature and in harmony with it, he should not interfere with natural processes and should not violate the laws of nature.

As the first President Islam Karimov noted, "At the turn of the century, the whole of humanity, the population of our country, faced a great ecological danger. Not realizing this, sitting idly by is tantamount to condemning oneself to death" [3]. Therefore, ecological culture, ecological knowledge and concepts are necessary for every person not only to improve his lifestyle, but also to be in harmony with nature. A person with ecological culture, knowledge and education will never have a negative attitude towards nature. The ecological stability and stagnation of nature and the violation of its natural laws were caused by the lack of ecological knowledge in humans and the inability to foresee what the ecological situation will be like in the future. Ecological knowledge is the structure, development, change of living nature, the condition of living creatures on the earth, their relationships between each other and the environment, the quantity and quality, size, types of natural resources, as well as their conservation and economy. consists in mastering the ways of use. The basic meaning of ecological education and upbringing is the permanent unity between nature and society and the preservation of natural stability by learning, applying and doing the natural and social laws that connect them to each other [4].

RESULTS

Today, we are constantly hearing these and similar phrases like "Clean city", "Ecologically clean area", "Ecologically clean product" that are heard in the mass media. We can see that there is a lot of meaning behind these sentences. Cleanliness and naturalness are as necessary for people as water and air. In order to develop this, each of us, whether it is in the educational process or among society, must promote ecological knowledge and follow it ourselves. The economic, social, and spiritual development of the society is related to the all-round development of the individual. In particular, the perfection of a person, who is a particle of mother nature, is formed on the basis of his attitude towards nature, his family environment, and his love for all beings. After studying the essence of national and universal values that serve to enrich the ecological worldview of a person, it is possible to come to the following conclusions:

- the evolution of the formation of the ecological worldview, in common with the way of life and values of a person, while reflecting the content and characteristics of each era, enriches the content with new concepts and concepts related to nature and existence;
- ecological worldview, like all forms of worldview, improves, enriches and integrates into social practice in connection with the nation and people's heritage and values;
- in the 21st century, which is the age of inter-civilizational communication, global changes in the natural and social environment have an impact on the individual's ecological worldview in an individual and social sense, increasing the individual's need for national and universal values [1].

DISCUSSION

It is necessary to use the holy book of our religion, the Holy Qur'an, and hadiths in shaping ecological moral views and culture. Today, there are different approaches and views on the issue of creating ecological culture. In the works of our scholars Imam al-Bukhari, Imam at-Tirmizi, al-Moturudi, Abu Nasr Farabi, Ghazali, Husain Waiz Koshifi, Mahmud al-Zamakhshari, Jalaluddin Rumi, the requirements for perfect human education using the Holy Quran and Hadith stated. We are pleased that not only ecologists or pedagogues, but also religious leaders are focused on the issues of encouraging the preservation of nature, existence, and economical use of natural factors [5]. Our Prophet (peace be upon him) said: "Religion (Islam) is built on purity." Therefore, every work done in the path of purity and freedom is highly appreciated. One who follows this path will be given high rank and great rewards. When Islam commands a person to keep his house clean, this is to serve to make his prayer acceptable. It shows that special attention should be paid to the cleanliness of the space during prayer. In the hadith: "Surely, Allah is pure, He likes cleanliness and tidiness. He is generous, likes generosity. "Purify yourselves, keep your surroundings neat, keep your yard and houses clean" (Imam Termizi's narration). In response to this requirement, we should keep our residences organized and tidy [6].

In order to follow the aforementioned wisdom, we must first be aware of it. This, in turn, serves to raise our morale.

Of course, there are many people in this world who consider living honestly and cleanly as their life belief and highest goal. It is because of such people and their good deeds that spirituality is always stable in this bright world. However, there are not a few people who live completely away from such noble qualities and interpret the meaning of life in their own way. Unfortunately, they try to feel like they are the real owner of the world, living a life that attracts the envy of others, as if the bird of happiness has landed on their head [7].

Our Prophet (peace and blessings of Allah be upon him) encouraged people to keep the streets and roads clean. He blesses them like this: "Remove the harmful things from the path of people." The Messenger of Allah (peace and blessings of Allah be upon him) said: "Faith has seventy parts." Its highest is tawheed, and its lowest is to remove anything that hurts on the way. If a person cleans the places where he lives, if he removes things that harm people, Allah will forgive his sins in return. Our Prophet (peace and blessings of Allah be upon him) said about this: "A man was walking on the road and his eye fell on a branch with a thorn. He removed that branch from the road that was hurting people. "Allah, the Most High, forgave that person's sins for this." Our Prophet (peace and blessings of Allah be upon him) encouraged us to keep roads, places of work and places of worship clean:

- Each person has three hundred and sixty joints. It is necessary to give alms for each joint, they said. People asked:
- O Messenger of God, who can bear to give charity for three hundred and sixty joints?

Then our Prophet (peace be upon him):

- If you cannot perform two rakats of Zuha prayer, then either remove the phlegm from the mosque or put aside something that could cause harm on the way, - he answered.

they gave In the religion of Islam, it is strongly condemned to practice the religion of impurity by throwing all kinds of garbage in the streets, roads, ditches and the water in them [6. 73-b].

CONCLUSION

Ecological worldview is an opportunity for educational institutions to try to contribute to the understanding of the relationship between human culture and human life, individual responsibility for the environment and society, and the social movement of personal behavior. Educational institutions are adapting their curricula to instill a passion for environmental education in students using skills and laboratory activities, creating a new type of education.

they should develop, develop service and practical training in nature. Community behavior is reflected in parks, rivers, clean-up activities, waste processing on tourist routes, plants as a practical lesson, and the influence of various external factors. By channeling them properly, waste can be used to create modern fashion, artistic painting or design architecture, developing the quality of creativity. It is necessary to encourage student universities, which are the backbone and backbone of environmental education, to encourage the new citizen to various actions. In short, we should encourage every member of our society to raise their ecological outlook using religious and secular sources. Because if we protect the natural environment, we will contribute to our economy, natural resources, the future of the country and the well-being of our youth.

References:

1. Ochilova B. Ecology and outlook (study guide) / B. Ochilova; Ministry of Higher and Secondary Special Education of the Republic of Uzbekistan; Tashkent: "Tafakkur" publishing house, 2013. - 152 p.
2. Azimova S.T., teacher of the Department of "General Pedagogy" of Tashkent State Pedagogical University. Important features of formation of environmental culture in students, scientific article Modern education, 2014 p. 6.
3. I.A. Karimov "Uzbekistan at the turn of the 21st century: threat to security, conditions of stability and guarantees of development" T.: Uzbekiston. 1997.
4. A.E. Ergashev, A.Sh. Sheraliev, K.A. Suvonov, T.A. Ergashev Ecology and nature protection T.: Science Publishing House 2009.
5. L.M. Abdunazarov, Doctor of Philosophy (PhD) in Pedagogical Sciences, Associate Professor, Head of the Department of Geography and Basics of Economic Knowledge of Kokon DPI. Scientific article, The importance of using religious literature as a means of forming ecological culture.
6. Usmanov, Rahmatillo Religion of purity and decency, responsible editor Sheikh Abdulaziz Mansur: Tashkent: Movarounnahr, 2013. 80 p.
7. Islam Karimov High spirituality is invincible power T.: Spirituality 2009, p. 108.