

Characteristics of Environmental Education Issues in Avesto

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Abstract:

This article is one of the current topics. This article describes the specifics of environmental education in the Avesto, which is typical of today's globalization process.

Keywords: Globalization, Avesto, ecological culture, ecological education, nature, heritage, Views of thinkers of the East in the development of the spiritual culture of future teachers.

Man is a part of nature. No human being can live apart from nature. Therefore, humanity must preserve nature and use it wisely. To do this, it is necessary to instill in the minds of every young person knowledge about nature. After all, one of the most important issues in human life is the issue of environmental education.

As the first President of the Republic of Uzbekistan IA Karimov said: "Ecology is one of the most acute social problems of our time. Its solution is in the interests of all peoples, and the present and future of civilization depends in many ways on the solution of this problem. " After all, one of the highest responsibilities of all members of our society is the task of preserving and rational use of natural resources, nature protection.

The impact of environmental education on the health of the harmoniously developed generation is great. When nature is pure, man grows healthy and energetic. Everyone gets a break from nature. A person breathes 16-18 times a minute or 8-9 liters of air enters the body.

This amount exceeds 11,000 liters per day. So, it is clear that air is the most important and necessary gift of nature for the human body. In the pedagogical scientific literature, along with the concept of "environmental education", the term "environmental culture" is also used. In some cases, ecological culture comes as a synonym for the first concept, but ecological culture expresses the main goal of this process and manifests itself as a product of human ecological consciousness.

It should be noted that the ecological culture of young people is based on the spiritual and practical experience of generations, and our contemporaries, as well as takes into account the scientifically based views of experts on the ongoing changes in the ecological state of the environment in the third millennium. Issues related to the content of ecological culture are related to the existing social conditions in the human mind, i.e., knowledge of the environment, adherence to values, and psychological conditions.

Ecological culture allows a person to fully understand the world, the need for nature for personal activity, the role of man in the biosphere and the socio-economic, political situation in his life on a scientific basis.

Explanatory dictionaries of pedagogy classify the concept of ecological culture as follows. A sense of environmental responsibility for decision-making in environmental culture-professional activity, knowledge of nature protection, readiness to participate in solving environmental problems at the global and regional levels, etc.

Ecological culture is a manifestation of an individual's ability to effectively use environmental knowledge in practice, in the educational process. Ecological education of young people, and the development of a sustainable ecological culture in it is a complex pedagogical process. Especially in the current era of globalization, the ecological education of the individual is becoming more difficult in the context of increasing ideological attacks, the growing number of tools that negatively affect the minds of young people. Therefore, the development of a moral, sustainable environmental culture of the individual, the strengthening of his spirituality with the available scientific, educational and methodological tools and educational opportunities is an important factor in the pedagogical process.

If we use the Avesto, a great and unique source of spirituality in the ecological education of young people, it would help to further strengthen our attitude to nature.

We know that the sacred book of Zoroastrianism "Avesto" was created 3000 years ago in Khorezm.

The Avesto pays special attention to the issues of ecological education, ie respect for nature: land, water, trees, plants, animals, land use, irrigation, gardening, cultivation, development of livestock, especially horse breeding, and the sacred treatment of water. For example, the 4 elements of earth, fire, water and air are considered sacred. Severe penalties were imposed on those who polluted these four elements. Those who did not follow the teachings of the Bible were sentenced to 400lashes.

If we consider that even the most energetic person will not be able to endure the end of this punishment, it will be clear that the fate of one who treats nature unjustly is equivalent to the death penalty. In the Avesto, the emphasis on the purity of nature was so strong that even burying a corpse in sacred water, burying it in the ground, and burning it in a fire was forbidden, a sin. The ground was placed on a specially allotted hill, without burying the corpse in the ground, so as not to disturb its condition, and it was customary to bury its bones in the ostodons.

Paragraph 16 of the thirteenth chapter of the Avesto (verses 35-42) states: "We welcome water, soil, and plants."

It is obvious that 3,000 years ago, the attitude of our compatriots to nature was at a high level. That is why we can achieve good results in teaching young people the subject of "The idea of national independence" by introducing the theme of environmental education in the "Avesto" and strengthening the attitude of young people to nature. If we use the conference lesson to explain this topic to the students, we will create conditions for more young people to protect nature in their hearts. Conducting various roundtables on topics such as "Teacher and Ecologist", "Save Nature", "Miracle Nature", "Avesto and Ecology" will strengthen the ecological knowledge of young people.

During the roundtables, various exhibitions should be organized, ie questions related to nature will be asked.

The following questions may be asked:

Who invented the word ecology?

What do you mean by ecological culture?

How do you contribute to nature conservation?

How do you think the wonders of nature should be preserved?

The role of youth in nature conservation?

Environmental education must become a continuous process, closely linked with each of the disciplines taught. With a broad focus on environmental issues, young people's love for the Motherland and Mother Nature will be strengthened. For the present and future youth, solving environmental problems correctly and wisely and understanding that these problems are of universal importance, adhering to the principles of nature, requires us to know and pay attention to the prosperity of our Mother Nature.

The first President of the Republic of Uzbekistan Islam Karimov in his book "Uzbekistan for a Great Future" called for the elimination of the threat of large-scale environmental crisis for the people of the republic! It provides the necessary conditions for the birth and development of a physically healthy young generation and the creation of an ecologically clean living environment. ”

In raising the level of environmental awareness of young people, we must pay special attention to: first of all, to strengthen the ecological knowledge of teachers themselves; development of various sound plans in environmental education; use –

- of various media in environmental education;
- organization of excursions to wildlife;
- contribute to solving community problems with the community;
- organization of nature exhibitions.

All humanity must preserve the nature they need for themselves as the apple of their eye, for nature is the mother of humanity. The doctrine is put forward in the holy book of the Avesto: To this end, every young mother should understand that it is their most honorable duty to love and respect nature.

Thus, the holy book of the Avesto teaches the younger generation that "man is obliged to keep the earth, fire, water and air, and all the good things in the world in general, clean and bus-free throughout his life."

The idea that a person in Zoroastrianism should love and respect the land where he grew up and understand that keeping the environment clean is his patriotic duty is very relevant today.

The personal upbringing of the future teacher, and the development of a sustainable environmental culture in it, is a complex pedagogical process. Especially in the current era of globalization, the ecological education of the individual is becoming more difficult in the context of increasing ideological attacks, the growing number of tools that negatively affect the minds of young people.

Therefore, the development of a moral, sustainable ecological culture of the individual, the strengthening of his spirituality with the available scientific, educational and methodological tools and educational opportunities is an important factor in the pedagogical process.

It should be noted that during the global economic crisis, there is a need to develop a sustainable environmental culture of future educators using the opportunities of continuous education, the main goal of which is to strengthen the positive attitude of the individual to the environment. The role of pedagogical staff in higher education plays a special role in fulfilling the important tasks facing the system of teacher training in our country. As a result of this process, highly educated specialists will be trained, who will determine the main directions of socio-economic development and carry out the good deeds facing the state and society. In their specialties, young professionals are involved in ensuring the economic, environmental, national security of our country, educating the younger generation and educating them as harmoniously developed individuals.

So, the main goal of our society is to teach young people to love nature and ecology. From this, young people will definitely grow up and become healthy children of our Motherland.

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