

Uzbek folk ecology – formation of the foundations of ecological culture in elementary school students

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Abstract. This article shows the results of the research, the uniqueness of pedagogical methods in forming a positive attitude towards the environment among primary school pupils, as well as the necessary recommendations for forming a positive attitude towards the environment among primary school pupils. Providing environmental education to students in educational institutions, raising a sense of respect for nature and the environment in them, a careful attitude and a sense of responsibility for it, issues related to environmental education of primary school students are highlighted, historical experience, traditions and rituals of the Uzbek people, and folk language reflected in his work: proverbs, sayings, quick sayings, riddles, songs, verses, recitations are among them. Also, as evidenced by the historical and ethnographic material, the ancestors of the Uzbek people felt themselves together with nature. Environmental conditions have been consistently studied by them, knowledge and experience in this regard has been developed and deepened. The unique information of Uzbek folklore reveals the organic unity of man and nature and its meaning, customs and ceremonies of the Uzbek people, as well as folk oral creativity: proverbs, proverbs, quick sayings, riddles, songs are aimed at forming the foundations of ecological culture.

1 Introduction

It is known that elementary school students have a wide range of opportunities to form the foundations of ecological culture - a responsible attitude towards nature.

In the course of our research, based on the study and analysis of various aspects of the problem, the issues of environmental education and upbringing in the theory and methodology of national primary education have been studied by M. Alikulova [1], N. Ashurova [3], A. Yu. Kuchkinov [4], Sh.M.Mirzakhmedova [5], G.A.Sultonova [2-8], M.B. Rakhimkulova [7] to a certain extent, their purpose, tasks, content and methods, technologies, tools we found out that it was put into practice in the form of specific systems. However, the study of existing scientific literature and conducted research showed that the problem of formation of ecological culture of students based on the use of Uzbek

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folk ecology in the course of lessons and extracurricular activities in primary school was not specially researched, and the experience of Uzbek folk ecology was not introduced into the practice of schools.

It is no secret that the term "ethno-ecology" is great importance in the study of the traditional way of life of the peoples of the world. Ethno-ecology is a separate scientific direction formed at the intersection of ethnography and human ecology and studies the laws of formation and operation [6, 10, 2].

In other words, ethno-ecology is a science that studies the interaction of the population with the environment within the framework of traditional culture, the ideas and concepts about it, as well as the influence of cultural goals or guidelines on the interaction with nature and the environment.

Ethno-ecology, as an important area of environmental protection, reveals and promotes the traditions of local peoples regarding the proper use of nature, and also develops the culturally conditioned causes of human behavior that destroys nature and methods of its correction.

2 Experimental part

In fact, in the cultural system of the local peoples of Uzbekistan, their customs, ceremonies, arts and crafts, clothing, food, health care, and the formation of the lifestyle of these peoples are reflected in the mechanisms of adaptation to the environment. For example, the peoples of Uzbekistan have demonstrated the ability to live and develop in extremely extreme ecological conditions of the regions from the Kyzylkum deserts to the Western Tien-Shan mountain ranges for thousands of years due to their folk ecological culture.

Cultural systems, like ecological systems, are stable and stable due to the diversity of their structural components. The cultural system of multi-ethnic Uzbekistan is a complex composite system consisting not only of national culture, but also of various local specific geo-ecological cultures as a region inhabited by more than a hundred nationalities and peoples. This diversity is represented by the diversity of unique traditional cultures. Therefore, the study and pedagogical popularization of local traditional cultures (different from urban culture) and the set of ecological knowledge and experiences in them is the necessity of today.

Ethno-ecology, as a special direction of pedagogy, collects, studies, analyzes information about traditional national culture in order to educate an ecologically cultured person, as well as makes good use of experiences gathered in ethno-pedagogy.

According to some researchers, the terms "ethno-ecology" and "folk ecology" are synonymous. From this point of view, a natural question arises whether this is actually the case.

The term "ethno-ecology" in Western scientific literature is literally translated into Uzbek as "ethno-ecology", but the meaning of the term "ethno-ecology" is different, that is, it is interpreted in the way of the perceptions of local culture owners about the environment. In this sense, the phrase "people's ecology" can be used in Uzbek scientific literature, which, according to our understanding, is a part of ethno-ecology.

Folk ecology as a part of the general culture of the population has a strong potential for sustainable development, and despite the rapid growth of scientific ecological knowledge in society, it does not mix with them and become one.

In front of the people's ecology, many household ecological problems related to vital environmental supply, environmental health and maintenance of stable ecological balance constantly arise. In recent years, the study of the people's heritage, its age-old experience and the development of universal human values prevailing in various spheres of life are

gaining attention. Folk ecology occupies a special place in the system of vast knowledge accumulated by society in its interaction with nature.

All information received and collected from public ecology is a reliable guide for the rational use of natural resources and behavior in the field of environmental protection. Therefore, public ecology is the most pressing and vital problem in today's reality.

It is known that if a person does not have knowledge about the laws of development of nature, does not understand the reasons for its change, if he cannot predict the consequences of anthropogenic factors on the environment, he will not be ecologically enlightened. Ecological education and training is aimed at systematization and development of environmental knowledge and natural science based on the rich and varied ecological knowledge and experience of the people.

It is impossible to raise the environmental culture of a person to a high level without forming an emotional-valuable attitude to the surrounding world. For this reason, the conditions, methods and tools that are suitable for the purpose of environmental education and help to form the experience of emotional-valuable attitude in students should be determined. These tasks can be solved by focusing on the understanding of socially significant values with the help of the people's ecological experience. After all, socio-ecological experience is a set of ecological consciousness and skills embodied in the systematic activity of society and the legacy of previous generations, characterized by specific content and certain methods of achieving them.

At the current stage of development of the society, the environment is changing dramatically, chemical, physical and biological pollution is increasing day by day, soil fertility and productivity are decreasing, and food quality is not meeting the requirements. Disruption of the relationship between society and nature leads to the extinction of many plant and animal species. Also, human health indicators are declining, the incidence of disease is increasing, the human immune system is weakening, and changes are occurring in human genetics. The society, school and pedagogy are faced with the task of forming environmental culture in students through education and upbringing fully coordinated with nature.

In order to further scientifically and practically justify the problem of forming the virtue of ecological culture in a person, the content of this concept should be fully disclosed in various ways and in relation to each other. From this point of view, it can be emphasized that the ecological culture of a person is inextricably linked with other types of cultures. Including:

intellectual-cognitive culture, i.e., natural-scientific education provides knowledge of the laws of nature, legal interactions between nature and man;

philosophical culture allows a deep understanding of the meaning and purpose of a person as a product of nature and society;

political culture allows to ensure the ecological balance between economic activity of people and nature and its components;

legal culture keeps a person in a relationship with nature within the framework of legally defined actions aimed at its preservation and restoration;

moral culture makes a person's relationship with nature enjoyable, instills in the heart of a moral person high responsibility for the life of nature, love for animals and plants, birds and all living creatures;

aesthetic culture allows emotional perception of beauty and harmony in nature, enjoyment and enjoyment of communicating with it;

culture of labor and economic activity directs human efforts towards expediency, arrangement, care, respect for nature and not causing harm;

physical culture directs a person to the effective development of natural and spiritual forces in nature, to its restoration, renewal and enrichment with the help of bioenergy of life [9].

Therefore, the interaction of these cultures gives impetus to the emergence of a new culture, that is, creates a holistic ecological culture in the individual and society. Therefore, children's environmental education and training should not be limited to organizing only one environmental educational or nature conservation activity.

3 Results and discussion

The national education system in Uzbekistan is actively developing and is being integrated into the world education system. However, in national primary schools, the subjects of "The world around us" and "Natural science" are taught based on old programs, textbooks and manuals, which do not take into account the local and regional characteristics and peculiarities of the regions of our country. As a result, primary school students will not have enough knowledge about the place where they live and their country.

This is also confirmed by the results of the questionnaire "I, nature and people's ecology" conducted with students:

1. Do you consider man a part of nature?
2. Do you know proverbs and sayings about nature?
3. Do you know public holidays?
4. Is it possible to love and understand nature?
5. Should nature be preserved and protected?
6. Can nature be offended by man?
7. Have you ever enjoyed nature in your life?
8. Is it necessary to observe family customs?
9. Do you know folk games?
10. Do you know folk crafts?

The general analysis of the results of the questionnaire showed that 22% of primary school students have mastered the knowledge and experience of folk culture and ecology at a high level, 53% at an average level, and 25% at a low level.

The use of elements of folk culture and ecology in the educational process expands students' worldview by introducing them to folk art, develops the ability to see and appreciate the beauty of folk art. Folk culture and ecology helps to properly form the ecological culture of elementary school students.

"The world around us" and "Natural science" in the elementary grades as an interdisciplinary course will introduce the socio-ecological experience of society, including the rational use of natural resources, beautification and greening of residential areas (rural, urban), change of natural landscapes, and other similar measures. It also requires taking into account folk traditions. The system of generalized ecological and ethical-ecological knowledge on the use of natural conditions and resources in primary school is revealed in different ways only in the classes "The world around us" and "Natural science".

The basis of environmental education and upbringing of students in the system of "World around us" and "Natural Science" lessons and extracurricular activities is to systematically acquire scientific ecological knowledge about nature and society and to look at their ecological culture as a means of solving local and national-regional environmental problems. In accordance with this, to educate students to love nature, to form a sense of responsibility for a reasonable and careful attitude to the environment, as well as to reveal the ecological content of the people's experience in nature protection, and to develop and test the most effective methods and tools that allow this, methodical recommendations for

primary school teachers on the systematic use of environmental protection legislation and national ecological holidays should also be developed.

In the process of "World around us" and "Natural Science" education, revealing the integral connection of a person with nature helps the child to understand himself as a part of nature. On this basis, the student will acquire the skills to be careful with nature and, finally, will begin to work on improving the environment around his place of residence and school.

Since ancient times, the Uzbek people have accumulated the knowledge and experience of observing natural phenomena and applied them in their practical activities: properly tilling the land, fertilizing the soil with harmless substances, planting and harvesting crops on time, etc. All of these are reflected in the historical experience, customs and rituals of the Uzbek people, as well as in the folklore: proverbs, sayings, riddles, epics, songs, verses, recitations. They have become a treasure of ecological knowledge and skills, passed down from generation to generation through a mechanism of continuity in the form of traditions, rituals and holidays.

Since ancient times, the Uzbek people have been engaged in agriculture, their work technology was directed to tilling the land, and in this process, the land was left partially unrestored. Our ancestors lived completely dependent on natural conditions, and therefore their consciousness was aimed at the harmony of man and nature, without which it was impossible for mankind to live.

There is a system of such enigmatic phenomena in nature that cannot be denied and science has not been able to fully explain them until now. All components in nature exist only in interdependence and connection. There are known cases where people's experience of observing nature is superior to the explanations given by science. From this point of view, the people's intelligence has always continuously expanded the perspectives of ecological scientific observations and discoveries. The long history of the Uzbek people, the first statehood allows us to confirm that our nation has a high ecological culture since ancient times.

It is worth noting that the living environment, customs and traditions, rituals of each nation are unique and unique, despite the fact that people's knowledge of nature has local and regional characteristics, their approaches to nature protection and preservation, their relations are almost similar.

At the same time, the historical and ethnographic material shows that the ancestors of the Uzbek people felt and understood themselves together with nature. Environmental conditions have been consistently studied by them, knowledge and experience in this regard has been developed and deepened. The unique information of Uzbek folklore reveals the organic unity of man and nature. The memory of the past serves the highest purposes of our time - it allows deep understanding of nature, ecological culture of new generations. A large part of the knowledge and experience of the Uzbek people about nature has been preserved by grandfathers and grandmothers in rural areas.

It is known that the customs, values, and traditions of a particular nation contain moral, aesthetic, economic, legal, and ecological ideas as well as ideas that glorify hard work. Ecological ideas expressed in the content of folk ecology serve to develop children's love for nature and the environment, to protect the nature of the place where they were born and raised, to use natural resources sparingly, to take care of their reproduction, to take care of their own and other people's health.

In the formation of the ideas of the Uzbek people's ecology, the content of ethno-psychology, lifestyle, social relations served as an ideological basis, and in turn, the ideas, views, theories and doctrines that arose in different periods of socio-economic development enriched their content.

Another of the most used tools in Uzbek folk ecology are words and phrases that mean a prohibition with an ecological meaning. For example, there are sayings like "Don't break the sapling", "Don't hurt the birds", "Don't harm the animals", "Don't spit in the water", "Don't throw garbage in the water", which served as a kind of prohibition. Also, a number of prohibitions were used to indicate the need to respect various trees or plants: "Do not cut the hawthorn", "Do not trample on the wheat (grain)" and other expressions, which formed a responsible attitude towards plants in children.

It is well known to us that the ecological consciousness, which is the structural basis of ecological culture, is formed by the correct understanding of the nature of natural conditions or natural objects. In the context of Uzbek folk ecology, there are many ideas and phrases that serve to realize this goal: phrases like "Don't sleep under a walnut", "If you want to rest, go to the water's edge" create skills and abilities for children to perform correct behavior in natural conditions. It also helps to decide the right attitude towards certain natural objects.

4 Conclusion

It became clear from the conversations with primary school teachers and students' parents that many people are not interested in folk knowledge and experience of nature, their educational and educational value. Elementary school teachers have a superficial understanding of these. For this reason, teachers should have educational and methodical literature of various contents on the formation of ecological culture in the personality of a student of junior school age.

The ecological and cultural thinking of the Uzbek people, as well as other ethnic groups, was formed during their lifetime and ensured the balance of centuries-old traditional culture with the natural ecosystem. Practical ecological knowledge, naturally occurring, combined with general ideas about the place of man in nature, formed as norms of behavior and attitude to it, which can conditionally be called folk ecology. Folk ecology, which is an integral part of traditional culture, primarily relies on understanding people's worldview and life from a certain point of view and is the core of the folk culture system.

In our opinion, folk ecology is the ecological skills continuously formed in the process of many centuries of experience of a certain people, that is, a nation, a nation or a tribe to adapt to living conditions in a certain natural environment and to use it to meet their needs.

Thus, folk ecology is one of the most important tools for determining the ecological culture of an individual and society because it allows students to effectively form not only scientific ecological concepts, but precisely moral-ecological concepts.

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