

**THE ROLE AND SIGNIFICANCE OF UZBEKISTAN NATIONAL CULTURE IN
FORMING THE ECOLOGICAL CULTURE OF PRIMARY STUDENTS****D.A.Suyunov***Termez State Pedagogical Institute
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Abstract. The article describes the features of the cultural and spiritual heritage of the Uzbek people, the views of thinkers on ecological culture, in forming positive views and attitudes of primary school students towards nature, eliminating environmental problems, and instilling ecological education in the minds of primary school students.

Keywords: ecological education, thinkers, Navruz, muchal, ecological vision, nature, ecological worldview, ecological education, attitude, natural sciences, teacher, primary school.

There has been a connection between man and nature since ancient times. The essence of this connection is most clearly manifested in the rituals inherent in nature. As the best leader of all living elements of nature, man is considered to be the constant practice of personal hygiene. This aspect is inherent in humans. In order for a person to have the ability to think and act, he must take care of the cleanliness and order of the things that surround him. The ritualistic features of man inherent in nature have existed since ancient times.

Especially in Central Asia, the veneration of the animal world goes back to ancient times. It is known that since the time when people had their own intelligence, they gave their children the names of twelve animals of the Turkic calendar: mouse, cow, tiger, rabbit, fish, snake, horse, sheep, monkey, chicken, dog, and pig. In addition, this calendar, named after 12 animals, was used by the ancient Japanese, Koreans, Mongols, Chinese, and Turkic peoples for many centuries. It is necessary to form virtues such as knowing their own needs and, at the same time, understanding nature, studying its phenomena, having a positive relationship with nature, and respecting the animal world. Using the above ideas in the educational process will yield good results.

Among the medieval Eastern scholars, thinkers such as Khorezm, Forabi, Beruni, and Ibn Sina contributed to the development of natural sciences. In particular, in ancient written monuments, the deification of rivers and water bodies as special gods was widespread. They were worshiped and sacrifices were made of three things: milk, a plant that was saturated with water, and leaves of two plants that formed the animal world. This prayerful faith is intended to return to the natural world the power and strength it gave, while also bringing it into order and ensuring future prosperity and a positive impact on people.

Zoroastrianism, a pre-Islamic religion, also has the following statements: It is believed that the earth must be cleansed of all kinds of impurities, especially the burial of human and animal corpses. According to Zoroastrian beliefs, death itself is the work of evil forces. These evil forces do not leave the body even after death. Thus, the bodies of the dead were left on rocks, in deserts, in special towers of silence and were not touched until only their bones remained. Then, the bones were collected, placed in special containers - "khuzum" and buried in special places. For believers, it was considered very important that the dead touched clean and sacred earth, water or plants.

In addition, the depth and power of the ecological culture in the Zoroastrian religion was striking. Because it considers issues such as keeping the land clean and fertile, growing plants and trees, caring for animals. This, in many ways, was especially important in the life of the steppe people, especially since the worship of fire was especially important. Meat was cooked on fire. Three natural materials were offered to the fire: clean dry wood, fragrant herbs (dried leaves and grasses), and a little animal fat. These animals required special prayers and other rituals to be sacrificed. Only clean, dry wood was allowed for the fire, and cooking sticks were carefully placed. The garbage had to be specially cleaned. Clean and dry garbage, broken pottery, and bones were buried in the ground as harmless things. The rest was collected in a small cell with a hole in the house and periodically destroyed by hydroxide.

In Zoroastrian beliefs, the view of man as a conscious being was of particular importance. Therefore, he is responsible not only for protecting the environment, but also for monitoring his physical health, moral and spiritual state, and caring for his loved ones. Zoroastrian ethics emphasize that a person should live in the purity of good thoughts, good words, and good deeds. He embodied important universal ecological ideas necessary for the development of modern civilization on his own three-dimensional moral and spiritual basis.

The ecological culture of humans was formed in this process of evolution against each other. Our ancestors applied the laws of nature and social development to preserve the colorful image of the environment. People who respected and respected their motherland, dug ditches to bring water, planted trees and shrubs to make it beautiful, turned abandoned places into flower gardens, built bridges, and erected buildings were considered great people in the East. In particular, the great commander Amir Temur is also famous for his unique ecological views. The commander built 14 gardens in the vicinity of Samarkand. Amir Temur's teachings: "Wherever I took one brick, I put 10 bricks in its place. Wherever I cut down a tree, I planted 10 saplings in its place. Even if you are a king, plant a tree, even if you are a beggar, plant a tree, it will take one day" are the solution to today's important issues.

The ecological culture of the Uzbek people has always been closely intertwined with a high moral culture. For farming and animal husbandry, when a child was born, a sapling was planted for him. Cleaning ditches and water bodies in the spring, using spring pest control methods in the construction and repair of roads and bridges, using low-consumption food products, and raising livestock are vivid examples of ecological culture. The peoples of Central Asia have always understood that they are a part of nature and have treated it with respect.

The great thinkers of Central Asia, such as Ibn Sina, Beruni, and Al-Farabi, amaze people with the clarity and effectiveness of the principles and scientific foundations they have chosen under the name of their views, the discoveries of scholars, the laws of "man-nature" relations. They studied the experience of many peoples and interpreted them from an ecological point of view. In the past, scientists have shown the importance of air, water, soil, climate, food, and living environment in the treatment of diseases. They emphasize the importance of these influences on human health. The negative impact of air polluted with steam, smoke and other substances on human health was analyzed. Recommendations were given on water purification. He emphasized that living conditions are of decisive importance in the development and treatment of diseases. A special section of the "Medical Laws" was devoted to the protection of human health. The situation clearly demonstrates that the existence of the state is closely linked to its ability to protect public health.

The customs and traditions of the people have always been a careful attitude towards the land and water, the surrounding plant and animal world. This is a key factor in passing on the ecological experience of our ancestors from generation to generation, from one people to

another. The ceremonial activities of past peoples are the result of the interaction and mutual influence of man with nature. This process occurs not only in a closed social system, but also among all of humanity. Thus, it develops at the level of human values and is absorbed into world culture.

After independence, the national holidays of the Uzbek people were further revived, with seasonal and harvest holidays, their own spiritual and moral content. The most famous among them is the holiday of Navruz. It was of particular importance in the Zoroastrian astrological calendar. The deep spiritual and moral content-essence of "Navruz" is determined not only by its ceremonial aspect, but also by the practical participation of each person in preserving the beauty of their beloved land.

The holiday of Navruz is a unique symbol of the love of the Uzbek people for nature, the land, and its blessings. It is a holiday of spring and labor in Uzbekistan. Therefore, it embodies a great educational potential, creating an opportunity to strengthen the values of hard work, humanity, mutual respect, love, kindness, justice, friendship, and other ecological and spiritual values. The holiday of Navruz is celebrated at the beginning of spring. Navruz is also a holiday of friendship. Over the centuries, it has not only awakened patriotic feelings in the hearts of people, but also called them to unity, peace and tranquility. During the days of Navruz, conflicts and disagreements ended, wars stopped, and resentments were overcome.

Navruz is also valued as a holiday that inspires hope for a brighter future. During these holidays, folk fairs are held in Uzbekistan, and performances by talented singers, dancers, clowns, and porters are organized. Famous heroes - bahoroyim, momo er, and dekhkon bobo - take part in the holiday.

Navruz was, and still is, a national holiday. Therefore, it takes on special significance as it is based on the revival of the best traditions, customs, and rituals that gave life to all in Uzbekistan's rich past. Regardless of whether traditions are national in form, in the process of historical development they acquire a universal, international character as a result of interaction with ethnic groups of other peoples and cultural exchange.

An analysis of the oral traditions, historical legends, and stories of the peoples of Central Asia revealed that the customs and traditions associated with the ecological culture of the people have been preserved for centuries and have a dynamic sequence. Humanity's relationship with nature is reflected in many folk traditions, beliefs, and ceremonial songs, and their beliefs are directly related to the labor process. The relationship of humanity with the environment is expressed in the ritual and calendar songs of the Uzbek people. The natural phenomena of the spring, summer, autumn and winter seasons are taken into account. These folk songs perform magical works: they increase productivity, ensure prosperity on the farm and, based on their poetic foundations, depict natural phenomena in a religious manner.

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