



## Scientific Basis Of Development Of Eydecological Relations In Primary Classes

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### ABSTRACT

In this article, the idea of the formation of eydecological relations in primary schoolchildren, that this relationship is a feature of nature, the impact of environmental education of a person is expressed. Also, the fact that the child is one of the natural organisms and an ecological factor, the pedagogical, physical aspects of the child's efforts to make changes in harmony with the purposeful actions set in nature are highlighted.

### Keywords:

pedagogical system, eydecology, eydecological attitude, environmental consciousness, environmental perception

**Introduction.** The peculiarity of the reforms in the social, political and spiritual life of society in recent years has arisen the need to radically change the system of life, activities, values of people in order to bring order to the environment, restore lost material wealth. It was determined that this activity is carried out in flexible systems of relations between adults, youth and children.

The fact that this activity is strengthened on a legal basis requires extensive implementation of the work in this area. At the PF-5863-sonfarmony of the president of the Republic of Uzbekistan on approval of the conception of Environmental Protection of the Republic of Uzbekistan for the period from 30.10.2019 to 2030, the Cabinet of Ministers of the Republic of Uzbekistan has determined organizational and legal measures for the radical improvement of the system of protection of trees and shrubs, including[1].

**Literature view.** At the same time, we are subject to the principles of natural conformity, human compatibility and cultural compatibility that make up the system, both in social life and in educational systems. Since the

basis of any education is primary school, the principles of humanism must first of all operate in primary education.

**Research methodology.** The purpose of the initial tier of education in the new social conditions of the development of society is "the harmonious physical and mental development of the child, the maintenance of his individuality, the adaptation to a changing social situation, the readiness for active interaction with children. In this way, the child will face many difficulties in the educational process of the school, related to the spheres of social, emotional, physiological, mental and moral relations. Changes in socio-political and economic relations in modern conditions have led to corresponding changes in the direction of people's values. But among the fundamental, solid and relatively stable and temporary values that arise due to the transition period, the situational interests, demands and desires of people are distinguished separately.

**Analysis and results.** If we compare the current modern working conditions of the school with the classical period of uniform and compulsory education for all, the priority is

given to the new school's humanitarian approach, the choice of the husband and the development of the capabilities of the individual. In the old system of education, the principle of "every normal child can absorb the content of general secondary education" was put into practice by students in schools. In this case, it was not necessary to study and take into account other reasons that prevented any child from studying well in school. According to this approach, any costs incurred by the student in their successful studies were related to their neglect of teaching assignments.

Relations between teachers and pupils are regulated on the basis of pedagogical deontology laws and rules of conduct – on professional and moral duties of teachers or other employees. However, at the same time, it remains to be clarified whether the opinions "where do adults get this knowledge and the confidence that the right path should be the way indicated in the poems", and whether this path would remain unchanged or it was necessary to find answers to the same questions for all children.

After all, the innate meaning of existence is known: a person is born, lives knowing both himself and his neighbor, discovers the world for himself and for all, decides for himself in a specific way what is good and what is bad, when he lives. His choice is made with educational activity, while filling his shortcomings.

Traditional education with its essence, content and organization was aimed at bringing the child into culture, socialization, introducing him to knowledge about the values known in culture, about nature, about man and society, known in science.

Humanistic education shaxsiyat and is aimed at self-realization of individuality, in which emotional (spiritual) and cognitive (rational) actions harmonize [3]. One of the main components of humanistic upbringing and education is the free development of this personality and individuality, which requires the child to recognize the originality of the spiritual and energy foundations of his nature.

In a certain culture, the results of rational and emotional activity of a person are

given, but there is no soul - specific, only the attitude to the world inherent in this child. It can only be manifested in the actions of the child himself or in the actions of the teacher to stimulate his activities. Because, the child does not develop separately, but is formed and developed in the holistic system of interaction with adults, culture, peers, the environment. Here are the problems of the harmony of relations, the difficulty in responding to realitychiliklar, the compliance of children's claims with the established standards of living and the requirements of adults to them.

In this regard, the directions of humanistic psychology have identified psychogenetics (models of interaction between heredity and the environment), psychogenia (circumstances in which social, household, educational conditions can have a positive or negative effect).

So, ecology (yun. Oikos-living) came into being as a branch of biology studying the relationship between animal and plant interactions and the environment [4]. At the level of interaction of natural organisms, the Shelferd's law of tolerance was adopted, which determines the dependence of the development of the organism on the constraints of maximum and minimum environmental factors and the ecological optimal zone between them [2]. At the same time, each species is characterized by a specific tolerance - the ability to withstand the deviation of knowledge about environmental factors from acceptable ones.

In eydecological systems, even the most general legalities have been identified:

- everything is connected with everything (the law of universal connection of phenomena in philosophy);
- everything should go somewhere (the law of birth and death);
- as the basis of natural sciences (law of purposefulness);
- nothing is given for free (the law of survival) [2].

Eydecological relations are the properties of nature, not regulated by man. But man is also one of the natural organisms and an ecological factor. He interferes with natural

laws and the course of natural processes by his purposeful, deliberate actions. He tries to make changes in the established harmony with it.

Eydecological relations teach students to accelerate the course of natural processes, to adapt natural resources to their needs. Also, eydecological relations in most cases, human actions have a positive effect on the course of natural phenomena, relationships and processes. Because, the interaction of nature with the natural system and man, the spiritual system, must occur in harmony, complementing each other.

Eydecological relations in today's conditions create the importance of mastering the social, moral and legal aspect of studying the impact of man on nature and the human condition of nature. On this basis, eydecology has emerged as a science that considers the biosphere as an ecological hub of mankind, studying natural, social and economic conditions as factors that ensure its normal reproduction and development of the human environment. [3, 358-b.]. Thus, the eco-system "Man-Nature-Society " or eydecology came into being.

For eydecology as a component of Social Ecology and the human ecosystem, the problem of environmental consciousness and its formation and development are very important. In the study of certain ecosystems, a person's environmental consciousness is understood by his system of relations with the outside world, the possibilities and consequences of changing the relationship of natural and social phenomena in nature. In this, two aspects are distinguished: the influence of the environment on a person, and vice versa, the influence of a person on the environment and the perception of the consequences of this influence. If the first aspect is not connected with the individual and is not connected with pre-thinking, then the second effect is directly related to the conscious actions of the individual.

In eydecology, too, similar processes are taking place. There is only a pedagogical, purposeful environment created artificially by teachers instead of a natural environment. It affects the student purposefully and should

take into account the circumstances and consequences in the understanding and behavior of the student, have its own allowable dimensions and limits.

In the second aspect, in eydecology, the teacher is a person, it affects the environment, the state of internal and external relations of the student. And again there is a problem of compatibility of these interactions.

But in eydecology, the environment in which the status, potential and intention of the student are facing affects both the teacher and the pedagogical environment, which is not characteristic of natural processes or occurs less often (for example, natural disasters or the attack of animals on people). At the same time, we are talking about the attitude of a person to nature, as well as the permissible stress, a measure of expenses. The causative factor is that it is not considered extreme only in cases where previously existing in the structure of homeostatic regulation causes some tension.

The consequences of the influence of extreme factors can be the following: the state of adequate mobilization, complete compliance with the level of mobilization and compliance of functions with the requirements of changed conditions or Dynamic inconsistency, the departure of a person from the sphere of influence of the causative factor. [2]. Factors of incompatibility between the interaction of Man and the environment (natural or social) can be the following: information flows, bad communication skills, uncertainty of the situation, fear of expectation, lack of mobilization, intentional provocations, natural disasters, etc.

**Conclusion / Recommendations.** Such factors also affect the pedagogical environment and interaction processes. The flow of information brings about a certain tension of thought as the content of a learning material that is not familiar to students, leads to positive changes in the processes of the psyche.

Conscious establishment of eydecological relations in the conditions of strict requirements of the class-lesson system is one of the favorable factors for the success of

students in understanding the requirements of communication in harmony with nature.

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