

USE OF JADID ALLOMA'S VIEWS IN THE DEVELOPMENT OF KNOWLEDGE OF MAINTENANCE OF NATIONAL GENE FUND IN STUDENTS

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ANNOTATION

The article analyzes the tasks and the need to use the views of the Jadids on eco-culture in the educational process aimed at developing students' knowledge of the purity of the nation's gene pool in the education system.

Keywords: nature, society, education, student, nation, gene pool, nation gene pool, jadid, pedagogy, eco-culture.

INTRODUCTION

Today, in the development of students' knowledge about the preservation of the purity of the nation's gene pool, there is a need to use the views of philosophers and scientists from the region, especially the Jadids, on scientific and practical activities. Because in the third millennium, with the escalation and globalization of environmental problems, the need to improve the regulatory function of environmental ethics is becoming a priority. This requires special attention to it in the education system. However, in the existing textbooks on ecology, the spiritual and moral issues of ecology have been neglected. Therefore, it is important to effectively use the conclusions of modern thinkers on the preservation of the purity of the nation's gene pool and combine them with modernity. Environmental ethical norms in society, ensuring the priority of maintaining the purity of the nation's gene pool do not exclude, but require the responsibility for the implementation of legal laws, as well as the binding nature of political requirements. Ensuring the primacy of morality in environmental relations is also part of the direct regulatory function of morality, as it is, in a sense, related to the restriction of human freedom of action. The Jadids also aimed to solve all problems by forming high moral standards and enlightening the society. Jadids emphasize the need to raise the moral culture in the first place in the development of knowledge among members of society about the preservation of the purity of the nation's gene pool, the formation of a rational attitude to nature and the environment. In the history of mankind, the means of integrating the forms of social consciousness within the framework of universal ecological moral norms have been constantly improved. Indeed, the idea of sustainable environmental development cannot be realized without the universal interest in the integration of forms of social consciousness and morality within a single ecological goal at the global level. Accordingly, in the management of this system, any form of social consciousness performs a specific integrative function. Realizing this, the Jadids strive to elevate and harmonize the beautiful moral qualities and national characteristics in society with modernity.

Today, all people are obliged to obey the laws, as well as to be careful with the environment. The Jadids argue that obedience to the laws of society requires obedience to the laws of nature, not to disturb the natural balance. We can see such a view in the ideas of Abdullah Avloni. In the process of shaping environmental education among young people, teaching the laws alone is not

enough. At the same time, researching and propagating the views of the Jadids on ecological culture will also help them to form an ecological culture. In the process of upbringing, the child's personality develops as a whole, not individually. As the child grows and develops, the tasks of upbringing become more complex, deeper and stratified. That is why the Jadids focus on educating the nation and making it enlightened.

According to the Jadids, ecological education, on the one hand, not only determines its attitude to nature, but also creates an opportunity to adapt to the natural environment. On the other hand, it serves as a factor that absoluteizes the instantaneous benefits of social groups and individuals and prevents them from becoming corporate interests, corporate ethics, contrary to the near and far interests of society. Understanding that society is part of a "society-nature" system and that its success depends on the activities of each individual forces one to re-evaluate group interests and subordinate them to the interests of the whole system. The importance of environmental education is a priority in many countries, as it leaves no one in doubt in today's modern world. This activity, aimed at shaping the ecological culture of the population and a careful attitude to the environment, is a guarantee of the security of the future of all mankind. The modern world is going through a period when the development of students' knowledge about the purity of the nation's gene pool has become one of the most important areas of educational activity. The younger the environmental knowledge is formed in children, the greater the effectiveness of such education. Therefore, the scientific organization of this process should be supported by the state.

It is known that although there was no concept of ecological culture in the era of the Jadid movement, environmental problems in this period were not of global importance, but Jadid thinkers realized the harm of preserving the environment, raising personal consciousness in the formation of a hygienic culture of personal freedom. Today, there is an intensification of the process of integration of all levels of social consciousness and forms of culture in the context of environmental interests. In this case, in the process of development of ecological culture, it is expedient to analyze the two interrelated, but relatively independent directions.

The first is the rational organization of the development of production, engineering, technology, which on the basis of a set of ecological theoretical knowledge constitutes a practical activity consisting of the transformation and assimilation of human nature. The Jadids also believed that technology should be used wisely.

The second is the development of ecological consciousness, thinking and worldview in people with the help of social institutions of ecological education on the basis of historical ecological experiences. The harmonious development of these areas on the basis of universal interests will ultimately play a major role in the formation of an active ecological culture and their nature conservation activities.

In general, on the basis of a scientific understanding of the relationship between nature and society, the application of practical tools and methods in the education system at the level of modern requirements is a necessary condition for the development of environmental culture. To this end, the harmonious development of all areas, methods and means of education remains relevant.

The Jadids acted from the point of view of Islamic philosophy. As modern researchers of the subject write: "Islam and science, Islam and progressive development - is the philosophical basis of research on intellectual and socio-political reforms in Muslim countries in the second half of the XIX century." Therefore, one of the important directions of the activity of the Jadids was the modernization of Islam, its purification from heresy, the acquisition of scientific achievements and advanced technologies. The ecological situation has its own characteristics. Man must coordinate the power of nature not by force, but without disturbing the balance. Ecological consciousness embodies knowledge and beliefs in the field of human interaction with nature. Ecological knowledge is an important condition for people to understand how inextricably linked with the present and future biosphere, to understand the objective need to protect nature, use natural resources wisely and cultivate a sense of responsibility for the environment, conservation of flora and fauna.

An important form of environmental education is the development of students' landscaping, planting and timely care of seedlings, construction of nests and nests for birds and animals, cleaning of springs, lakes and ditches from garbage and waste, landscaping of camps near villages or towns near the district. transfer and other practical work. As a result of such work, along with the strengthening of theoretical knowledge in young people, the necessary ecological, legal, moral and aesthetic views on nature are formed. Students understand the place of man in nature, the importance of nature conservation activities for the hometown or village, the urgency of an active life approach in solving the problems of keeping the land and air, lakes, rivers clean. It is the purposeful practical activity of young people in the field of nature protection that is a necessary condition for the formation of individual ecological consciousness.

Creating a system of ecological ideology, education and upbringing has a special place in the development of ideological education, based on the multifaceted and deep roots of our national spirituality.

In addition to imparting knowledge about the purity of the nation's gene pool in the formation of environmental consciousness, culture, it is advisable to use all effective forms and methods of cultural and educational work, including: media, oral, visual and technical means, as environmental advocacy should not affect the mind, but should cover all segments of the population, from kindergarten age children, should be understandable, visual and transparent to all. By informing about nature, land, water, flora and fauna, natural resources, the younger generation should play the role of environmental education - the cradle of respect for nature and the rational use of natural resources. To ensure a stable balance between the ever-growing needs of humanity and the dwindling opportunities on our planet, each of us needs to have environmental knowledge to protect nature.

In bringing Turkestan to the path of development, the Jadids focused on economic development, while at the same time prioritizing the improvement of the national press and public education. As one of them wrote, "there can be no nation without a national press." Among the reasons hindering progress are the Jadids, who are common in the daily life of Turkestans, but in fact alien to Islamic law, and unnecessary and harmful traditions (excessive rituals, lavish weddings and funerals) that make people's lives even more difficult. This, they said, would accelerate the ecological crisis by polluting the environment, destroying nature.

The future of our planet depends on the knowledge of the younger generation to ensure the purity of the nation's gene pool. The system demands the systematic organization of ecological knowledge, consciousness, culture and ecological educational process among the youth, the further improvement of the ecological sphere with the involvement of advanced innovative technologies, the increase of knowledge and skills of young people to love Mother Nature and preserve it. We must all remember that the role of the general public in the implementation of these good deeds is invaluable.

The process of social education is aimed at the formation of students' knowledge of the purity of the nation's gene pool, the creation and expansion of its scope of relations with the environment, society, people and themselves. The broader, more diverse, and deeper the system of social relations in which students participate in higher education, the richer their spirituality. It is known that the attitude to the formation of ecological culture has a historical character. The Avesto, based on the sacred religion of Zoroastrianism, which is one of the oldest historical monuments, pays special attention to the relationship with nature. It calls people to honesty and justice; ideas of urban and rural development, expansion of pastures; it is important to have ideas that encourage people to improve their cultural lifestyles. These ideas are consistent with the leading ideas in our modern society. From year to year, our cities and villages are becoming more prosperous and beautiful. These results indicate that the ecological culture of our citizens has increased. By its very nature, the process of upbringing is multifactorial in nature. That is, the establishment of ecological culture in students takes place under the influence of family, educational institution, community, social environment, as well as the diversity of situations, direct and indirect².

A number of studies are being conducted in the world to increase the role of environmental consciousness and culture in shaping the knowledge of the individual to ensure the purity of the nation's gene pool, including the following priority areas: ensuring the priority of works of art and art culture in shaping the aesthetic attitude of nature; development of a healthy lifestyle and nature tourism through the formation of an eco-aesthetic attitude of the individual to nature; eco-aesthetic values created in different historical periods, development of methods and directions of expression of aesthetic attitude to nature; ensuring the sustainability of an individual's eco-aesthetic approach based on institutional changes in environmental protection. The succession and connection between the stages of development of ecological consciousness, the features of its expression in the artistic images of works of art played a special role in the protection of nature in the formation of knowledge of the individual to ensure the purity of the nation's gene pool. Later, with the development of the relationship between the elements of the "nature-society-human" system, ecological consciousness and culture became a factor that integrates other forms of social consciousness. In particular, it should be recognized as an objective process that in the aesthetic approach to nature, the ecological goal takes precedence and determines its functional direction. Indeed, the growing functional role and importance of the levels of ecological consciousness in the development of an aesthetic attitude to nature stems from the needs of humanity and is in the interests of the future of civilization.

In any historical period, the ecological worldview of mankind has performed an important social function with its knowledge of ensuring the purity of the nation's gene pool. But on the one hand,

in the era of totalitarian communist ideology, the artistic expression of nature in works of art was subject to certain political goals or a clear praise of the existing system in its interpretation, but on the other hand, was standing. This depends on the intellectual potential of the individual and the criteria for evaluating it, which determine the nature of the aesthetic attitude of the individual to the "existence of nature" in art. Man's perfection and culture are also determined by his attitude towards nature.

According to the colonial policy, the seizure of fertile lands at the disposal of the peasants in Turkestan and their transfer to Russian immigrants played an important role in Bolshevik colonial policy. In this regard, the views of Jadid Wadud Mahmud are noteworthy. He commented on the causes and consequences of the resettlement of Russian peasants: "During the Russian Empire, I would have an office under the Governor-General of Turkestan called the pereselocheskoe upravlenie, which would ensure that Turkestan would always remain in Russian hands. For this purpose, Russian villages have been built in every city of Turkestan, in the most fertile lands." "We Turkestans," writes Behbudi, "need two classes, and without these two classes, our religious and secular sciences, our nation and ethnicity, our livelihood will be ruined, and day by day we will be oppressed and condemned by foreign nations." Although Mahmudhoja Behbudi was convinced that independence could not be achieved without a struggle, he was a supporter of a struggle without bloodshed against the colonialists.

From the above considerations it is possible to draw the following conclusions:

- In the early twentieth century, when technological progress was gradually gaining momentum, the representatives of the Jadids also paid serious attention to the development of ecological consciousness, along with the types of social consciousness.
- Although at that time the scientific and theoretical views on ecological culture were not a separate field, and the Jadids themselves did not create special works on ecological consciousness and culture, but in their journalism, scientific and artistic works important observations on the relationship with nature and their social significance and conclusions are common. It follows that it is expedient in all respects to scientifically and theoretically study the analyzes, sensitive attitudes and observations related to the development of ecological culture in the vast spiritual heritage left by the Jadids.

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