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The Need for the Formation of Environmental Education and Upbringing in Young People in the Conditions of Environmental Globalization

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Abstract: The article expresses an opinion on the need for environmental knowledge, the introduction of innovative projects in ecology and the protection of environmental resources and the improvement of environmental culture. The formation of environmental education and its continuous improvement takes place on the basis of continuous education in secondary schools. Its predominantly traditional and innovative teaching enhances the effectiveness of education.

Key words: globalization, ecology, ecological consciousness, ecological culture, concept, extensive ecological balance, biosfera, resource

In the context of globalization, the protection of Ecology and the environment, systematic, orderly use of its natural resources, as well as the creation and implementation of new innovation projects are some of the most important pressing problems of today. The environmental tensions that are currently occurring in different regions of the globe mean that it is necessary to form the right attitude towards nature and pay more attention to it. But the formation of a healthy lifestyle cannot be imagined without a stable environmental environment. Cleanliness of the environment is the main factor in the healthy and mature upbringing of children. Accordingly, the ideas of rational use of Natural Resources, normative istemol for maintaining the balance of the biosphere, coordination of the growing material and spiritual needs of the population of the Earth's Kurra, replacement of the concept of extensional use of nature into the concept of ecological balance of the biosphere, environmentalization of human life are being put forward. Spiritual and cultural indicators, educational and educational process are of fundamental importance in the structure of criteria that ensure environmental sustainability in the life of society [3;206].

President Of Our Country Sh.M.Mirziyoyev noted that " in the XXI century, when industry has developed at a high level around the world, problems with ecology are on the agenda as a first-class problem. Our descendants must live in a decent natural environment even after US. To do this, it is necessary that we pay attention to nature, think about the near and distant future, and not just today. The most important issue is to increase the ecological culture of the population" [1] is more important than ever.

The environmental problem poses a threat to social development, influence, and especially to human health. Therefore, it is necessary to explain to the younger generation the factors of ecological culture from childhood. This process largely

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necessitates instilling national values in the family into the upbringing of children. First of all, parents should be fully aware of national, religious values. The first process of environmental education begins with the family. Because the purest and purest feelings of a person, the first life concepts and visions are formed in the bosom of the family at first. It is natural that the spiritual criteria and views that determine the character, nature and worldview of the child – the foundation of such sacred concepts as goodness and goodness, nobility and kindness, or-honor and Andisha-decide in the family context [2;52]. The first environmental knowledge and upbringing by parents in the family is instilled in children. Young people with primary environmental knowledge and skills will further improve their environmental knowledge in secondary schools.

The study of special disciplines related to ecology, such as the surrounding World, Natural Science, Geography, Biology, Physics, Chemistry, shape and improve ecological culture in young people. In addition, in the system of socio-humanitarian sciences, it also acquires knowledge about environmental values, which are revered in our ancient sources. In our ancient sources, ecological views that have risen to the highest level of value are of particular importance in the formation of youth ecological culture. In the science of" avesto"," Qurani Karim"," Hadith", the ideas of Environmental Protection, purity, neatness, austerity, prudence were glorified. Even in our oldest national source, Avesto, the main focus is on preserving the four elements of nature. In avesto, water, air, fire, soil are considered sacred, and the flora and fauna, which are the composition of nature, are the source of the necessary material goods for a person, attention is paid to health, joy, increased affection for marriage. It was considered the duty of every person to turn the land on which he grew up in avesto into a prosperous and beautiful place. Folk Proverbs, fairy tales, epics and songs about the cultivation of the land, sowing, nurafshonlik, abundance of sustenance, prosperity of the two worlds are widely spread throughout the Eastern territory on the basis of the Avesto doctrine.

For example, paragraph 16 of the thirteenth section of the"Avesto "(35-42 letters) notes: "We applaud the waters, the grounds and the gays. We applaud addresses, villages, pastures, pastures, wetlands" [4;87]. The Bible also calls for a person to be in love not only with the natural environment in which he lives, but also with the various creatures in it. In particular, in the "Avesto"," man - educates Zoroastrian-the goddess of Labor Ardovsura achieves the grace of Anahita only if she brings up the animal child as her own, helps him flourish the pastures, and works passionately in farming and irrigation " [5;45]. This source provides excellent information on the rational use of Natural Resources, Protection of fauna and flora in terms of its time, in the East in general, especially in the Central Asian Region [6;17].

The Islamic doctrine of our national religion also has a special educational theory on the formation of an ecological culture, with a special emphasis on the protection of nature, enrichment, purity in the Qur'an Karim, Hadith. In Islamic teaching, special attention is paid to the ontological problems of the ecological worldview, that is, to the question of the emergence of nature. For example, Verse 2 of the "Furqan" surah in the Qur'an states that "God created everything and made his measure perfect" [7;359]. That is, everything in the world – water, soil, air, animal life and the Nabataean world-was created by God in a certain measure. If this balance is disturbed by human nature, including the possibility that serious problems arise for a person is extremely large and the inevitability of punishment is emphasized.

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In the divine books of God, man is glorified and commanded to preserve the elements of nature, not to perish in the use of his blessings, and to use them for noble purposes. Verse 74 of the Surah" a'raf "states that" do not commit corruption on a prosperous land " [7;160]. Accordingly, in Islam, honest and unclean, reward and sin, good and evil, purity, compassion for Man and any living being (all being) have been converted into the highest values of faith. The fact that the principle of righteousness (righteousness) in Islam is directed not only towards humans, but towards all being means that ecological culture is also developing on the basis of religious norms. For example, in the Surah" An'am": "do not waste! Of course he does not love the wasteful" [7;154]. He also said, "to Allah belongs all that is in the heavens and the Earth. Allah will account for you with him, even if you reveal or hide what is inside you." Since all things belong to God, man belongs to God. However, all things are given for a person, for his benefit. So it is implied that the preservation of all things is also given to the person himself. These assertions call for a person to treat nature and its blessings wisely. And the fact that special emphasis is placed on issues related to the preservation of nature's purity plays an important role in the formation of an individual's ecological consciousness, thinking and worldview.

One of the priorities of the state environmental policy is to create a clean, healthy, safe environment-mihit for future generations. Therefore, it is put on the agenda to further increase the ecological culture in young people, to improve the mechanisms of environmental education on the basis of modern models [8][1].

Because it is impossible to develop an ecological culture without improving environmental education. As a result of environmental education aimed at certain specific goals, it is possible to establish in them the skills of conscious attitude towards nature by increasing the environmental knowledge of young people. The formation of an ecological culture on the preservation of nature to the younger generation, which is one of the most important means of preserving natural resources on our land, is guided by ecological education. To do this, it is necessary to increase the attitude of children towards the environment, to awaken in them a sense of responsibility, to use their natural resources wisely, to form a new attitude to nature, to pay comprehensive attention to the healthy life and environmental etiquette of the child in the family, to create an environmentally friendly environment is the basis of upbringing.

In order to form environmental education and continuously improve it, it will be advisable to pay special attention to ensuring the harmony of forms of environmental education in secondary schools. In order to ensure the harmony of forms of environmental education, it is advisable to implement the following measures in secondary schools:

first of all, it is necessary to establish the preparation of a set of methodological guidelines under the column" forms of environmental education". Such instructions serve to form their vision of forms of environmental education in general education schoolchildren;

secondly, traditional and innovative forms of environmental education should be used more widely. While traditional forms increase the duration of the achievements achieved by our ancestors, innovative forms ensure the effectiveness of the approach based on the requirements of the Times;

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thirdly, it is necessary that the forms of environmental education correspond to the characteristics of the subjects of environmental education. Some forms of Environmental Education used in educational institutions require an approach based on periodicity;

fourth, it is desirable that the forms of environmental education correspond to the age and psychological characteristics of the objects of environmental education. For example, if innovative forms of environmental education are used in relation to students who are naturally prone to innovation, it is possible to influence the consciousness and activities of students on the verge of stepping into a stable and clear life (upper class) using traditional forms of upbringing.

The main goal of environmental education is to elevate the orientation of young people not only to meet their personal needs, but also to the interests of society to the level of belief. Because, any environmental activity is aimed not only at meeting the needs of a concrete individual, but, ultimately, at meeting the needs of society. the more we save on the expenditure of natural resources on our own needs, the more we achieve the restoration of harmony between humanity and nature. The formation of environmental consciousness in young people, the development of environmental education and education are one and a half sources of nature protection strategies. Consequently, it is impossible to form an ecological culture without changing the educational system and, on this basis, consciousness.

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