

# Proceedings of International Congress on “Multidisciplinary Studies in Education and Applied Sciences”

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## SOCIAL-HISTORICAL BASICS OF THE DEVELOPMENT OF ECOLOGICAL - VALEOLOGICAL CULTURE IN FUTURE PRIMARY CLASS TEACHERS

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### Annotation

This article discusses the unity and interdependence of human genesis, ontogenesis and phylogenesis, anthropogenesis and systemogenesis, philosophical anthropology and cultural (social) anthropology and pedagogical anthropology.

**Keywords:** ontogeny, phylogeny, biogenesis, anthropogenesis, systemogenesis, pedogenesis, anthropology

While studying the problems of human education and upbringing, it is impossible not to take into account the features of the age-related and individual development of learners, that is, the features of its ontogenesis. Such development includes all changes that occur in the body from birth to the end of life. It should be noted here that genesis(is) is not just development in general, but the emergence, formation and further development of a specific phenomenon.

In this regard, such fields as ontogenesis, phylogenesis, biogenesis, anthropogenesis, systemogenesis, pedogenesis, etc., of objective phenomena and correct knowledge about them are formed. By the way, all this is used in pedagogy. Our research is based on the basic ideas of ontogeny and phylogeny, anthropogenesis and systemogenesis, philosophical anthropology and cultural (social) anthropology, and finally the unity and interdependence of anthropology and pedagogical anthropology.

We turn to pedagogical anthropology, because this scientific and practical knowledge is a complex tool for studying human genesis, based on the systemogenetic law, which allows us to practically create a system of personality and age orientation, on the basis of which the environment of a growing person - allows to optimize the process of forming rational and responsible relations with the environment and oneself.

Such formation, carried out by means of education, should not distort the historical process of the development of these relations in a changing society,

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because the ontogenetic development of a person in important aspects repeats his phylogenetic development, in the total diversity of the components of this development.

It is for this reason that the study and formation of rational and responsible (and in the future - also flexible) relations of man with nature, social groups of people (society), socio-natural environment and himself, therefore, it is now accepted so to speak, ecological-valeological maintenance of human life is accepted in accordance with the systemogenetic law. According to this law, "natural (perhaps all) systems, in their individual development, repeat the path of development of their systemic structure in a shortened, often modified form based on objective laws and distinguished from others" [1, p. 51 .].

A person's relationship with the environment and the environment can have the characteristics of subject-subject, subject-object and object-object - depending on the activity and indolence of the participants of the interaction in which the relationship in question is expressed. directly. These relations may be of various characteristics, for example, material, operational, energetic, spiritual, anthropic, natural, social, natural-social, environmental, economic, cultural, as well as informational, reflective (mental), communicative. and can be verbal (through language) and so on.

It is absolutely impossible to practically teach the formation and expression of these relations to a person growing up in such a variety of possible types of relations. The way out of such a difficult situation, or even a conflict, lies between "necessary" and "impossible", and the growing person should be specially trained in each of the mentioned types of attitudes - in all their diversity. or it consists not only in the rational formation of relations, but first of all, it consists in instilling in a person stable common feelings and needs such as benefit, expediency, approval, responsibility, so that the subject of relations can act from their point of view control.

As a matter of fact, this is the significance of the set of relations defined as ecological-valeology and their formation, as well as the main idea and outlook of ecological-valeological education at various levels. We approach the study of socio-historical conditions of such relations from the point of view of pragmatism and perceive it as "a tendency to solve one or another problem based only on considerations of usefulness and expediency" [2, p. 626].

If the ontogenetic development of a person largely depends on its essence and phylogenetic development, then it is necessary to distinguish nature, social

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environment and the attitude of a person to himself as the main factors of these processes. In this, nature is understood in two ways - internal and external to the person; the social environment is based on care (in the broadest sense), which is understood in the sense of cultivation, upbringing, education and even appreciation. In general, culture is considered as a historically specific level of society and human development expressed in the types and forms of organization of people's lives and activities, in the material and spiritual values they create, and even in the attitude of a person to himself as a person. The listed objective factors not only exist in their development, but also reflect and develop in the human mind and public consciousness.

It is appropriate to study the diversity of modern man's relationship to the environment and himself from the point of view of historical development and anthropology (G. Hegel, L. Feuerbach, etc.).

Here, V. I. Vernadsky emphasizes that "homo sapiens" is not the end of creation, he is not the owner of a perfect thinking device. He is an intermediate link in a long chain of beings who have a past and will certainly have a future" [3, p. 13]. Turning to the historical development of human relations with the environment and oneself, it is necessary to proceed from the essence of human evolution, that is, from anthropology (in its broad interpretation).

It is necessary to pay attention to the formation of the relations of a person with the environment and with himself, and turn to the historical development of the formation of such relations with a specific goal. Studying this kind of historical development is the task of pedagogical anthropology, and there are serious grounds for distinguishing it, because, firstly, the formation of such relations of a person with a focus on the present period is true to the historical development of this formation. must come. Secondly, formation often takes place on the basis of education, upbringing and development.

In our research, the evolutionary, biological, ecological, cultural and socio-historical aspects of the relationship of the individual with the environment, society and self are studied. Because "man is a socio-historical process, a subject of the development of material and spiritual culture on Earth, genetically connected with other forms of life, but separated from them by the ability to produce labor tools, capable of intelligible speech and consciousness, creative activity and "a biosocial being with spiritual self-awareness" (I.T. Frolov, [3, p. 10]).

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Along with the development of the society, the need to shape the relations of a person with other people, nature, social groups of people and with oneself, aimed at a specific goal, arises and is implemented. Analyzing the modern interactions of man with nature and society, as well as the bio-eco-social well-being of people of the time deeply connected with them (with an eye to the future), it is necessary to clearly imagine the historical genesis of these relations.

Human life can appear effectively only in the conditions of a sufficiently specific environment (biosphere) and in the correct interaction of a person with this environment, which occurred at a certain stage of the development of the biosphere. In addition, both the nature of such an environment and the mentioned types of reasonable interactions will be very diverse in the course of human historical development.

In order for a person's interactions with living conditions to be reasonable, prosperous, and healthy in practice, they should be reliable and stable (even if they change within certain limits). In this case, it is impossible not to change the environment under human influence. In addition, the environment consists of four components that are closely related to each other: a) the natural environment itself; b) environment created by agrotechnics - "second environment"; c) artificial environment - "third environment"; g) social environment (N.F. Reimers [4, p. 285]).

The historical development of the Earth's civilization shows that with the emergence of human communities and society, not only the relationship of man with the environment and himself, but also the process of formation of the relationship of man with man, with nature and society, and consequently, an ecological-ecological phenomenon first tries to control the further development of its initial conditions, and then actually controls it.

It is important to refer to this analysis of genesis because, firstly, it allows to avoid errors and mistakes, and secondly, it helps to solve the problem for the rational and purposeful development of human relations with social groups, nature, socio-natural environment and oneself. provides an opportunity for a deeper understanding of the current situation, as well as the achievements of culture and science (in historical comparison and genesis) and for predicting the development of ecological-ecological education.

The ability of a person to understand his personal relationship with the surrounding nature (environment), socio-economic processes and his own well-being (health) - in their interaction - developed throughout his historical

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development and for the formation of socio-ecological-valeological knowledge and relations. served as a historical basis.

Ecological-valeological relations, knowledge, activity, then ecological-valeological teaching, education and practical study of the historical foundations of the development of the growing generation aimed at a specific goal are historical-social processes and historically conditioned, first to ecology and valeology, then it comes from the analysis of knowledge that becomes ecological-valeological knowledge. In order to deeply understand a person's relationship with the surrounding nature, society and his own well-being, it is necessary to follow the following:

firstly, from the historical genesis of these relations - from the point of view of why they have remained the way they are today, not differently;

secondly, to feel the appropriateness and value of the indicated relationship;

thirdly, to determine what these relations should be for the sufficiently stable development of the biosphere, its subsystems (ecology), human and environmental well-being (valeology);

fourthly, as a person is formed on the basis of a system of formal and informal education, training and development aimed at a specific goal, subordinating this system to the creation of rationally stable interactions of a person with everything that surrounds him (ecological-valeological attraction) .

The modern manifestations of man and humanity (in particular, their evolutionary-biological, ecological and valeological nature) depend on the relationship between the physical type of man and his socio-historical development and cultural development.

The main means of forming such relations in modern society is pedagogy and education - its formal and informal forms. It is in this connection that the expediency of turning to pedagogical anthropology (according to K.D. Ushinsky) as a projection of pedagogy to anthropology is realized. Anthropological in relation to the study of concrete biological and socio-personal phenomena and the development of relevant scientific knowledge, for example, philosophy (which refers to philosophical anthropology), geography (anthropogeography), genetics (anthropogenetics) and pedagogy (pedagogical anthropology), etc. a methodological approach is formed.

Such a wide use of the anthropological approach (it must be said that this is a rare situation in pedagogy) is due to a wide range of problems related to the formation of a modern person - from the point of view of biology, sociology, culture,

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ecology, valeology, ecology-valeology, anthropology (K. Liney, C. Darwin, P. Duvino, P. Brock, Dj. Hunt, R. Martin, V. P. Alekseyev, A. N. Radishchev, N. G. Chernishevsky, A. P. Bogdanov, V. V. Bunak, M. G. Levin, L. N. Gumilyov, V. P. Kaznachev, A. I. Subetto and others.); from the point of view of pedagogical anthropology, important studies were carried out by K. D. Ushinsky, L. S. Vygotsky, M. Scheler, V. Frank, V. V. Rozanov, M. M. Bakhtin, V. I. Ignatova, N. M. Mamedov and others.

The uniqueness of the conducted anthropological analysis is its subject in the form of the social-historical genesis of the natural and social environment of a person and his relations with himself. At a certain stage of the historical development of humanity, these relations are understood as ecological-valeological relations and create ecological-valeological education. The above-mentioned analysis is based on the study of large-scale scientific and anthropological data and facts about the development of modern social associations at different stages of the historical development of mankind.

The study of the human phenomenon is currently conducted on the basis of the similarity (homology) of complex communication, mental processes, learning, reasoning, social behavior, and even creative activity in humans and animals. All these are directly related to the search for the evolutionary roots of human mental activity. When discussing the human phenomenon, we often talk about its various aspects: the use of weapons, social relations, thinking, consciousness, language... great achievements have been made in the field, so that we can confidently talk about a real scientific revolution" [5, p. 4].

Analyzing the historical development of human, society and nature interactions (on the basis of which modern ecology-valeology is formed), we refer to scientific works published in the fields of history, anthropology, philosophy, social science, ecology, valeology and ecology-valeology. we rely on.

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