

Ibn Sina paid great attention to natural philosophy, which included various issues in the development of all fields of science in his time. For example, if a person takes good care of a tree, it will grow well and be beautiful. “If a person sees beauty together with intelligence and understanding and loves it, this is a high level of humanity. This is the great ideal of man. Such a person can rightly be said to be brave and wise, with a high aesthetic taste”. National family traditions play a significant role in the formation of environmental knowledge, skills and habits for children in a family environment. As an example, it would be appropriate if the celebration of the “Family Harvest Festival” (Hosil bayrami). All members of the family should prepare for the harvest festival. Before starting the harvest festival, the leader prepares a table with enough fruits and apples for the family members. He prepares all the necessary things on time with the help of family members. Starting the harvest festival, the leader said that many fruits and vegetables are already ripe in the family garden, and from today all family members can eat from the family garden, and he emphasizes the work until the harvest is ripe. However, he explains participants the need to eat fruits and vegetables without breaking, tearing or wasting them.

In the environmental upbringing and preparation for life of the child in the family, the fact that parents organize their ecological educational activities in the following three directions will provide practical help in ensuring the effectiveness of ecological education. First of all, parents should have a conscious opinion about the nature and content of ecological education. Secondly, the ability to process ecological information, ecological skills, and habits in one’s mind, one’s thoughts in. Thirdly, it is very important for parents to be able to use the skills and habits that they have acquired in their personal and social life, relying on the information that they have gathered, i.e. the opinion.

The influence of the immediate family on the formation of the child’s personality is stronger than any other educational influence. There is no doubt that it weakens a little with age, but it never completely disappears. Qualities can be formed in the family. In particular, the level of education and upbringing of children depends on the family. In any family, values and virtues are instilled in children first of all by parents. The shortcomings in the education and upbringing of the parents are reflected in the children, which affects the entire ecosystem. Ecological education is one of them.

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#### **EKOLOGIK MADANIYAT VA AXLOQIY FAZILATLARNI SHAKLLANTIRISHDA MILLIY QADRIYATLARIMIZ VA OILANING O’RNI**

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Inson hayotidagi zaruratlar bevosita tabiat va atrof – muhit bilan chambarchas bog’liq. Insonlar ham barcha tirik organizmlar singari doimiy ravishda rivojlanishi uchun atrofidagi olam bilan muvofiqlashadi. Ammo bu bog’liqlik hozirgi kunga kelganda, turlicha zararli oqibatlarini yuzaga keltirmoqda. Ularning ko’lami va ta’sirini kamaytirish birmuncha murakkab, balki yechim topish imkonsizdir. Hozirgi kunning eng global va dolzarb muammosiga aylanib ulguragan ekologik muammolar, barchamizdan ona tabiatimizga nisbatan mehr va sadoqatli bo’lishni, har bir ishga vijdonan yondashish, mas’uliyatlilikni talab etadi. Ekologik ilmiy – tadqiqotlar shuni ko’rsatadiki, ekologik ta’lim – tarbiya shakllantirishda ekologik axloq va madaniyat birgalikda singdirilishi barqaror muhitni shakllantirishga yordam beradi. Shu sabab, har bir individual shaxs, kichik avlod vakillaridan tortib to keksa yoshdagilar ongida ekologik madaniyat va savodxonlikni shakllantirish ahamiyatlidir.

Tabiatni asrab – avaylash, unga ziyon yetkazmaslik an’analari uchun uzoq o’tmishga borib taqaladi. Jumladan, allomalarimiz Abu Rayhon Beruniy, Abu Ali ibn Sino, Abu Nasr Farobiy, Al – Xorazmiy asarlarida ham atrof – muhit, o’simlik dunyosi, geografik bilimlar, tibbiyot va gigiyenik bilimlar orqali ekologik ta’sirlarning bevosita aloqadorligi haqida nazariyalar mavjud [1]. Tarixiy davrlar mobaynida ham o’zbek oilalarida ma’naviy – axloqiy tarbiya, boy adabiy muhit g’oyat muhim bo’lib, jismoniy, ruxiy, huquqiy, ijtimoiy va aqliy fazilatlar shakllantirib kelingan. Shu fazilatlar negizida esa sog’lom turmush tarzi, mukammal tashqi muhit uyg’unlashgan.

Jamiyatimizda sog’lom turmush tarzini shakllantirish, barkamol shaxs, estetik, sog’lom hayot shakllantirish, obod turmush qurish bugungi kundagi islohotlarimizning eng bosh maqsadidir. Oilada yetuk axloqiy sifatlar: “mehnatsevarlik”, “g’ayrat”, “shijoat”, “fidoiylk”, “mehr – muhabbat” ijtimoiy – ma’naviy o’zgaruvchanlikka ega bo’lgan fazilatlar inson ongi va tafakkuri orqali shakllanadi. Ushbu masalani amalga oshirish oilalarda sog’lom turmush tarzi va farovon hayotni yaratish, ekologik va umuminsoniy qadriyatlar asosida qaror topdirish hal qiluvchi omil hisoblanadi [2].

Ekologik tarbiya dastlab tabiatga mehr, hayvon, jonivorlarga g’amxo’rlik qilish, o’simlik dunyosi bilan tanishish, suvni asrash kabi oddiy tushunchalar orqali singdirilishi yangi ma’lumotlar emas. Ammo tabiatni asrash va unga ehtiyotkorona munosabatda bo’lishimiz ta’lim va tarbiyaning eng dastlabki bosqichi desak xato bo’lmaydi. Agar o’sib kelayotgan yosh – avlod ongida ushbu tushunchalarni singdirsak, ular kelajakda ekologik madaniyati shakllangan, tabiatni sevuvchi va unga sadoqatli inson sifatida kamol topadi.

Ekologik madaniyat – bu tabiatni muhofaza qilish, uning boyliklaridan oqilona foydalanish, ekologik hissiyot, ehtiroslarning shakllanishi, faol hayotiy nuqtai nazarda turish, ekologik bilimga ega bo’lishdan iboratdir. Shuningdek, ekologik madaniyat deganda tabiat haqidagi bilim, ong, idrok, savodxonlik, intellektual salohiyat va uni amalda qo’llay bilish faoliyati, atrof – muhitga nisbatan faoliyatning yuksak ko’rsatkichi, ongli va ma’suliyatli yondashuvlaridir [3].

Aslini olganda, ekologik madaniyat tabiatni asrash, imkon topilsa, unga ehtiyotkorona munosabatda bo’lish, ne’matlardan oqilona foydalanish va kelajak avlod uchun imkoniyat yaratishdan iboratdir. Ekologik madaniyat bola tug’ilganidan boshlansa, ayni muddao, ona o’z bolasini parvarishlash jarayonida, taom tayyorlaydigan paytda, ovqatlanish paytida, umuman, bola bilan birga o’tkazadigan har bir vaqtda tabiatga bo’lgan e’tiborini faollashtirish kerak. Sababi shundaki, bizning milliy va diniy qadriyatlarimizda shaxsiy gigiyena, xonadonlarni toza tutish, chiqindilarni tashlab suvni ifloslamaslik, kir yuvish, tomorqadagi ishlar, tabiat bergan ne’matlarni asrash azaliy qadriyatlarimiz sanaladi. Oila tarbiya o’chog’i sifatida, harom va halolni ajratadigan, isrofgarchilik tushunchasini negizini anglatadigan maskan bo’lib, ulg’ayotgan yosh avlod uchun ekologik madaniyatning dastlabki shakllarini mujassamlashtiradi. Ota – onalarimiz, bobo – buvilarimiz yoshlar uchun o’rnak bo’lishi kerak.

Kundalik turmush tarzida, chiqindi va axlatlarni turiga ajratish, po’choqlarni yonadigan mahsulotlarga aralashtirmaslik, xazonrezgi payti xazonlarni yoqmaslik, supurish va tozlash ishlarida dastlab yerga suv sepish kabi oddiy ammo ta’siri ahamiyatli bo’lgan ishlar hozirgi kunda o’z ahamiyatini yo’qotmoqda. Bunga asosiy sabab, albatta, o’zimiz. Chunki farzandlarimi ko’z o’ngida shunday ishlarni tartibli bajarsak, ular ham bizdan namuna oladi.

Xalqimizda ko’plab maqol va matallar: “Birni kessang, o’nni ek” (mevali daraxtlarni ekib, daraxtlarni sindirmaslik, tomorqada kichik bog’ yaratish), “Tomma toma ko’l bo’lur” (suvni bexuda sarflamaslik, unga turli chiqindilarni tashlamaslik), “Non ham non, uning uvog’i ham non” (yurib non yemaslik, uvalgan nonni isrof qilmaslik) – bevosita tabiat va ekologik madaniyat bog’liq ekanligi, bizning xalqimiz uzoq o’tmishdan atrofi – olamga qanchalik e’tiborli bo’lganidan dalolatdir.

Zamonaviy oilalarda farzandlar bilan birgalikda hayvonot dunyosi, o’simliklar olami, turli o’lkalarning geografik joylashuvi haqidagi hujjatli filmlar tomosha qilish, hayvonot bog’iga sayohatlar uyushtirish, xona va hovli o’simlik va gullarini parvarishlash, sevimli uy hayvonlarini

boqish va ularga g'amxo'rlik qilish tabiat uchun kerakli va muhim qadam hisoblanadi. Yoshga doir ensiklopediyalar sotib olish va ularni birgalikda tahlil qilish, eng so'nggi ekologik muammolar va omillar bilan tanishtirish ham ekologik madaniyatning shakllanishi uchun poydevor bo'lishi tabiiy.

Xulosa qilib aytganda, ekologik tarbiya va madaniyat har bir shaxsning, mas'uliyati, tabiatga, uning ne'matlariga oqilona munosabati, pirovard natijada insonning hayoti mobaynida ekologik jihatdan qulay muhitda yashashini ta'minlash masalalari ustuvordir. Avlodlarimiz tabiatning bir bo'lagi ekanliklarini his etishlari zarur. Shuningdek, ekologik ta'lim-tarbiya yoshlarni tabiatdan ongli ravishda foydalanish va ular qalbida tabiatga mehr-muhabbat uyg'otish, tejamkorlikka o'rgatishda qo'l keladi. Albatta, yosh avlod qalbida tabiatga nisbatan hurmat hissini shakllantirish va rivojlantirish muhim masalalardan sanaladi. Bu, o'z navbatida, hammamizdan katta mas'uliyat talab etadi.

### **Foydalanilgan adabiyotlar ro'yxati**

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## **LA POLLUTION DE L'AIR ET SES EFFETS NEGATIFS**

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Nous faisons partie intégrante de la nature. Nous y vivons grâce à l'air, l'eau, la terre et les aliments qu'elle nous donne. Pourtant, nous la détruisons. Chaque année, les dirigeants politiques du monde entier se rencontrent pour échanger sur le réchauffement de la planète. Mais il y a d'autres problèmes importants, pour lesquels il faudrait agir : protéger la santé, réduire les inégalités entre riches et pauvres, respecter l'environnement.

La pollution de l'air c'est un tueur qui ne se voit pas. Il y a des chiffres inquiétants pour tout le monde. Chaque année, dans le monde, 7 millions de personnes meurent de maladies liées à la pollution de l'air, dont 600 000 en Europe et 48 000 en France. L'Organisation Mondiale de la Santé a évalué le niveau de pollution de l'air qu'il ne faudrait pas dépasser pour la santé des hommes. 92 % de la population mondiale vit dans des lieux où cette limite n'est pas respectée.

C'est évident que les pauvres sont les plus touchés. La pollution de l'air ne touche pas tout le monde de la même façon. Dans les pays pauvres, les personnes utilisent du bois, du charbon, du pétrole, pour se chauffer, cuisiner, s'éclairer. Cela pollue beaucoup l'air. Les femmes et les enfants, qui passent plus de temps dans les habitations, sont les premières victimes. Mais, à Paris aussi, les habitants ne sont pas tous égaux. Quand il y a une forte pollution de l'air, il y a plus de risques de mourir dans les quartiers pauvres que dans les quartiers riches. Les personnes ont des conditions de vie (logement, alimentation...) qui fragilisent leur santé. Elles ont moins accès aux soins. Elles sont donc plus sensibles aux problèmes de pollution.

Il est urgent de noter que les enfants sont en danger. 1 enfant sur 7 vit dans des endroits où la pollution de l'air est 6 fois plus élevée que le niveau conseillé. À Oulan-Bator, capitale de la Mongolie, Nandin-Erden, 9 ans, explique: «Quand je vais à l'école, il y a beaucoup de smog (nuage de pollution) et je ne vois rien. Quand je traverse la rue le matin en allant à l'école, je ne vois pas si le feu est rouge ou vert». Cet air pollué touche plus gravement les enfants que les adultes. Ils