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ТАЪЛИМ ВАЗИРЛИГИ**

**НАМАНГАН ДАВЛАТ УНИВЕРСИТЕТИ
ИЛМИЙ АХБОРОТНОМАСИ**

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Ушбу журнал 2019 йилдан бошлаб Ўзбекистон Республикаси Олий аттестация комиссияси Раёсати қарори билан физика-математика, кимё, биология, фалсафа, филология ва педагогика фанлари бўйича Олий аттестация комиссиясининг диссертациялар асосий илмий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатида киритилган.

“НамДУ илмий ахборотномаси–Научный вестник НамГУ” журнали Ўзбекистон Матбуот ва ахборот агентлигининг 17.05.2016 йилдаги 08-0075 рақамли гувоҳномаси ҳамда Ўзбекистон Республикаси Президенти Администрацияси ҳузуридаги Ахборот ва оммавий коммуникациялар агентлиги (АОКА) томонидан 2020 йил 29 август куни 1106-сонли гувоҳнома га биноан чоп этилади. “НамДУ Илмий Ахборотномаси” электрон нашр сифатида халқаро стандарт туркум рақами (ISSN-2181-1458)га эга НамДУ Илмий-техникавий Кенгашининг 10.07.2021 йилдаги кенгайтирилган йигилишида муҳокама қилиниб, илмий тўплам сифатида чоп этишга рухсат этилган (Баённома № 7). Мақолаларнинг илмий савияси ва келтирилган маълумотлар учун муаллифлар жавобгар ҳисобланади.

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indifference to the specific modalities of communication used in a text, and finally, inconsistency in cognitive grammatical descriptions of multimodal prompts which makes teaching incompatible with a social semiotic framework.

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ECOLOGICAL APPROACHES IN SCIENCES AND BRINGING UP YOUNG PEOPLE WITH THE SPIRIT OF NATIONAL AND GENERAL (UNIVERSAL) VALUES IN THE BASE OF IT

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Abstract: *This article looks at the scientific heritage of our ancestors in nature conservation and related features. National and universal values, traditions, customs and practical work inherited from them are described.*

Key words: *nature conservation, national and universal values, scientific heritage, value, deprivation, faith, independence.*

TA'LIMDA EKOLOGIK YONDASHUV VA U ASOSIDA YOSHLARNI MILLIY VA UMUMBASHARIY QADRYATLAR RUHIDA TARBIYALASH

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Аннотация: Ushbu maqololada tabiatni asrash va u bilan bog'liq xususiyatlarda otabobodarimiz ilmiy merosiga nazar tashlanadi. Milliy va umumbashariy qadriyatlar, ulardan meros bo'lib kelayotgan an'ana, urf-odatlar va amaliy ishlar bayon qilingan.

Калит so'zlar: tabiatni asrash, milliy va umumbashariy qadriyatlar, ilmiy meros, qadriyat, uvol, imon-e'tiqod, mustaqillik.

ЭКОЛОГИЧЕСКИЙ ПОДХОД К ОБРАЗОВАНИЮ И ОБРАЗОВАНИЮ МОЛОДЕЖИ В ДУХЕ НАЦИОНАЛЬНЫХ И ВСЕОБЩИХ ЦЕННОСТЕЙ

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Аннотация: В статье рассматривается научное наследие наших предков в области охраны природы и связанные с этим особенности. Описываются унаследованные от них национальные и общечеловеческие ценности, традиции, обычаи и практика.

Ключевые слова: охрана природы, национальные и общечеловеческие ценности, научное наследие, ценности, ценности, вера, независимость.

Introduction. It depends on the upbringing of a healthy and harmoniously developed generation in our country, teaching the younger generation the basics of scientific knowledge, forming in them a broad outlook and scope of thinking, the formation of spiritual and moral qualities, the proper organization of educational work. After all, one of the urgent tasks is to create a bright future for the country, to spread its name around the world, to study and enrich the national cultural heritage created by great ancestors, to educate the younger generation as perfect people and qualified specialists. [1: 3 -p]

The main part. In the current evolving global era, the preservation and protection of the environment is becoming a major goal. Restoration of ecological balance Measures are being taken to protect the health of the environment, to pass it on to future generations, and to raise ecological culture. In particular, in developed countries, the more buildings are built, the more trees and greenery are planted on the land, the movement of faulty cars is not allowed, and many other things are done. In this regard, we are witnessing the fact that in our country it is carried out in accordance with the heritage and values of our ancestors, how much our ancestors cared for Mother Nature. Value is a concept used to show the universal, socio-moral, cultural and spiritual significance of certain events in reality. Everything that is important to man and humanity is the value of freedom, peace, justice, social equality, enlightenment, truth, goodness, beauty, material and spiritual wealth, traditions and so on. [3:]



National values, on the other hand, are the sum of all the material and spiritual riches, customs, rituals, holidays, and other peculiarities that each nation has created and will create during its historical development.

Among the peoples of Central Asia, including the Uzbek people, there is an unwritten law that has been passed down from generation to generation. It consists of a strict rule of using the least amount of raw materials, power, time and human labor in any situation. This, of course, also applies to labor resources. The word "uval" is very common among our people. But now the word has become less used.

Unnecessary use of components of nature: the use of both indirect products and raw materials, such as water, soil, plants or land itself, was considered wasteful.

Neglected words, neglected words, and even spit on fun were considered useless. The rule of Uval was equally applicable to all, regardless of whether people were rich or poor. Not Uval, not doing anything unnecessarily, not wasting money, not being thrifty is not a sign of greed, as all our contemporaries thought. It is a symbol of high culture, including ecological culture. If we look deeper, it is the culture of production, the culture of consumption, the culture of life, the culture of interaction, and so on. The virtue of thrift was instilled in the younger generation from childhood, and this trait was preserved until the end of their lives.

In Uzbekistan, craftsmen were grouped by profession: potters, blacksmiths, coppersmiths, weavers, shoemakers, mahallas, and even more. These productions were mostly considered waste-free.

All products that had passed their lifespan had lost much of their appearance and were aesthetically unsightly and had been handed over to the rafters as a secondary product if there was no possibility of repair, and this work could have been repeated a second or third time. If we add to such savings and prudence of the people that the items are made to a high quality, it becomes clear how little storage of the original raw materials is possible.

In the former Soviet Union, Uzbekistan has used more resources in a shorter period of time than the mineral resources that our ancestors spent throughout the historical period. We also boasted that it was a symbol of man's subjugation of nature.

Our ancestors respected the motherland, considered it our risk. It is a sin to try to harvest for free without cultivating the land enough. Even the use of unusable lands has received great attention.

The proportion of arable land and pastures was strictly maintained. Attempts were made to use only the lands necessary for the population. Crops and pastures were sufficient, and livestock was grazed more, as they were a source of meat, milk, and oil, as well as a raw material base for artisans, shoemakers, and weavers. It was understood that part of nature would be preserved in its original form and would serve to maintain ecological balance.

There were times when even in the name of religion, many traditions, historical monuments, culture, educational products and art of our people were trampled underfoot. Many of our lifelong traditions, customs and traditions, created by our ancestors, passed down from generation to generation and valued for centuries, were on the verge of extinction. Restoring, developing, preserving and passing them on to the next generation is one of the main tasks of this day.



In the field of education, we have our own national, vital, historical school. The translation of the Holy Quran into Uzbek has become of great importance in the field of education in our country.

The Qur'an states that shedding blood is a great sin for a Muslim, and that lying and betraying one's rights and one's husband who eats salt is also a great sin. It embodies the virtues and wisdoms that make hundreds of people human, such as stroking the heads of orphans is both a duty and an obligation for every Muslim, the virtue of trampling on bread, not disobeying the word of parents, not crossing between adults.

The national values created by our people play a special role in the upbringing of the younger generation as real people, in the spirit of honesty, hard work and respect for adults.

Among the peoples of the East, including the Uzbeks, shame, honor, and respect for parents have long been ingrained in our minds. When parents grow old, it is both a duty and an obligation for a child, especially a son, to take care of them, to take care of them, and not to upset the elderly.

When talking about such symbols belonging to the peoples of the East and the people of our country, I think it is necessary to pay special attention to their historical and social background. It is known from history that the people of Central Asia have long lived in the valleys, along large rivers and streams. Surrounded by deserts and semi-deserts, the nature and climate of the region are extremely complex, which requires that these peoples and nations adapt to each other for thousands of years, become close friends and live with each other's burdens.

Indeed, it is not possible for the people living on this land to live scattered, nature itself, life itself has brought them up in this spirit. Such ancient concepts, which have become an integral part of our way of life and thinking, are also reflected in the invaluable legacy of the great scholars and thinkers who lived in our region. For example, it is no coincidence that such great people as Alisher Navoi, Rudaki, Abay, Makhtumkuli or Toktagul, called not only the peoples between the two rivers, but also all the children of mankind to always live in kindness and friendship.

What unity and values our ancestors have lived in this vast region for centuries, and today, so to speak, the circle of history and life, nature itself encourages us - all the peoples of Central Asia to live in the same spirit of friendship and cooperation. is doing.

In short, such a view of historical reality, the sense of coexistence, has become for us a philosophy of life, or more precisely, a rule of life. In modern language, it is such a feature that forms the basis of our national mentality, that distinguishes us from others, that it is impossible not to feel, understand, see.

In the Western world, it can be observed that the principles of individualism and self-interest prevail over the collective way of life of people. It is also a reality formed by certain, objective socio-historical factors, and it cannot be denied.

Of course, in the Central Asian environment, people who live as a community, as a community, in love with each other, no matter how much the times change, prefer to live faithfully to their time-tested values, as a modern thinker should look at the world. and accept it with respect. [2: 6-8-p]

National values are intertwined with universal values. Because environmental issues are not limited to a specific region, these problems know no boundaries. Therefore, it is worth



noting that the national and global relations are common in the environmental education of schoolchildren and students, and many practical tasks are being performed in this direction. Examples include International Day for Nature Conservation, year-round International Environmental Actions, and more. For example, Navruz and other national holidays celebrated by our country are widely celebrated among many nations.

The aggravation of the ecological situation on our planet requires a radical change in attitude to this problem. For the future of humanity, people all over the world, regardless of nationality, race, religion, class status, need to take urgent practical measures with a deep sense of responsibility. It is uncivilized to blame environmental catastrophe on the planet for socio-economic development. At the present stage, there is a growing need for large and small countries to work together to solve global environmental problems, regardless of their socio-economic system. With the positive progress of the peoples in the fight against international terrorism, the prevention of the threat of nuclear war and other peaceful aspirations, a solid foundation is being laid for this, ensuring common goals. After all, without uniting the efforts of all countries, it is impossible to solve such an important problem as the preservation and improvement of the environment on our continent. In many parts of it, the process of desertification, acid rain from the sky without fire, and smog processes are intensifying due to smoke. Radical pollution of rivers and seas in Europe is observed. It is necessary to prevent the emergence of unsolvable environmental problems in national circles, otherwise it will lead to an increase in the type and number of global problems and aggravation of living conditions of the world's population. Indeed, to this day, the political, economic, and cultural cooperation of people living in different systems is linked to environmental interests. National relations are intertwined at the intersection of environmental goals. This is because nature, ie water and air basins, are conditionally divided into administrative boundaries. When a mistake is made about nature in one country, it certainly has a negative impact on the ecological balance in other countries and continents. Based on the above considerations, it is necessary to form an ecological culture based on national values in all subjects taught to students from an early age, ie in the primary grades. It anticipates environmental problems that may arise, and this will make it easier for people to live.

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TARBIYACHINING MAKTABGACHA TA'LIM TASHKILOTIDA TA'LIM TARBIYAVIY ISHLARNI SAMARALI TASHKIL ETISHDA MARIYA MONTESSORI METODIKASIDAN FOYDALANISH

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13.00.00

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