

# HISTORY OF TRADITIONAL ECOLOGICAL CULTURE (ON THE BASE OF UZBEK PEOPLE OF THE FERGANA VALLEY)

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## Abstract

The article analyzes the traditional ecological history of the Uzbeks of the Fergana Valley, natural resources, conservation of natural gene pool, human habitat, rational use of nature, traditions related to its conservation, as well as the main directions of state policy on nature protection.

**Keywords:** ecological culture, environment, ecological views, historical ethnographic materials.

## INTRODUCTION

The formation of traditional lifestyles and modern approaches to natural phenomena is a long and at the same time complex process. At the same time, it is important to develop an ecological culture in all segments of the population, regardless of profession or social status. The combination of activities, goals and interests with the preservation of nature is a testament to the level of development of the ecological culture of the people. Here we can see the following explanation of the concept of ecological culture.

Ecological culture - the use of the environment with an understanding of the laws of nature, as well as taking into account the immediate and long-term consequences of human activities; Ecological culture is an integral part of human culture, which is reflected as a product of material and spiritual labor. The development of ecological culture is closely linked with professional environmental education and training and the dissemination of real environmental information to the public. .

Ecological culture, in short, is about preserving the environment without harming the environment if you understand many things correctly. Ecological culture is associated with strengthening the ecological consciousness of developed peoples, looking at the necessary information, propaganda. At the heart of physical and ecological culture is ecological education. He will work on the knowledge necessary for the scientific foundations of basic nature conservation and discuss the outcome. Ecological culture can also be understood in a broad and narrow way. In a broad sense, ecological culture is a system that includes the protection of the environment and, in the case of understanding it, has a positive attitude towards nature and achieves the goal of protecting the environment in everything. . In a narrow sense, it can be said that everyone has a culture of conservation.

In order to form the concept of ecological culture in the younger generation, young people are taught national values, traditions, customs related to nature, land, mineral resources, water, flora and fauna, natural resources,

preservation of the gene pool of wildlife, human habitat, rational use and conservation. , as well as information on the main directions of state policy in the field of nature protection. In addition, practical measures aimed at preserving the diversity of ecological systems, landscapes and unique natural objects in the protection of the environment, providing information about the International Red Book "Red Book" of Uzbekistan serve to form a rational attitude to the environment in the minds of citizens . In our country, special attention is paid to the further development of environmental awareness and culture, which is an important subjective factor in maintaining a stable ecological situation, the purity of the natural environment and the rational use of natural resources. "The most important issue is that we need to seriously consider raising the environmental awareness of the population. ... this can be achieved by instilling in the hearts of the younger generation a love for mother nature, a sense of belonging to it" .

At all levels of education in Uzbekistan, environmental sciences are taught. This science studies the living conditions of living organisms and their complex interaction with the environment in which they live, as well as the laws that arise on this basis. Nowadays, as a result of the impact of technological progress on the environment, the concept of ecological culture is expanding. We use the terms "conservation" and "nature conservation" a lot. So what are the commonalities or differences between these concepts?

By "nature protection" we mean the protection of nature as a whole or some of its compon Mirziyoev Sh.M. We will resolutely continue our path of national development and raise it to a new level. - Tashkent: "Uzbekistan" NMIU, 2017. - B. 570.ents, such as land, air, flora and fauna. Ecology also assumes these functions. However, it is one of the natural sciences that studies the habitat of all living things and their interactions. Thus, "ecology" is a doctrine that focuses on the sustainable security of both nature and humanity.

Ecology (Greek oikos - homeland, home + logos - science, doctrine)

An ecological system is an integrated complex formed by living organisms and their habitats . In the development of people's ecological awareness, it is important to explain that the unity of nature, the interdependence of all events and processes, changes in attitudes to the environment, the doctrine of the biosphere, the evolution of the organic universe, the unity of chemical, biological and physical processes.

Students of higher education institutions are studying the causes of environmental problems, its essence, the importance of ecological balance in the life of living organisms, their protection and use of natural resources, aspects of the ecosystem component related to maintaining balance in nature.

Although the concept of ecological culture has existed to some extent in the way of life of all peoples since ancient times, it was promoted by Western scholars as a separate direction in science in the second half of the twentieth century.

In the early 50s of the twentieth century, the science of the geographical location of peoples and their distribution - ethnogeography was formed. Ethnogeography has also served as a foundation for a separate branch of science - ethnic ecology. The term "ethnic ecology" was introduced into scientific circulation in the early 1980s . The concept of "Cultural Ecology" by the American anthropologist Julian Steward to the formation of the science of ethnic ecology and the emergence of ethnoecological schools and trends in the United States.

The development of science and technology, the expansion of knowledge about the environment and, in turn, the sharpening of the interaction between nature and society, led to the development of ecology as a separate science, separated from a small part of the biological science. Ecology has penetrated into all branches and branches of the natural sciences, covering the economy, politics, spirituality, culture and social complexes, which are important aspects of society. On the basis of this process, which covers all spheres and directions of life of nature and society, ie

"Ecologization", the science of ecology of global significance, which today has a complex system, was formed. Ecology today includes about 70 sets of doctrines and ideas in the "system of nature and society", namely, human ecology, economic ecology, engineering ecology, agroecology, chemical ecology, legal ecology, etc. .

So, there are important social aspects of this problem, such as ecological, geographical, historical-ethnological, philosophical, religious, legal, cultural. Only when the experience gained in these areas is generalized, a conscious attitude towards the environment is formed.

The Stockholm Conference on the Environment was adopted in 1972 at the initiative of the United Nations, and the United Nations Environment Program (UNEP) was adopted. It should also be noted that it was declared part of. P. Alekseev promoted the concept of "anthropogenesis". He also conducted complex anthropological-biological, socio-ethnographic research based on the assumption that the longevity of peoples is determined by their ethnocultural adaptation to the external environment. This also contributed to the formation of ethnic ecology. This science has now begun to study the interactions of traditional, unique culture-creating ethnoses with the natural environment, the characteristics of their self-sustaining systems, the impact of ethnoses on the natural environment, the laws of formation and operation of ecosystems .

The natural-ecological aspect in ensuring the life of an ethnos depends on its ability to adapt. This flexibility is manifested in two main ways:

1. Biological resilience is racial (anthropological) adaptation.
2. Cultural resilience - this is manifested in the formation of racial differences, i.e. culture.

In general, the life and activity of the ethnos and the natural and cultural environment that surrounds it constitute a single space - the ecosystem.

In the explanatory dictionary of the Uzbek language the ecological system is a complex complex formed by living organisms and their habitats.

By now, the concept of "ecosystem" is almost formed . A group of people associated with traditions and methods of meeting their vital needs in a relatively separate existence from another group of people is called an ethnoecosystem.

The demographic situation within the ethnoecosystem is its ability to restore the disturbed balance between population growth and decline. This is mainly done through migration, as well as the development of economic activities, accelerating the use of natural resources. This is largely due to the socio-cultural adaptation of the ethnos to the conditions of the region in which it lives. It therefore requires a conscious regulation of demographic processes in society.

Ecological culture as a complex and multifaceted phenomenon applies to all spheres of social life. In turn, it is difficult to raise any sphere of public life without the development of ecological culture. Such a situation reflects the social nature of ecological culture, the social determination of its development. Therefore, only a clear-historical approach to ecological culture allows a correct understanding of its essence. The transformation of social consciousness is a long-term process, the formation of a new view of life on our planet with a deep understanding of the spiritual culture in the ecological direction of the relationship to values. In this sense, ecological culture plays an important role. The following should be recognized as an important task in the development of new theoretical and methodological bases of scientific analysis of the history of modern ecological culture, clear practical tools:

- Improving the methodology of studying ecological culture;
- to study the historical stages of the genesis and formation of ethno-ecological culture and develop theoretical, practical and

methodological recommendations for its development;

- to determine the functional significance of the Uzbek ecological culture in the development of society;

- Demonstration of inheritance relations and methods and tools for the development of ecological cultural heritage.

- Restoration and development of the status of ecological culture of the population as a special form of social activity;

- The unique values of long historical periods, social groups, ethnic groups, including the ecological culture of the people, are multifaceted social events.

Our ancestors have revered the earth, water, air and fire, which have been elements of nature since ancient times. Unfortunately, due to technological advances, some traditions are being forgotten. Therefore, one of the most important tasks today is to study in depth the rituals of the Uzbek ecological culture, the rational use of the environment.

Ecological culture depends in many ways on legal culture and its position in society. Therefore, the legal basis of environmental education is reflected in the laws, decrees and decrees on environmental protection. The rational approach of the individual to the relationship with the preservation of the environment and the economical use of natural resources are controlled within the law.

It would be expedient for ecologists, geographers, ethnologists, sociologists and lawyers to unite and create a code of environmental ethics within the framework of the mentality of the people. In addition, it is possible to raise the ecological culture of the people to a new level by covering theoretical knowledge in the field on the basis of a special program of the media. The plant and animal world is a priceless treasure that not only we but also future generations should use.

In short, in order to raise the modern ecological culture, there is a need to intensify advocacy work in the activities of ecologists,

geographers, ethnologists, sociologists and lawyers, raising the ecological consciousness of the people to a new level. Therefore, given the importance of these problems for the social life of the republic, it is necessary to pay serious attention to its scientific and practical aspects.

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