



## ISSUES OF AGITATION AND SOCIAL ECOLOGY

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### ANNOTATION

*This article discusses the changes in environmental policy in our country in recent years, its socio-spiritual basis, and the importance of using the views of social scientists on the problem of social ecology in the development of environmental culture in citizens.*

**KEY WORDS AND PHRASES:** ecology, environmental policy, ecological culture, jadids, enlightenment, social ecology, child rearing.

### DISCUSSION

In the proclamation of the republic of Uzbekistan to the supreme court, it is emphasized that being established in 2008, Uzbekistan's ecological action has become a real political power during the last decades. However, it should be admitted that accepting the members of the action in the lower chamber of the parliament based on is deterring it from working effectively and efficiently in some degrees. I think it is time to maintain the equality among all the political movements and stop providing the members of the ecological action with special places in the lower chamber of the parliament. This change will improve the competitive spirit in politics and help the ecological action to be regarded as a political power. As a practical result of opinions above mentioned, the establishment congress of the ecological body of Uzbekistan was held on the 8th of January, 2019 and the fifth body came to existence legally. The main function of this newly organized body should be centred on improving the ecological etiquette of the locals, few new and contemporary methods come up with the social-ecological matters in our nation and to draw the government's attention to them. In one of his speeches president Sh. Mirziyoyev pointed out "the most important issue is to improve the ecological etiquette of people. Of course, such problems can not be solved administratively. It can only be achieved by instilling a love and a sense of belonging in the hearts of the younger generation. It is important

to be aware of the creators' views on the problem and to integrate them into the learning process. Below is a glimpse of the ideas of our creators in this regard. In real life, there are pressing issues that are now called social ecology.

At the beginning of the twentieth century, when the term "ecology" came into being, the term "ecology" was not used by Russians. The views of jadid representatives on social ecology are one of the most important events that revealed new aspects of jeditism and their enlightenment struggles.

In their socio-cultural life, the jadids sought to appreciate and preserve the spiritual and enlightenment achievements of humanity and in particular the Turkish peoples as well as identify the reasons behind the lag in the cultural development of our people. Compared to the developed countries, Fitrat wrote that the jihadists of the new era were intelligent and mature people. The writers who declare that Bukhara is far behind in terms of commerce, ethics, science, arts and crafts, livelihoods do not know. There are no intelligent people in the marketplace, in madrasahs, in ethics who know the rules like one Jew. We do not have to go through the wonders of science such as telephones and telegrams around the world to learn the secrets of this. But even those who declare disbelief of the team out of our goals can not write well not just one Muslim.

This is a quick attempt by the plaintiffs to claim our ill health. Fitrat's "illustrative example"



in his article, published in 1917 by the soviet journal contained a critical critique of the causes, motives, objectives and obstacles facing the jadids.

Importantly saying, according to his remarks, this "Turk o'chog'i" has been organized in order to unite the turkish people under the one main objective to provide them with national spirit, national ideology and national instruction, to develop our education and culture, trade, pilgrimage and the art in accordance with our long-standing tradition, to create a truly glorious turkish culture and strengthen spiritual and physical state of the nation.

In the socio-ecological view of jadids, the central role of the relationship between national language and literature, arts, customs and values, with the positive and some negative aspects the above mentioned factors, is not worthy. In our view, such social and moral issues have always been in the vicinity of jadid's enlightenment/

Therefore, the nation must be well aware of all its triumphs and failures, its ups and downs, its impartial and unbiased estimation of the past and its present.

To do this well, We must use all the available resources and capabilities; the experience of developed countries, the ways, means and means that will help them move to the path of greater development, and then make a program of action.

He then rejected both capitalist Europe, which moved with its main purpose, admired the world with its science and technology, and Europe, which promised a brighter life than the millennium.

The logic of the author's thinking is that 19th century European culture was built on ancient roman culture. It is a direct sequel. Roman culture collapsed because of its supernatural. What about the "capitalist" who replaced them? Just as the romans did not fill their fish with fish caught in ponds, so Europeans with their children will not be fed the fruits of the whole world, wrote Gaspirnsky.

In his comments, Ismailbek said that European youth who claim to have a new world culture are grown up under these laws, and that their views on justice and justice are nonsensical, and that justice in islam prevails over them. Finally, at the end of these consecutive critical considerations, Europe raises the issue of a new universal culture, which is a co-operation between science and islamic ethics. This culture that adheres to the principles of humanism looks forward to the future.

Fitrat's "Chigatoy gurungi", founded in 1918, had similar goals. Reformed according to the directions, this cultural and literary organization in a short period of time unanimously recognized the peak of our culture's development as an example of the Alisher Navoi era (the name of the organization is called "Chig'atoy gurungi").

The question of the national language and its condition, and the very low literacy rate are adequately discussed. The motto is "no changes should be made until the brain changes, scientific, literary, social changes."

The purpose of Fitrat's creation of the family book, written in 1914, was even more noble. According to jadids, the reform of society and mind begins with family. Again, without proper foundation of family and raising the young generation on the right path, it is impossible to speak about the reform of society and direct its development towards prosperity. He writes: "the happiness and honor of every nation depends, of course, on the internal discipline and harmony of this nation.

Peace and harmony are based on the discipline of the families of that nation. Where a family relationship is based on a strong discipline, the country and the nation are as strong and glorious. Family formation, that is, the community of families, in other words, the basis of family culture.

The first part of the work is titled "marriage and marriage" and discusses the issue of marriage or marriage under the aforementioned islamic law. That is, the answer to the question of how marriage is the basis of marriage is settled in islam.

Suppose you gave your land to a farmer. You also give the work equipment and command to sow wheat. If that farmer sows his own land and sows, and sits in his house, he does not sow wheat, if you leave your husband alone for a year, you will certainly not see this as anything other than treachery.

If the unmarried man does not use his sexual power, or if he acts with the people of lot and satisfies his own self, then let him know that he has betrayed the law of allah. and anas (may allah be pleased with him) said, your wives will be your fields. Pilgrimage is effective when sowing seeds. The wife is also a farmer and has children. So be in touch with your wives for the purpose of raising a child and raising them for yourself in the future.

Fitrat's ideas, namely, the role of the woman in the family environment, her role in the field, the need to fulfill the mission of raising children, the natural use of birth and marriage. Considerations about human ecology raise. As the author continues his observations, he uses the phrase "labor of marriage," forcing unmarried people to meet the evil demands of three evil acts, the actions of the people of lot, and the self-gratification of lust. Reminds me of

The author argues that adultery destroys a generation. This is because, as a result of these two senseless actions, the offspring of the child are wasted without losing their place and status.

Both of these are contrary to the laws of god and are contrary to the requirements of nature. Even an animal does not do these things; most of these diseases are contagious



In concluding these considerations, Fitrat lists the consequences of the aforementioned illnesses:

1. Whichever member of the nation is affected by these three plagues, it is likely to die sooner or later.
2. If a nation is not afflicted with this disorder, nature will plague such people with mental and physical harm.
3. Women who refuse to get married are prone to commercial and uterine diseases.

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Fitrat says that in most developed countries in the "physical training" chapter, it is common for scientific and medical rules to apply for the health of a newborn child, as well as washing, dipping, eating and sleeping. It is unfortunate that our country does

not pay enough attention to this, and therefore, it is necessary to give a brief overview of health regulations:

A) childbirth: "as soon as the baby is born, the umbilical cord is cut off. Then the child is washed with warm soap and boiled water in a clean bowl. The first bath time is one minute. Then slowly. After bathing, the baby wipes the body with a soft, clean towel, and the cleanliness of the towel and the cleanliness of the toilet should be very important as the mother of any illness is dirty and dirty. "boiling water is not clean. It contains eggs of various diseases. boiling water. Use after warm boiling is good. Cold water will dry the skin and dry skin. The baby's body should always be warm and dry.

B) nurturing the baby in the cradle: "as you know, water evaporates in heat and wind and, naturally, cools during evaporation. When the baby's body is wet, wet. The baby wipes the body after it has been dried, and it is clear that he has a cold. You need to keep your body free of natural movement. "

The impact of the environment on human consciousness and perceptions is not limited to physical education. In our mental education for the child, our natural impressions, perception, attention, imagination, memory, and senses are actively involved. In these aspects man is always in constant contact with the nature surrounding him and with the elements of the outside world. The author's character sought to illustrate this complex process of consciousness and perception: "so a person receives information from the outside through his five senses. But we do not know how we get it.

I'll tell you about it. God has created such veins in the human body that are called nerve fibers. These nerve fibers travel from the eyes, to the mouth, to the mouth and to the nose, to our skin, to the brain. When it comes to sound, it comes through the air and affects the fibers of that feeling. This sound effect reaches the brain through the nerve fibers and affects it. As a result, the voices of jadids are also important in relation to cultural ecosystems. It is worth noting that he not only became aware but also encouraged others to be vigilant. We see that for the first time in the work of another great representative of the jadid period, alixonturasaguni's book "Turkistan's grief," the threat of popular culture and its negative impact on our spirituality was first analyzed. Alixontura focuses on European culture and seeks an answer to the question of what the culture itself is: "who knows what the answer to that is, the true culture of the noble if we speak of a culture of prosperity, of course, of irreligiousness, of irreligiousness and of immorality, as a culture, it would be a great mistake. Rather, human beings are sacrificed for these things. "

From these it is clear that the jadids have been trying to understand the positive and negative traits that have emerged from the beginning of the last century in the complex process that western and



oriental cultures have faced, and have been thinking about the consequences.

It is important to enumerate these issues facing jadid's enlightenment, through which they approach and evaluate the rapidly changing events. Take, for example, issue of religion and religious values. Certainly, islam, its holy book, the Quran and hadiths, muslim traditions and customs, and various rituals are embedded in the spiritual life of our people and forms an integral part of our cultural heritage. Without them the turkic people would not be able to imagine and restore the power of islam of the muslim nations by getting rid of the past. However, it was not necessary to accept all religious values as before. From this it was said, 'there is certainly one challenge in many theoretical works of the reformers: the restoration of the former power of islam and of the muslim nations by simplifying rituals and getting rid of all fanaticism and superstition. Similar to the reformers movement in christianity, the movement towards the restoration of spiritual and social values in muslim countries was aimed at the early, democratic traditions of patriarchal islam. The reformers offered to reconsider the socio-philosophical system, culture, science and education of islam and (most importantly the point of view of colonialism). Such ideas of the reformers relate to our research that is reflected in the growth of jadid's social and political revolution in the early twenties century as well as in various newspapers, magazines and books published by reformers and educators of these countries. It was strong enough to 'race the dependent people to unite for the sake of their freedom and justice'. From this point of view, it is possible that the jadid's did not pay much attention to the issue of the national language, which is the main factor that unites the turkic peoples.

Perfect and compelling, logical and well-structured speech is an important criterion for cultural excellence, the spiritual wealth of a particular nation. When speaking of literary language, Behbudi speaks of this logic: "the window of life showing the existence of every nation in the world is the language and the literature. And we are losing. We do not have enough arabic or persian connection in half of our language and stick russian on one end. They said that you should look for your bad home before you get a good neighbor. Our forefathers have a fair share of sacred language and literature. If we search for our own home, we will find what we like when we stop. It is a great shame and shame to wear a European cap, even if it means that it is too narrow for me. Representatives of the jihadist movement have written and published articles on the human and its role in the cultural life of society, the factors that determine the essence of the human phenomenon, its progress towards the perfection, the qualities, capabilities and capabilities of the these brochures and articles, based on the conclusions of the science of the time, show that the jadids are trying to reason

on the laws of the development of world culture, focusing on socio-philosophical issues in their research and using their comparative-historical methods. Naturally, the works of such prominent figures as ismail gaspirali in their studies were programmed in this direction. Examples of this are "a glance at european culture" published in 1985 and a series of articles published under the name "the doctrine of socialism" in turkey in 1906. In his first work, ismailbek comments on the linguistic meaning of the word "culture" in order to reveal the essence of the term "european culture", which includes arabic, "urban, urban", arabic in urban life. It has the meaning of "urban, urban", and the cultural criteria in urban life are more consistent and stable than the bedouin life of the steps.

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