



SOCIO-PHILOSOPHICAL PROBLEMS OF DEVELOPMENT OF ECOLOGICAL CULTURE OF UZBEK PEOPLE

Yuldasheva Diloram
Samarkand State Medical Institute

ANNOTATION

This article examines the problems and ways of solving environmental values that contribute to the harmony of nature and culture, as well as the development trends of the traditional and modern environmental culture of the Uzbek people.

KEYWORDS. *Ecology, geoculture, traditions, fauna, culture.*

People have long known about the existence of interconnection and harmony in the elements of nature. Ancient historians had the skills and experiences that each phenomenon has an impact and impact on each other. Modern historians, equipped with modern technologies, having better knowledge and skills, pay great attention to the interconnection of natural processes and phenomena. It should be noted that humanity has now begun to realize that the reason for many unsuccessful experiments was ignorance of the relationship of many natural phenomena.

Unfortunately, ecological crises cannot be solved only by means of modern ecological culture. The President of the Republic of Uzbekistan Shavkat Mirziyoyev in his speech at the conference in the city of Turkmenbashi in the Republic of Turkmenistan devoted to the rescue of Aral s of the Sea has expressed an opinion concerning our research: "I believe that people, based centuries-old traditions, will protect the nature with its wealth and will wisely use the common water resources, and only then can we achieve great success" [1, p. 1]. Drawing conclusions, we can say that the revival and development of traditional ecological culture, tested for centuries, is becoming more relevant.

Based on this, we tried to identify the main branches of folk ecological culture. Traditional folk ecology is associated with almost all types of ethnoculture and merged into them. In those sectors such as the folk wisdom, folk belief folk pedagogy, culture, rites festivals, folk games, folk art, culture recreation, folk cooking, folk architecture, traditional medicine is closely related to the problems of nature and ecology.

The conceptual basis of folk ecological culture is the philosophy of folk ecology. This part of the ecological culture reflects the ideas, opinions, perceptions, worldviews of the people related to nature, to the surrounding world. We can meet folk wisdom related to ecology in conversations, in councils of elderly people, in phraseological units and aphorisms known to the people.

Folk art related to nature (ecofolklore) is also reflected as an integral part of ecological culture. The meaning and form of proverbs, riddles, legends, fairy tales, dances, performances, connectivity for e people with nature Art and figuratively expresses his attitude to the native land, water, air, flora and fauna.

Even wounds n nn f of the yoke of human culture as folk games - expresses counteract nature. Later they developed as performances and turned into folk games as wrestling, catch-up, horse racing, etc., which at the beginning expressed the opposition of nature, the struggle between winter and spring.

Other types of popular ecological culture perform the following tasks: a popular belief - to protect natural values, folk pedagogy - conducting eco education, holidays, rituals - the celebration of the seasons, important phenomena of nature, culture recreation - rest, not causing harm and the environment, traditional cooking - prepare unusual dishes from natural products, traditional medicine - treatment of patients with natural elements, medicinal plants, herbs.

The revival of spiritual and ecological values, which helps us to combine nature and culture, awakens in us feelings of loyalty to the Motherland, gratitude for every day. Enriches the creative activity of every person who has a profession, arises a sense



of pride in his dedicated work, contributes to the development of his work, improves his specialty. In addition, the cultural understanding of people related to nature is expanding, the cultural level is increasing. Each holiday, tradition, event helps to preserve nature, to bring it to the next generation in its purest form. As a result, all conditions are made so that people spend their time in an exciting, interesting way, without causing harm to nature.

The completeness and culture of a person is also determined by his attitude to nature. The German scientist I. Kant, understanding nature by human behavior, said: "Whoever is directly interested in the beauty of nature, this suggests that he has the ability to think, good breeding, kindness" [2, p. 314]. Therefore, the harmony of nature and culture is a common way of life for mankind. The improvement of such a way of life leads a person's life to well-being, his spiritual life to perfection.

For example, the Uzbek people consider it a sin to pollute water, to spit into it. Each custom has its own reasons, and in this case, there are reasons. To provide water to the inhabitants of the city of ancient Samarkand, clay pipes were used. In the city, one ditch surrounded the whole city and left the city. With the help of these pipes of irrigation ditches the city flourished, gardens were irrigated, residents drank water from this source. These pipes kept water from contamination and made it possible to save water. But who can give guarantees about the involuntary pollution of these waters in such a big city? Such a guarantee is given by the spiritual side of humanity, the level of its culture. Since in those days, everyone considered it a sin to pollute the water. Not only in Samarkand, but also in every city of Central Asia, of course, there were ditches. With the help of these waters, agriculture was irrigated, it was used as a source of drinking. Nowadays, when drinking water is a big problem, if we turn to such ancient customs and experiences, if we restore communication with nature, then we will achieve great success.

The people in Central Asia, including the Uzbek people, are listening to the culture of frugality. This applies to all subjects that require labor, to everyday life. The people call this culture abbreviated as "sin". Waste use of such natural resources as water, soil, plants is also considered a sin. Actions opposed to behaviors, excessive consumption of food, unlimited use of natural resources for personal enrichment, poisoning crops - all this is considered a sin. Therefore, at one time, Abdurauf Fitrat, urging everyone to be vigilant, wrote: "The members of that nation who have been embezzled will undoubtedly perish. If we turn to the

history of the world, then many perished because of such waste" [3, p.136].

As V. Turaev writes, "the most important opposition between real society and nature is human efforts to control the mobile balance in nature leads to its destruction" [4, p.124].

Natural and cultural factors that help social progress, traditions related to the Uzbek folk ecological culture, currently have the following qualities:

First, these scientists educate citizens in the spirit of love for nature.

Secondly, it protects a person from distance from nature, from the disappearance of the feeling of pleasure from the beauty of nature.

Thirdly, it serves to preserve the species of animals and plants, to bring the reserves of land and water for the next generation in a pure form.

Fourth, it provides an opportunity to preserve the natural environment without diminishing the level of its progress.

To revive the natural and cultural values invented by our people for many centuries, to renew such ecological traditions, to transfer all this without damage to the new generation is an urgent task of today.

The foundations of the Uzbek folk ecological culture, which help to solve modern ecological problems, go back to ancient times. Considering all this, one must treat this from the point of view of independence. For this, every citizen must renew respect for the natural elements; to instill in the soul of the young generation feelings of kindness to water, land, flora and fauna; celebrate the holidays Navruz, Mehrjon more sublimely, celebrate the holidays of Water and Garden in their modern form; conducts bio and zoo events (a holiday of flowers and birds), effectively using the four elements of nature - earth, water, light and air, which help a person to always be respected.

Approaching from this side, the following conclusions can be drawn:

First, for the study of traditional folk ecological culture as a single and multifaceted phenomenon, it is important to identify its meaning, the main type. Based on this, it is possible to determine the main branches of folk ecological culture. As part of the system of traditional folk ecological spirituality, one can single out such branches associated with nature as folk wisdom, folk belief, folk pedagogy, culture of holidays and rituals, folk games, folk art, recreation culture, folk cookery, folk architecture, folk medicine.

Secondly, the conceptual basis of folk ecological culture is the philosophy of folk ecology. This part of the ecological culture reflects the ideas, opinions, perceptions, worldviews of the



people related to nature, to the surrounding world. We can meet folk wisdom related to ecology in conversations, in councils of elderly people, in phraseological units and aphorisms known to the people. Folk art related to nature (ecofolklore) is also reflected as an integral part of ecological culture. In the meanings and forms of proverbs, riddles, legends, fairy tales, dances, performances, people associated with nature artistically express their attitude to their homeland, water, air, flora and fauna.

Thirdly, the harmony of nature and culture is the usual way of life for mankind. The improvement of such a way of life leads a person's life to well-being, his spiritual life to perfection.

Fourth, the people in Central Asia, including the Uzbek people, are listening to the culture of frugality. This applies to all subjects that require labor, to everyday life. The people call this culture abbreviated as "sin". Waste use of such natural resources as water, soil, plants is also considered a sin. Actions that oppose behaviors, excessive food intake, the unlimited use of natural resources for personal enrichment, and the poisoning of crops are all considered sinful.

Fifth, to revive the natural and cultural values invented by our people for many centuries, to renew such ecological traditions, to transfer all this without damage to the new generation is an urgent task of today.

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