

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 12 Volume: 104

Published: 27.12.2021 <http://T-Science.org>

QR – Issue



QR – Article



Zikirillo Shukurilloevich Yazdonov
Samarkand State University
Uzbekistan

TRENDS IN THE DEVELOPMENT OF TRADITIONAL AND MODERN ECOLOGICAL CULTURE OF THE UZBEK PEOPLE

Abstract: This article highlights the socio-philosophical aspects of the development of traditional and modern ecological culture of the Uzbek people, including the formation of the ecological culture of the individual. The article is based on the development trends of the ecological traditions of the Uzbek people.

Key words: Trends, ecology, culture, traditional, holiday, nature, atmosphere, plant.

Language: English

Citation: Yazdonov, Z. Sh. (2021). Trends in the development of traditional and modern ecological culture of the Uzbek people. *ISJ Theoretical & Applied Science*, 12 (104), 1082-1085.

Soi: <http://s-o-i.org/1.1/TAS-12-104-124> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.12.104.124>

Scopus ASCC: 3300.

Introduction

The rapid development of human society, especially the incomparable growth of science and technology, is undoubtedly one of the achievements of mankind. It should not be forgotten that humanity lives in the bosom of nature, is nourished by it, receives energy, finds refuge. In short, it is nature that both relaxes and dresses man in his arms. Nature is literally the mother of man. Man has been in contact with nature for millions of years. He learned all his nobility and whims. During this period, a culture of human interaction with nature was formed. It is this communication that has risen to the level of human social culture and passed down from generation to generation. In the ecological culture of man, love for nature, compassion, care, respect and esteem have been embodied.

It should be noted that science has existed since ancient times to some extent as a form of social cognition, but it did not immediately play the role of a theoretical basis for material production. The process of accumulation of scientific and theoretical knowledge about nature, not only in the system of slavery, but also in feudal society, was in a purely empirical state and did not significantly affect production.^[1] The real development of science and technology began in the XVI-XVIII centuries with the production of manufactories. It was during this period that science began to be applied to production. The

main revolution in science took place in the XVIII-XIX centuries. During this period, mainly industry flourished. These changes in life have led to the prosperity of human society, along with a number of new social problems. One such problem and the most important is the damage brought to nature. Lands, rivers were polluted, air was polluted, and even oxygen was sold in countries like Japan. In general, the world is consuming too much oxygen. Because “6 million hectares of forests on our planet are disappearing at a rapid rate every year. As a result, the atmosphere is deprived of up to 75 billion tons of oxygen each year.^[2] . Sadly, in the age of modern civilization, 5,800,000 square kilometers of tropical forests have been cut down; An area of 6,800,000 square kilometers was overgrazed; In an area of 1,370,000 square kilometers, trees have been cut down for firewood; 1 million 95 thousand square kilometers are allocated for the construction of roads and factories; 5 million 500 thousand square kilometers of land have been degraded due to mistakes and shortcomings in irrigation and land reclamation, making them completely unsuitable for agriculture and food production.^[3] . These figures themselves show how important it is to preserve nature, to do everything possible to do so. The lack of natural oxygen in some major cities is itself a sign of a major environmental catastrophe. It was stated at the UN Conference in Rio de Janeiro: “Humanity is going through a decisive

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

historical period: the contradictions between civilization and nature have come to an end. If development continues in this way, it will lead to global environmental disasters.^[41] In this case, there are two situations that pose great challenges to humanity. The first is to educate people in the spirit of love for the plant world, which produces natural oxygen, and the second is to encourage every scientist, every inventor to create innovations and inventions in their creative work that do not endanger the air and the plant world. That is, let every scientist, every inventor, take a very careful approach to nature to the level of the usual culture in it. Such education of every citizen of the republic should begin, first of all, in every home, kindergarten, school, higher and secondary special educational institutions. Ecology lessons in schools should be conducted at a high level. First of all, textbooks are needed for such lessons. There is a universal source today for textbooks that promote ecology. Such a source is, first of all, the great heritage left by our ancestors and the traditions, customs and values that have been preserved from our ancient ancestors to us.

It is no secret that mankind has long regarded nature as an inexhaustible source of material things. When people were constantly enjoying the blessings of nature, when they were unaffected by nature, they did not even think that their actions would bring nature, which is the common home of mankind, to the brink. By the 1930s, there was a risk of depletion of the natural resources needed for production. At this time, the public did not pay much attention to the problem. There was talk of the need to protect some plants and animals in nature, of conserving some unique hills and latitudes, and that nature conservation was becoming more and more a biological problem.

The first convention on nature conservation in the world appeared in the middle of the twentieth century. 1950 The International Convention for the Protection of Birds is signed in Paris. Currently, six of the 14 UN special agencies are carrying out large-scale conservation work. On June 5, 1972, the United Nations held a conference on nature conservation in Stockholm, Sweden, and since then June 5 has been celebrated annually as "World Environment Day" in more than 100 countries around the world. The purpose of this day is to draw the attention of the world community to the current environmental situation and to intensify efforts in this direction. The "Environmental Action Plan" adopted in Stockholm includes the protection of human health and well-being, protection of soil and water, combating desertification, increasing the effectiveness of environmental education, improving information dissemination, conservation of seas and oceans, flora and fauna. and the protection of genetic resources, the rational use of energy resources, and so on^[51].

The reason for the attention paid to environmental threats at the UN level is that in recent

years, as a result of advances in science and technology, new problems have arisen with the expansion of human impact on nature. Around large cities, in general, radioactive, chemical-toxic waste began to accumulate on the ground. As the scale and weight of the problem increased, the concept of nature conservation took on a new meaning. The need to protect humanity, the environment that surrounds it, became clear. Because man himself, especially the flora and fauna, is suffering unprecedented losses. For example, in the early 1970s, the oxygen produced by all plants on U.S. soil was less than the oxygen consumed by industry, transportation, animals, and humans. For decades, this state has been living in the care of other states in terms of oxygen consumption. One hundred years ago, three-quarters of the land in U.S. territory was covered with land. At present, only a quarter of these forests remain. In 1996 alone, 150,000 square meters. km of forests have been cut down. In recent years, intensive deforestation has been taking place in the Amazon Basin, Indonesia, and the tropics of the planet, and if this situation continues, the kurrai will be completely deprived of the green lungs that allow it to breathe.^[61] Science and technology have reached all parts of the globe with their development. Therefore, environmental problems in almost every region of the planet today are similar. Today there are the following areas of nature protection:

- atmospheric protection;
- protection of water resources;
- protection of soil resources;
- protection of flora;
- protection of fauna.

The main purpose of all these measures is to protect nature, its highest product - man.

The protection of flora is directly related to the protection of the atmosphere. The atmosphere is valuable, mainly with its reserves of oxygen. Now the oxygen consumption on our planet has greatly expanded. Today, along with billions of living things, thousands of flying planes, rockets, and even every car consume oxygen. That is why oxygen deficiency is felt in some countries of the world. The main source of oxygen is plants. Focusing on enriching the plant world is one of the top priorities in the field of ecology today.

In retrospect, it took a very long time to create an ecological culture. It is known from the development of human history that in order to reach a conclusion, a person must first grow, gain a certain level of intelligence and knowledge, and study the life experiences of his ancestors. He then studies existence on this basis and draws his own conclusions. These findings have been added to the ecological culture as a kind of gem. In our history, holidays such as Navruz are formed and celebrated in this way. Navruz has been a tradition since the beginning of the agricultural culture, when people involuntarily go out to the fields

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 3.939
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

with the beginning of a new season in the fields. The holiday of Navruz, revived during the years of independence, must now find its perfection, become one of our cultural events, which widely reflects the dreams and aspirations of our people, and serves the national development.

Special attention should be paid to the Mehrjon holiday, which will be held this summer. At a time when summer cooking is in full swing, this celebration begins. Just as the small and big Navruz were celebrated in the spring, the Little Mercy is celebrated on the 16th day of the month of Umi (Mehrmoh) and the Great Mercy is celebrated on the 21st. There are all the material and spiritual conditions for this holiday, which has just begun to be revived, to become a great holiday, expressing the dreams of many farmers and other prosperous people of our society, glorifying the generous land and expressing satisfaction with the bountiful harvest. In ancient times, one of the great holidays of the summer season was "Angom". This holiday was called Vakhshangom by the peoples living on the banks of the Vakhsh River. In this cultural event, water is mainly glorified. Just as land and light are necessary for human life, so water is one of the divine blessings of God. Water-related festivals were still held in our country in accordance with European traditions. Neptune's festivities, held in summer resorts, were approached with great interest by many. At that time, those who took part in this holiday with great devotion could not even imagine that we have such a heart-warming holiday in our history. If the Angom holiday is also held in riverside resorts, lakes and swimming pools and other institutions, and traditions are restored, this cultural event can also be a servant of our development.

From the point of view of development, another holiday associated with nature, especially the seasons, is Rozitir. We understand that the word 'day' means 'day'. Beruni connects the meaning of the word "Tire" with "dahufazlik" and "farming". The scholar writes: "Dahufazlik" means to preserve, guard and rule the world, and again "farming" means to make the world prosperous, to cultivate and divide the world, the two are twins, and the world is prosperous and constant with them. becomes stable, its disorder is repaired. "Dahufazlik and the glorification of farming make this day a holiday out of respect." Beruni also reports that on another holiday, Tirgon, all artisans and farmers wore new clothes. On this holiday, a special dish of boiled wheat and fruits is served. It is worthwhile to study, because such holidays are associated with nature, the seasons. Such holidays, which help to create abundance, and thus glorify man, that is, have a social significance, can play an important role in educating professionals, the younger generation as people who are loyal to nature and society.

Among the cultural events that have emerged in human history, there are many that are dedicated to

plants and are effective. Man is constantly accompanied by plants throughout his life. Plants also affect the microclimate of cities and villages, purifying the air and ensuring that there is always an adequate amount of oxygen in the air. plants are a major source of innumerable food, raw materials, medicines, building materials and other industries for society. They are also a major source of food for a variety of clothing, beverages, as well as livestock, and are invaluable as an aesthetic flavor that delights people. Of the 500,000 plant species present on Earth, 6,000 species are used by humans in their daily lives. Of these, 1,500 species are valued as medicinal herbs. There are 4,500 species of plants in the Republic of Uzbekistan, 130 of which are found only in the territory of our country ^[2].

As a result of irregular use of plants, which are considered raw materials for industry in the country, as well as fruit plants, their species is declining and becoming rare plants. For example, wormwood, cherkez, incense, feverfew, rabbit, etmek, shovul, geranium, anzur onion, wild fig, walnut, omanqora, marmarak, cumin, hyacinth, almond, mountain onion, shirach, sugur, clove, tulips, kampirsoch va we are witnessing many other plants declining day by day. Today, the large-scale flower festivals and Navruz celebrations, which are held in our regions, play an important role in preserving such a unique gift of nature. We are cultivating such aspects of culture in our youth today that herbarium of endangered plants, making a bouquet, planting them, plucking and breaking them is considered as a great blow to nature. Those who allow such actions are even punished by law. At a time when the natural environment is facing its own challenges of development, land and water are being polluted, forests, important plant and animal species are disappearing, the pace of development is inevitable. Therefore, it is natural that the natural and cultural factors that contribute to development play an important role in human life today. The natural and cultural factors that contribute to social development, the spiritual heritage of the Uzbek people today have the following characteristics:

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

Second, it protects a person from alienation from nature, especially from the loss of a sense of enjoying the beauty of nature at a young age.

Third, plants, animals, land and water resources carefully serve to pass on to future generations in a rich and pure way.

Fourth, it creates opportunities to preserve the natural environment without slowing down the pace of development.

Thus, the search for natural and cultural factors invented by our people for centuries, the revival of them, the creation of new such factors, the transfer of nature, which is the main home of mankind for

Impact Factor:	ISRA (India) = 6.317	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 1.582	ПИИИ (Russia) = 3.939	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 9.035	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 7.184	OAJI (USA) = 0.350

centuries, and the creation of conditions for healthy generations live in it. is a non-current function.

References:

1. Novikov, E.A. (1976). *Chelovek in the lithosphere*. (p.159). L.: «Nedra».
2. To'raev, V.A. (2003). Threats of globalization to humanity. *World Literature*, Issue 12, p.126.
3. (2011). "Justice is the only mother of all beings ...". Interview with Professor Abdukodir Ergashev and journalist Murod Abdullaev. *Tafakkur*, № 4, pp.5-6.
4. (n.d.). *Rio de Janeiro Declaration on Environment and Development*. Retrieved from <http://www.un.org>
5. Quronov, U. (2011). World Ecological Movement and Uzbekistan. *Tafakkur*, Issue 1, pp.113-114.
6. To'raev, V.A. (2003). Threats of globalization to humanity. *World Literature*, Issue 12, pp.126-127.
7. Fayziev, R. (2016). Biodiversity Conservation System in Uzbekistan. *Ecological Bulletin*, № 8 (184), p.6.
8. Baxodirov, M. (2002). *Mejdunarodnoe sotrudnichestvo Respubliki Uzbekistan v reshenii problem aralskogo morya*. Autoref. diss. k.p.n. - Tashkent.
9. Berdimuratova, A. (1993). *Problems of ecological crisis in Priarale (socio-political aspect)*. Autoref. diss. k.f.n. - Moscow.
10. Kabirov, A. (2018). *History of the ancient east*. (p.343). Tashkent.
11. Karabaev, U. (2002). *"Holidays of the Uzbek people"*. (p.239). Tashkent.
12. Karabaev, U. (2016). *Odatnoma*. (p.268). Tashkent: Uzbekistan.