

## **PROBLEMS OF DEVELOPING THE NATIONAL- CULTURAL CHARACTERISTICS OF ECOLOGICAL CULTURE IN OUR SOCIETY.**

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### **Annotatsiya**

Maqola O'zbekiston madaniyati, an'analari va urf-odatlarini o'rganishga e'tibor qaratgan holda ekologik va axloqiy bilimlarini integratsiyalash orqali ekologik madaniyatni shakllantirishga bag'ishlangan.

### **Аннотация**

Статья посвящена формированию экологической культуры через интеграцию экологического и культурологического знания, с акцентом на изучение культуры, традиций и обычаев Узбекистана.

### **Annotation.**

The article is devoted to the formation of an environmental culture through the integration of environmental and cultural studies, with a focus on the study of the culture, traditions, and customs of Uzbekistan.

**Kalit so'zlar:** ekologik madaniyat, xalq an'analari, milliy xususiyatlar, tabiat, ta'lim, xalq badiiy hunarmandchiligi.

**Ключевые слова:** экологическая культура, народные традиции, национальные особенности, природа, образование, народное художественное ремесло.

**Keywords:** environmental culture, folk traditions, national characteristics, nature, education, folk art crafts.

Today, the development of ecological culture without its origin and national spiritual values is becoming more and more successful and effective.

Ecogenic culture cannot be brought in from outside, it is born out of the interplay of ethnic and ethnic landscape. Ecological culture develops within the framework of general cultural traditions and reflects the national characteristics of attitudes towards nature in each individual culture. In Uzbekistan, including in its regions, a unique ecological tradition of dialogue between nature and man has historically developed, the uniqueness of which lies in a respectful attitude towards the Motherland

The origin of this tradition dates back centuries, when the foundations of the national mentality appeared in Uzbek culture [1]. In Uzbekistan, the primary sources of the ecological tradition, harmonizing the relationship between man and nature, are also found in ancient culture. For example, in "Avesta." In antiquity, the relationship between man and nature was considered as relevant for harmonious development, which can be found in the works of ancient scientists Abu Rayhan Beruni, Ibn Sina, Abu Nasr Farabi, Mirzo Ulugbek, Zahiriddin Muhammad Babur. Works such as Beruni's "Minerology," Babur's "Boburnoma," Ibn Sina's "Laws of Medicine" are a lot of valuable information about the harmony of nature and society, the environment, geographical names of places, plants, natural resources. A person directly communicated with nature, learned to understand it, adapted to life and worked, preserving its



true state. Belonging to the Motherland has historically been preserved in the mentality of an Uzbek person. Our people, who own the Motherland, the highest spiritual values of the Republic of Uzbekistan, are a strong dominant of national identity. Today, the loss of spiritual unity with nature has led to serious consequences in our country. Modern culture is a technocratic worldview [2]. Rejection of nature, disregard for its laws, cruel use of natural resources and treatment of consumers ultimately led to serious environmental consequences. Changes in civilization, the development of scientific and technological progress have changed not only the environment, but also the spiritual world of man. Love, kindness, participation and empathy are not the norm, but the exception.

Because of spiritual poverty, people have become estranged from nature. All this requires a revision of many ideas about man, society, culture, nature, the environment as a system of human life and the upbringing of a "new person," the formation of an ecological culture of the individual and society.

Considering the possibilities of developing environmental culture, it should be noted that in this process you can rely on national experience and traditions of folk culture. "

This is, first of all, a number of events important for spiritual, moral and spiritual enlightenment: respect for the Motherland (folk culture); human desire for unity with nature (folk culture, cosmism); the idea of human responsibility for nature; treat a person as the most important criterion of his spirituality; harmonious development of man and nature, their equality (cosmism); Human unity of nature; the unity of man and nature as interconnected and interconnected parts of a single whole in the biosphere; teaching children the ability to live in harmony with nature (folk pedagogy).

Gradually, national memory returns to a person, and he begins to relate in a new way to ancient holidays, traditions, folklore, art crafts.

Today, of course, the living conditions of people have changed significantly, so we must form new environmental traditions, but do not forget about the old ones.

There were many sacred springs on the territory of our country. Rivers, lakes, reservoirs aroused respect from our ancestors.

A special place among the symbols of folk culture is occupied by fire. "Fire, understanding the sun, meaning on earth" is associated with the Spirit, the spiritual Sun - a symbol of absolute virtue, truth, beauty. These higher values make up its core. This is the highest aspiration, love and selflessness"

In particular, the close ties of our ancestors with Mother Earth, the breadwinner-Earth, are noted. It was treated like a sanctuary.

The worldview of the peoples of the Far North is also based on the idea of nature: the native land is understood as the ancestor of everything. The sun also gave life. Parent, parent, parent - from among those born. This is due to a materialistic worldview in which man is part of nature, and his work and his whole life are connected with everything that includes traces of his material and spiritual activity.

Nature was the "maternal, divine basis" for the man of the day, so he loved and respected him. Everything that man has created is based on the laws of nature, harmony and beauty. The hymns of the Avesta are dedicated to gods, natural forces, the Sun, stars and legendary heroes. For centuries, these songs were an example of oral creativity, performed at religious ceremonies and holidays [3].

The secular philosophy of our ancestors was simple. First, they believed that everything living and inanimate in the world is inextricably linked with a single beginning. Second, the



human small sand body in the universe, its environment, is not just a substrate, but a maternal approach to nature. Third, all the evils inflicted on nature's mothers are a tragedy for every human being and for all mankind

These simple truths of folk philosophy, in particular, the belief in the "saving and healing forces of nature," the preservation of plants and animals, the protection of unique natural objects; the principle of rational use of natural resources; understanding of human responsibility for wrongful acts committed

Ethno-ecological traditions form the basis of the inner spirituality and high morality of our people, concern for the nature and future of man.

Outside the natural environment, civilization becomes an unimaginable feeding substrate. Attracted to the sphere of human activity, it becomes a new entity in accordance with the goals of each new era and culture.

For example, the historical development of our country is closely connected with their region, natural and geographical conditions and traditional management methods.

The peculiarities of the ecological traditions of our country are manifested in all aspects of cultural activity: a description of the landscape according to an inspired anthropomorphic structure, spatial design before the development of the territory, since the economic development of living space is associated with the development of spiritual space. Education and upbringing of a person included all living and natural.

Given the rich spiritual experience of the history of Uzbekistan, environmental traditions were also reflected in folk pedagogy at the beginning of the last century. Its peculiarity is to teach the younger generation to live in harmony with nature. According to him, the child will be better, cleaner and kinder, knowing the laws of nature and not violating them. For example, Behbudi believed that the beauty of nature allowed children to display moral beauty.

Therefore, according to the great writer, it is necessary to protect "sand and sand"[4].

All of the above indicates the need not only to improve the environmental culture of children, but also to create a program for their spiritual enrichment.

The need to create such a program at the federal, regional and/or municipal levels is due not only to the knowledge and skills of children, but also to the goals of modern education aimed at shaping their emotional and value attitude to the world around them.

It is in folk art that the peculiarities of the people, their moral values, ideas of goodness, beauty, truth, and hard work have not been preserved anywhere. Within the framework of such a program, the introduction of children to folk art can attract them to universal moral values.

A special place in the ethnic group is occupied by the ecological aspect among various means of educating the ecological culture, which are careful about the environment and are passed down from generation to generation through various elements of culture - mythology, religion, creativity.

No one doubts the need to improve the ecological culture of the younger generation at the current stage of development of society.

the use of folk art not only contributes to improving environmental literacy, mastering the invaluable environmental experience of past generations, but also instills love and pride in the native country, its cultural and natural heritage. This experience allows you to:

- 1) variety of methods and forms of environmental education;
- 2) attracting a large number of children to study their culture and nature;
- 3) deepening the aesthetic perception of the outside world;



4) the education of children from school age of a sense of patriotism and love for the Motherland.

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