

## Environmental Culture in Family Rituals and Traditions

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### Abstract

The study and introduction of folk ecological traditions into the educational activities of various educational institutions will increase the effectiveness of the formation of the ecological culture of the individual. Ecological culture is unthinkable outside of the historically established traditions of the people in relation to nature, therefore, its formation plays a huge role in social life.

The article analyzes the ethnographic data of the Navruz holiday.

**Keywords:** Navruz history, ecological-religious notion, rituals associated with the environment.

### 1. INTRODUCTION

Family rituals were formed as a result of the necessity of social life and formed on the basis of religious-ecological and moral needs. In this sense, family rituals are a product of long historical development. Family ceremonies of the Uzbek people are characterized by local characteristics [1; 128 б., 142 б.].

The education of ecological culture among students cannot be holistic and comprehensive without the participation of the family, representatives of the older generation, who are a living encyclopedia of the nature of their native land. They have something to tell their children and grandchildren, sometimes cause surprise and regret. The foundations of personality are laid in the family, an attitude to the natural world is formed, a system of values, needs, interests and habits develops. In the family, the future citizen receives the basics of environmental education and subsequently throughout his life corrects his behavior, his attitude to environmental problems, based on the experience of the family. The family is the guardian and transmitter of ecological culture and traditions, which significantly influence the formation of behavior stereotypes. Parents' attitude to nature is reflected in the behavior of children as in a mirror.

In the family, through parental experience, the child acquires the first skills of various activities, including nature conservation. The maintenance of a house, apartment, yard in cleanliness, order and comfort affect the desire to maintain the habitat, the work area in a decent condition, to green and beautify the surrounding area, to create and create. The inclusion of children from an early age in the household life of the family brings up a sense of caring, diligent owner of the house, country, land. The culture of a child's behavior, including in nature, is largely determined by family traditions. The example of parents serves as a social model, based on which the child masters the way of attitude to the environment, creates an image of his own vision of the natural world and behavior in it.

By their example, parents affirm a healthy lifestyle and demonstrate the norms of behavior in nature and society. The rules of behavior in nature should be realized, felt, and many of them discovered by younger schoolchildren with the help of parents. They should gradually become their own beliefs, and the basic rules should turn into a simple and natural habit, like saying "thank you" and wiping your feet before entering the apartment.

It is good if nature and its objects are included in the circle of family interests, and taking care of living organisms is in family relations. When animals become family members, and cultivated plants become family pride, then an attitude towards all living things is formed. As a rule, children grow up sympathetic, benevolent in those families where there are animals and plants, and indifferent, selfish – in families where hostility to nature is manifested. The cultivation of indoor plants and the

maintenance of pets contribute to the development of a variety of cognitive interests, the formation of a responsible attitude to nature. In an Uzbek family, a child first heard views related to environmental culture from his parents or elderly grandparents. It is the views related to ecological culture that are inculcated through various family rituals and collective activities. Undoubtedly, the younger generation has become a direct or indirect participant in family rituals. These ceremonies are the first family ceremonies held after the birth of a child, in particular, in ceremonies such as «Cradle Wedding», «Aqiqa Wedding», «Circumcision Wedding», we can observe some views related to traditional ecological culture.

In the Uzbeks of the Fergana Valley, children have learned the requirements of ecological culture from a young age on the basis of various traditions and rituals. It can be observed that views related to the protection of the environment and natural elements are embodied in the core of daily customs. For example, among the Uzbeks, there is a myth that if a house broom is restored, a disaster will arise in this house, there will be a quarrel, and the views that finding it will cause a person unhappiness, misfortune, and illness» in turn, served to develop the ecological culture of the population.

Summing up the above points, family rituals are a social phenomenon connected with household life and family life. Family rituals have been formed since the early stages of society's development.

It is known from history that the holiday of spring awakening - Navruz is ancient, and its roots go back to the Neolithic or Stone Age (10th - 5th millennium BC). During this period, after a million years of consumption (gathering of wild plants and fruits, hunting), mankind began to assimilate these crops. The transition to agriculture and artificial irrigation led mankind to understand the calendars associated with natural phenomena and the changing of the seasons.

The solar calendar used by the peoples of the East, including the peoples of Central Asia, starts from the vernal equinox (March 21) and the New Year's holiday is called Yilboshi (Navsard in the Sogdians, Novsorji in the Khorezm people)[2; – Б. 279–280]. Navruz (Nav - New, Ruz - day), celebrated. Navruz, a great holiday that is still celebrated with great festivities, has been formed since the time when the first ideas about space and time appeared among the peoples of the East. According to the views of that time, the year consisted of winter and summer, and after a long period of cold and hunger, the beginning of warm days was greeted with a special mood, with great celebrations and celebrations. The medieval historian Narshahi wrote that[3; – Б. 104]. «... more than three thousand years have passed» since Navruz began to be celebrated, while modern historians based on various archaeological materials and historical sources concluded that «its roots go back to the Neolithic... period»[4; – Б. 104].

The inhabitants of Fergana Valley celebrated the end of the working season as «Mehrjon» («Half of the Year»). This holiday was created on the basis of the universe, the laws of nature, the relationship between the Sun and the Earth. For example, while Navruz marks the spring equinox, «Mehrjon» emphasizes the same situation in autumn. «Mehrjon» holiday, on the one hand, called to appreciate the sun that gives life to the universe and the earth, and on the other hand, encouraged everyone to eat the winter sadness. «Mehrjan holiday» was noted by Beruni as one of the greatest holidays after Navruz. This day coincided with the sixteenth day of Mehrmoh (seventh month of the year). The meaning of this word is given in the work as «love of the soul»[5; – Б. 104]. According to some sources, the meaning of the word «love» is the sun, and according to legends, the sun appeared on this day.

According to the second tradition, Navruz should coincide with the vernal equinox, when various rituals and ceremonies are performed in honor of the dying and reviving goddess of nature. These fairs and ceremonies were mostly held in nature in wide areas around the sacred shrines and cemeteries. Also, with the arrival of spring, the celebration of various flowers such as «Boychechak Sayli», «Lola Sayli», «Sunbul Sayli» as a sign of the arrival of spring is considered one of the ancient customs of Uzbeks. The main purpose of the traditional flower festivals, which have been held for thousands of years, is to celebrate the arrival of spring, and the Uzbek people have a long tradition of welcoming spring with flowers. In the first days of spring, as if under the warm rays of the sun, a flower sprouts. For Uzbeks, he is the ambassador of spring, the harbinger of happiness. The first joy

of spring is also considered to be a flower. One of the holidays that the Uzbeks of the Valley always help to beautify the areas where they live, turn them into flower gardens, and protect the environment in general, is the traditional flower holiday.

We believe that at all levels of personal development it is necessary to explain moral norms and rules of behavior in nature, to study and disseminate folk ecological traditions, to encourage positive and to suppress negative in relation to the natural environment around us. Higher professional education should take over the main function, but this requires purposeful work to prepare students in the field of ethnoecology.

The conclusion from the above is that protecting nature means protecting oneself from any negative effects. Man is a product of nature, man is closely connected with the main objects of nature, atmosphere air, water, soil and existence in nature. Therefore, any change in nature, in turn, has a negative or positive effect on a person.

Good weather in spring and summer was considered an important condition for productivity in our country for people engaged in agriculture and animal husbandry since ancient times. According to historical sources, when the weather was bad, our ancestors held religious ceremonies and believed in the cult of nature.

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