



ECOLOGICAL ASPECTS OF TRADITIONAL MATERIAL CULTURE

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ANNOTATION: *The article briefly analyzes the data related to the study of the traditional material culture of the Uzbeks of the Fergana Valley from an ethno-ecological point of view.*

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In ethnological research, it has become a tradition to describe, describe and scientifically analyze material culture (dwellings, clothing, jewelry, food) in detail, usually using graphic images, plans, drawings, pictures, photographs. But in fact, these data do not serve the main purpose of scientific ethnological research, but serve as a descriptive tool to help prove the main goal. The main purpose of the study of material culture in the ethnological direction is to shed light on the relationship of the object of study with the social life of the people. For, although the patterns of traditional material culture are created on the basis of human labor and need, but as a result of its conscious thinking it takes on one form or another. Undoubtedly, it is also worth noting in the form of symbols, signs, emblems, ideas, which are reflected in the samples of material culture, which play an important role in the analysis of ideas and beliefs directly related to it. In general, ethnologists are interested not in the description of material culture patterns, but in their relationship to man.¹ When the research being carried out was limited to only the descriptive features of material culture, the originality of scientific work was soon forgotten. An ethnographic study of clothing would become a sewing manual, a study of food would become a set of food (culinary) recipes, and a study of accommodation would become part of an architecture textbook. In this regard, the well-known anthropologist B. Malinowski's views on the theory of culture are interesting, and in his book *The Scientific Theory of Culture*, he says that although culture is not only a biological feature of human beings, human beings are also living beings. So she searches for daily necessities such as food, fuel,

¹ Токарев С. А. К методике этнографического изучения материальной культуры // СЭ. – 1970. – №4. – С. 3.



builds houses, and sews clothes to meet her biological needs. So, through these actions, he forms the relations of production around himself, and this is called culture in science. The interplay between different cultures can be explained by the ways in which people meet their diverse simple needs. That is why culture is divided into material and spiritual culture.”². Also, as the well-known French researcher Marcel Malet rightly points out, “for an ethnologist there is no (only material) object that is not important to people”. In the process of researching an object, he wrote, it should not be overlooked that all persons who have the right, right and duty to produce, distribute, sell and use that object directly and indirectly³. Моддий ашё ва буюмлар этнолог учун предметнинг ижтимоий таомилга кириши, яъни уни яратган ва фойдаланувчи кишиларнинг ушбу нарсага муносабати ҳамда энг муҳими, бу предмет орқали ўзаро алоқалари, дунёқараши, диний-фалсафий қарашларсиз қизиқарли бўлмаслиги шубҳасиздир. Шу боисдан ҳам этнология турли жонсиз предметлар ва ашёлар хусусидаги эмас, балки одамлар турмуш тарзи тўғрисидаги фан сифатида талқин этилади.

One of the important parts of material culture is housing. It is known from historical and ethnographic literature that the methods of restoration and equipping of traditional housing are closely related to local natural conditions, traditional lifestyle, economic direction, customs, religious beliefs and national values of nomadic, semi-nomadic, semi-settled and settled ethnic groups. Each ethnos equips its homes based on its spiritual and aesthetic taste and national values. In turn, certain beliefs, religious and philosophical views, as well as national values are embodied in the traditions and ceremonies associated with the restoration of housing and moving to a new home.

Abu Ali ibn Sina also said that in residential architecture, it is necessary to take into account the location of the house to be built, its ratio to the wind path, the composition of water passing by the house to be built, and the availability of sources in the vicinity. Every city and residential architecture in Central Asia has developed under the influence of natural and ecological conditions, climate, economic and social life of the people.

Along with many important factors in the formation of traditional rural settlements, the influence of the external natural-geographical environment, i.e., ecology, is also

² Аширов А., Атаджанов Ш. Этнология. Ўқув қўлланма.– Тошкент: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси нашриёти, 2007. – Б. 57–58.

³ Malet M. Guide d'étude directe des comportements culturels. – Paris, 1953. – P.15–16.



significant. Chebokсарov made a serious analysis in his book "Ecology and traditional types of rural housing."⁴.

The construction of terraced houses is also associated with the geographical, ecological and economic factors of the Fergana Valley. It is the canopy houses that have served as a partial protection from the scorching heat of summer or the bitter cold of winter. It has become a tradition to spend the summer chill on the porch.

The Uzbeks of the Fergana Valley have certain beliefs, religious views and national values based on the traditions and ceremonies associated with the restoration of housing and moving to a new home. This, no doubt, testifies to the antiquity of these traditions, the national ideology of the people, the history of the development of ancient religious beliefs and the viability of religious views. It is from this point of view that the Uzbeks of the valley have a custom of demolishing an old house and building a new one, offering a ritual sacrifice to the spirits of the ancestors who lived in this house.⁵

The study of settlements from an ethno-ecological point of view provides a lot of unique information about family relations, economic and other spheres of domestic life. The construction and layout of traditional homes depends on many factors. Geographical environment, climate, the presence of waterways have a primary impact on them, and secondly, the socio-economic level, the threat of the enemy, has forced many peoples to build houses even in places where human habitation is inconvenient.⁶

In turn, the ecological characteristics of traditional housing V. L. Voronina's other work deserves special mention. Because the researcher has written a scientific work on the ethno-ecological features of housing in his many years of scientific research. Uzbeks pay special attention to the location of the new house. Attempts have been made to build dwellings away from cemeteries, shrines, and tombs of saints, which have always been considered insignificant. Cemeteries and shrines are considered to be places where the souls of the dead gather. Belief in the cult of ancestors is also reflected in the views on housing in Uzbekistan. It is from this point of view that the Uzbeks of the valley used to

⁴ Чебоксаров Н. Н. Экология и типы традиционного сельского жилища / Типология основных элементов традиционной культуры.– М., 1984. – С. 34–64.

⁵ Дала ёзувлари. Наманган вилояти Янгиқўрғон тумани Поромон қишлоғи. 2021 йил

⁶ Воронина В. Узбекское народное жилище // СЭ. – 1949. – №2. – С. 61.



make ceremonial sacrifices to the souls of the ancestors who lived in this house before demolishing every old house and rebuilding the foundation.⁷

Clothing is one of the factors that reflect the national characteristics of material culture, as well as traditions, social relations, some elements of ideology, religious beliefs, sophistication and aesthetic norms.⁸

Food, which is the main source of physical development, strength and health of a person, as well as mental maturity, is an integral part of folk culture.

Each nation has created a variety of dishes in the process of socio-economic and cultural development of society. Undoubtedly, the traditional cuisine of any ethnos is also formed on the basis of this people's way of life, primarily economic activities, national and religious views, depending on local natural conditions. In addition, traditional folk dishes, one of the important components of material culture, their methods of preparation, and even food-related traditions and ceremonies were formed depending on the direction of this national economy and ethnic lifestyle. In the economic life of this or that ethnic community, any change in lifestyle is also reflected in the national cuisine of the people.

Each nation has created different types of food in the process of socio-economic and cultural development of society. Undoubtedly, the traditional cuisine of any ethnos will change and improve this people's way of life, primarily on the basis of economic activities, depending on local environmental conditions. Any change in the way of farming and lifestyle of the people living in the mountains and foothills or in the plains is also reflected in its traditional cuisine.

It should also be noted that in ethnology it is a very difficult task to study all aspects of accommodation, food and clothing, which are part of the material culture, in one study. Moreover, this problem does not form the basis of this study. Therefore, in this part of the dissertation we have tried to study the ecological aspects of traditional material culture, more precisely, the ecological aspects of the material culture of the Uzbeks of the Fergana Valley, and to give scientific and theoretical conclusions on this issue.

⁷ Аширов А. А. Ўзбек халқи анъанавий турмуш тарзида қадимий диний эътиқодлар билан боғлиқ маросим ва урф-одатлар // Ўзбекистон халқининг дини, маданияти ва урф-одатлари: тарих ва ҳозирги ҳолат. Илмий мақолалар тўплами. – Тошкент, 2001. – Б. 34.

⁸ Содикова Н. Ўзбек миллий кийимлари. – Тошкент: Шарқ, 2003. – Б. 6.



Concluding on the ecological aspects of the traditional material culture of the Uzbeks of the Fergana Valley, it can be said that the main components of material culture - public housing, traditional clothing and national cuisine reflect the first signs of human civilization, as well as natural-geographical environment, economic life originality and forms of religious beliefs specific to different periods have been preserved.

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