

## **THE ROLE OF USING THE ECOLOGICAL AND SPIRITUAL HERITAGE OF OUR ANCESTORS IN THE FORMATION OF ECOLOGICAL CULTURE IN YOUNG PEOPLE.**

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### **Abstract**

This paper makes analyses of the role of using the ecological and spiritual heritage of our ancestors in the formation of ecological culture in young people. On this case, both theoretical and methodological points were discussed. In conclusion, outcomes and shortcomings of the usage from the ecological and spiritual heritage of our ancestors were finalized.

### **Keywords**

ecological, spiritual, heritage, ancestors, formation

### **Introduction**

In educating and educating young people, first of all, it is necessary to study the historical and ecological and cultural heritage of our people, and on this basis to create a strict system of rules for environmental protection and rational use of all types of resources, taking into account current changes in society.

The first and foremost principle of avoiding environmental stress in the relationship between society and nature, as noted above, is to minimize human impact on nature.

One of the most important tasks facing society today is the rational use of natural resources. One way to solve this problem is to develop and apply strict rules for manufacturers. In the development of products, all kinds of resources, even when they are overflowing, should be used in the least amount possible by modern technology, which should be the first and mandatory rule.

The second rule in the use of nature should be to extend the service life of products as long as possible and, of course, to use them in secondary products as secondary raw materials.

In addition, the full transition to zero-waste production, which is the third rule of modern management, is a requirement of the times. Otherwise, human production processes will be buried in waste.

Among the peoples of Central Asia, including the Uzbek people, there is an unwritten law that has been passed down from generation to generation. It consists of a strict rule about the use of the least amount of raw materials, power, time and human labor in any situation. This, of course, also applies to labor resources. The word "uvol" was very common among our people. But now the word is rarely used.

Excessive use of the elements of nature: direct misuse of them is a waste.

Not a word spoken in vain, not a word ignored, not even a spit spit on fun. The rule of Uvol was applicable to all, regardless of whether people were rich or poor. Not to waste, not to do

anything wrong, not to waste, not to be frugal is not a sign of greed, as all our contemporaries think. It is a symbol of high culture including ecological culture. If we look deeper, it is the culture of production, the culture of consumption, the culture of life, the culture of interaction, and so on. If the nature of thrift is instilled in the younger generation from childhood, it will be preserved for the rest of its life. In Uzbekistan, craftsmen were grouped by profession: potters, blacksmiths, coppersmiths, weavers, shoemakers, mahallas, and even more. These productions were mostly considered waste-free.

All products that had passed their life had lost their appearance strongly and were aesthetically unsightly and could not be repaired, so they were handed over to the cloth seller as a secondary product, and this work could be repeated a second or third time. If we add to such savings and caution of people that the products are made of high quality, it becomes clear how little storage of raw materials there is.

During the former Soviet era, more resources were used in a shorter period of time than the mineral resources that our ancestors spent over an entire historical period. We have also boasted that this unfortunate situation is a symbol of man's subjugation of nature. It was a sin for our ancestors to respect the motherland, to know it as our food, to try to get a free harvest without cultivating the land enough, to beat them in vain. Crops and pastures were plentiful, and cattle were fed more, for they were a source of meat, milk, and oil, as well as a raw material base for artisans, weavers, and weavers.

As for housing construction, houses and other constructions rebuilt from local natural elements have been built wisely in a very economical way in the past. Wooden equipment was sufficient for the house, for in every family a poplar was planted in a building when a son was born. The living space is also reasonably settled. Young families were given a room with a corridor, the total area of the houses was 25-30 m<sup>2</sup>, where their children lived together until they were five or six years old.

The clothes and jewelry of the people were not overly showy either. Even rich people considered it obscene to simply wear gold jewelry. These skills, which have been historically formed and inherited from our ancestors, have begun to be forgotten due to the fact that the moral and ecological rules of society have gone astray. Instead, they began to acquire negative, social qualities, such as greed, boastfulness, arrogance, and aggression against nature.

One of the elements of the ecological skills of the population, the indicator of ecological culture is to keep the environment clean and tidy, including the body, living and public places to keep nature clean. It was customary to give food waste from the houses to cattle and dogs, and if there were no such animals on the farm, it was taken to the neighbors. Restoring such habits and inculcating them in one's own family will lead to an improvement in the social environment. This will ensure that the person lives in peace and quiet. It has a positive effect on health, prolongs life. In ancient times, the farming season began in early spring with the cleaning of ditches, digging, arranging pools, watering holes, repairing roads and bridges, all of which began with hashar and involved large and small families. Those who were not physically strong during the hashar would prepare meals, and the hashar would turn into a celebration in the evening. The running water was kept clean and clear from the beginning to the end of the canals. The water was sanitary and could be drunk easily. It was never possible to throw anything into the water, and anyone who violated

this rule would be punished. Those who saw the man who spat into the water 40-50 years ago thought he was crazy.

It is obvious that the ecological culture of our people has been high since ancient times. It is true that at that time the population was much smaller, the level of urbanization was low, and the level of use of natural resources was extremely low. However, the ecological culture of our people was high. Among the people there are "thawab", "uwal", "curse", "haram", "someone's right", "do not hit the scales", "do not steal", "do not add water to milk", "do not throw a broom into water", It is safe to say that some of our young people are unaware of or do not pay much attention to our high cultural heritage. In conclusion, it should be noted that every blessing of nature is a blessing given to us by God, we take care of it with the utmost respect, trees, shrubs, grasses, wildlife, water, air, soil, soil, bread, food food and such a great blessing should be revered with great reverence.

As it is said in the process of ecological education of young people, the Motherland begins at the threshold, it is very right to start every day from home, where we live. Because in our people, from the very beginning, the yard, the front door were swept, water was sprinkled and the lighted places were regularly repaired. Indeed, the ancient customs, traditions, and wise sayings of our people, which have a great meaning about nature, have been listened to and obeyed for thousands of years.

When we teach ecological sciences, at a time when the virtues of modern independence give us great freedoms, we must respect them and remain faithful to our tried and tested traditions, cultural and ecological heritage. Our upbringing in the spirit is both an obligation and a duty. If our young people know how high the ecological culture of our ancestors is, if they are proud and feel a sense of respect and reverence for our ancestors in the place where they live, we will have achieved our goal.

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