

## ETHNOGEOGRAPHIC ASPECTS OF SOCIAL ENVIRONMENTAL PROBLEMS

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### ABSTRACT

Traditions, experience, skills and abilities in the field of nature management, formed over the centuries, tested by the times, raised to the level of national values, combined with such qualities as oriental gratitude, contentment, extravagance, fear of waste? forms the basis of ethnoecological culture. So far, research has evaluated this culture more in terms of that period and environment. It is true that such an approach helps to more accurately express socio-economic development, allowing to observe the progress of techniques and technologies. However, this study sought to assess the traditions, skills and competencies of our people in the use of nature as an ethnoecological culture.

**Keywords:** ethnogeography, ethnoecology, culture, category, river, time, valley, place.

### INTRODUCTION

When viewed through the window of today's environmental and social knowledge, it is a culture of territorial organization of production, hidden in the depths of simplicity, maintaining a socio-ecological balance. Enrichment of such skills, abilities, traditions and customs with modern scientific and technical achievements, innovations, revaluation and implementation of social development is considered as one of the main conditions for sustainable development. Great care must be taken in putting tradition and innovation into practice, as paying too much attention to tradition can lead to bigotry and stagnation, and giving too much to innovation can lead to instability, unpredictability and weakened governance.

### LITERATURE ANALYSIS AND METHODOLOGY

The fact that ethnogeographic factors are among the many causes of today's environmental problems is well documented in research in this area. The focus of this study is on a comprehensive study of the natural-geographical aspects of the ethnoecological culture that result from the long-term stability of the ethnos in the natural environment in which it is formed. Of course, the interaction of ethnic groups with the landscape is a

constantly evolving and improving historical process, and the factors influencing this process are diverse. In today's worldview, tradition is being replaced by systemic change, that is, innovation.

The ethno-ecological approach assumes that the preservation of the experience, skills and abilities accumulated by the peoples using the “mother or breadwinner” landscape, and the transmission from generation to generation, is a prerequisite for the existence of this nation. It has been repeatedly noted by foreign scholars that our people have adhered to the above conditions and principles in relation to their native landscapes. A sense of responsibility to nature and society, a devotion to their work, "the fact that the semi-wild peoples of Central Asia are far ahead of the cultural peoples of Western Europe" was recognized by the Russian scientist NN Raevsky in the 60s of the XIX century. . Such traits (which, unfortunately, have been replaced by the tragic catastrophe of the last 100 years, which began to be replaced by the traits of the European technocratic worldview) need to be revived. One way to achieve this is to develop an ethno-ecological culture that allows people to live in harmony with nature.

The principles of ethno-landscape balance are in line with the modern idea of "sustainable development". In the analysis of "ethno-landscape-economic" relations in the ethno-ecological direction, LN Gumilev's idea of "feeding landscape" is suitable for areas dominated by agricultural sectors, such as the Fergana Valley. In such landscapes, "Ethnos-landscape-economy" relations are more stable and rarely change. In many cases, such a change is accompanied by the entry of other, alien ethnic groups into the "landscape-ethnos-economy" system.

The interactions that take place between “ethnos-landscape-economy” are a historical category that has been noted by many scholars as changing over time and space. In particular, LN Gumilev emphasizes that such changes occur with the entry of foreign ethnoses into the "nurturing landscape", the positive and negative relationship of the interacting ethnoses with each other and with the landscape, depends on their level of development . The doctrine of economic and cultural species, developed by historians MG Levin, NN Cheboksarov and improved by BV Andrianov, states that as a result of historical development, one species may be replaced by a new one.

## RESULTS AND THEIR DISCUSSION

The basic principles of territorial organization developed in the science of geography are also a historical category, as above, and vary in accordance with the requirements of the times, subject

to the socio-economic order of society. As a result of economic and political changes, the principles, types and forms of territorial organization may also change. This fact is more clearly reflected in the process of nature use, which has been observed in the world.

Ethnoecological culture is a set of centuries-old skills that have withstood the test of time, improved as a result of repetition and renewal, and accumulated in the use and protection of nature. Many regional environmental problems have arisen in the world as a result of forgetting or ignoring such a culture, which has become a level of national values of nations. To prove that these problems have ethnogeographic roots, historical environmental problems have been re-examined on the basis of a geoecological approach.

In arid climates such as Central Asia, nature use is associated with subsistence farming. However, this type of activity has not always led to a prosperous life based on economic development as expected by human society. Ecological catastrophes and tragedies caused by disregarding the laws of nature and acting against them are common in history. One of these took place in ancient Babylon. One of the seven wonders of human history, the Hanging Gardens was created, the Hamurappi Laws are still being studied, the conquerors Alexander the Great, the Persian king Cyrus, and the world's first millionaire city were not well thought out. The fact that it has disappeared from the face of the earth in a few decades due to hydraulic structures became clear when viewed through today's window of ecological knowledge.

Built by the Amorites in eastern Arabia in the 19th century BC, the city, revered as the "gate of God", was occupied by the Chaldean tribe in 612 BC. In 582 BC, Nebuchadnezzar, king of Babylon, married Nitocris, queen of Egypt. The Queen offers to make the most of the irrigated land by building irrigation facilities on the Nile River here as well. As a result, the Pallukat canal, which receives water from the Euphrates River, was built. As a result, the Euphrates River flows slowly, deposits fill irrigation canals and irrigated lands, soil salinization occurs in areas where the canal flows, agriculture and horticulture cease to be profitable, and irrigation facilities are shut down. More and more money has been spent year after year. As a result, both the big city and the developing country are in crisis.

It is wrong to think that the queen's mistake ruined the city. The main reason is that the king was a foreigner when he conquered this land. If the horn was from the local population, they knew the method of land reclamation used by their ancestors, the advantages of ethno-ecological culture, or consulted with their compatriots. Unfortunately, King Holde, his soldiers were Arabs, his advisers were Egyptian Jews. They did not have time to worry

about the geography of the countries they conquered, and the main goal was to make faster and more profit.

Egyptian irrigators mechanically moved their reclamation methods from the Nile to the Euphrates River. During the Nile flood period (calm in the lakes of Victoria, Albert), fertile lands (muddy) lead, the risk of soil salinization in the Libyan desert is low, because the drainage condition of the area is good, excess groundwater is discharged into the Mediterranean Sea sent

Prior to the organization of irrigation works, the geographical, hydrological and hydrogeological condition of the area was carefully studied.

Unlike the Nile, the Euphrates River begins in the mountains of Armenia, and during periods of high water, the river carries small gravel and sand particles. That is why the Babylonians did not build a dam on the river, but used the water from its surface in small ditches and ditches. Excess water was dumped into the sea via the Tigris River. This has led to the formation of a unique "cultural landscape" in the region that will ensure the sustainable development of agriculture for a long time.

Unfortunately, the same situation has been repeated in the Aral Sea basin since the 1950s. In 1955, by the decision of the government of the former Soviet Union, cotton cultivation was completely abolished in Russia, Ukraine, Moldova, Georgia, and the Republic of Armenia, and the development of new lands began to take the main harvest from the Aral Sea basin. By 1965, the irrigated area in the basin was 2.8 million hectares. The canals and reservoirs that were built had a negative impact on the river regime. According to the literature, from 1961 the level of the Aral Sea began to decline. S.Y. Geller, a Central Asian "scholar" who responded to the opinion of local scientists and the general public that the Aral Sea should be saved as well as the Caspian and Lake Baikal lakes, wrote: The economic efficiency is different, and if the river water is used for irrigation, the fishing on the island can be 100 times more profitable. ”

The "scientist" also "predicted" that the wind-blown salts from the bottom of the Aral Sea would not pose a threat to the irrigated regions of Central Asia and Kazakhstan.

The hydropower project, designed by Russian engineer IA Gerardi, completely missed the chance to save the island. According to him, in 1976-1980, the idea of "diverting water from the North and Siberian rivers to the rivers of Central Asia, Kazakhstan and the Volga Basin" was put forward. It was not the construction of a fantastic structure, but the very existence of the project that brought the Aral tragedy closer, because whoever spoke of the fate of the Aral Sea was silenced by the water of imaginary rivers

coming from Siberia. The tragedy of the island has long been hidden from the public. O. Kamilov, a historian who has studied the field, writes: "About 90 % of the management staff of water management agencies are of European (Russian) nationality. Their knowledge of local conditions, experience and skills were not taken into account at all. Because the former government needed only personnel who cared about the interests of the Union.

From the above examples, it is incorrect to conclude that any hydraulic structures can lead to catastrophic consequences. This is because the regions that have become the centers of world civilization, such as Egypt, China, India, and Khorezm, have been irrigated for thousands of years, and this type of use of nature has led to the prosperity of these areas. History has shown that hydraulic structures can have tragic socio-environmental consequences in the following cases:

First, when the consequences of the construction of the building are not carefully considered, the natural geographical features of the place are not studied in detail, or, in today's terms, ecological expertise is not conducted;

Second, when immigrants (historically invaders) direct and sponsor the construction of buildings, with the goal of making a lot of money at once, investors are forced to spend time and money exploring the nature of the site, according to current notions. when they have no patience;

Thirdly, when the construction of hydraulic structures is given to gigantomania, when extremely large structures are built that do not penetrate into the nature of the place.

The facilities built in the above cases operate on the principle of "old car" in the field of ecology, which means that over time, the cost of operating the facility will increase, and the economic benefits from it will decrease. The presence of such facilities in the area is not only inefficient, but also very dangerous. The tragic accident at the Syano-Shushensk hydroelectric power station in Russia on August 17, 2009, which killed 75 people and polluted 130 km of the Yenisei River with transformer oil, is a clear proof of our opinion.

## CONCLUSION

In short, the indifference of the local population to the ecological culture, formed over the centuries, created in harmony with nature, based on adaptation to its laws, rising to the level of national values, having a geographical basis, can lead to such tragic consequences as above. possible.

In addition to the technocratic approach to the efficient use of water resources through the construction of large canals and



reservoirs, respect for the need to save water, not to change the direction and mode of flow, alternate use of water, the need of neighboring peoples for water. Studies show that there is also an ethnogeographic trend that has been tested for thousands of years.

Today in the science of geography it is recommended to use landscape planning as a means of implementing ethno-ecological culture samples. This is due to the fact that ethno-ecological culture and the principles of nature management on the basis of landscape-ecological planning are compatible.

In modern science, landscape-ecological planning is a type of activity aimed at creating or maintaining favorable conditions for human activity, while preventing or reducing damage to nature as a result of economic activities. As can be seen from the above definition, since ecological-landscape planning is an integral part of regional planning, the interests of all sectors collide here. Industries (industry, agriculture and transport) strive to make the most of the landscape and its components. But it is also important to consider the "interests" and opportunities of the landscape. Reconciliation of these contradictions is the basis of landscape-ecological planning.

As an object of ethno-ecological research in the field of geography, not all directions and elements of ethno-ecological culture, but geography that meets 3 methodological requirements, ie has a regional content, has the potential for mapping and its study provides new knowledge for the geographical crust. 'nals are selected. Accordingly, the material direction of ethno-ecological culture is the use of land and water resources and the construction of settlements, and the spiritual direction is the naming of places, the culture of religious beliefs, the organization of sacred shrines and shrines, as well as ethno-ecological culture. the study of regional aspects of lim education was singled out.

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