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FORMATION OF ECOLOGICAL POSITIONS AND TRADITIONAL CONCEPTS IN KAZAKH CULTURE

This article examines the process of formation of ecological positions and traditional concepts characteristic of Kazakh culture. The article is devoted to the analysis of the formation of ecological positions and traditional concepts in the Kazakh culture, formed on the basis of a nomadic lifestyle and based on national traditions, folklore and worldview. Special attention is paid to the analysis of mythological ideas and social norms that contribute to the formation of a responsible attitude towards the environment and the use of its resources. The results of the work reflect the value of traditional ecological positions for modern society and their safe application in environmental education and upbringing.

Special attention is paid to the analysis of traditional concepts and customs that contribute to the formation of a careful attitude towards nature and its resources. The study also highlights the importance of these approaches in the face of current environmental challenges. The aim of the work is to find out how Kazakh culture contributes to the formation of sustainable ecological positions that can become the basis for modern environmental protection strategies.

The author emphasizes the importance of these ecological principles in modern environmental conditions and emphasizes the importance of integrating traditional approaches to nature into modern environmental programs and fostering ecological culture in society.

Keywords: kazakh culture, ecological consciousness, traditional concepts, nomadic lifestyle, environmental protection.

Introduction

Reverence for nature is a cultural tradition of the Kazakh people, which has passed from century to Century. The Kazakh people, who lived a nomadic life, knew the secrets of nature in depth, were versatile in mastering nature. The Kazakh traditional culture testifies to the fact that nature and man were inextricably linked and lived inseparable from each other. On its basis, nomads felt like a direct continuation of nature, the child of nature. The religion of the Kazakh people – Tengriism was caused by respect for nature and worship of it. The main God in this religion is the goddess blue, blue it means existence, the beginning of life. For the Kazakh country, the concept of the environment has become very important and meaningful.

Nomadic culture was able to find its place in the world. Nomadism demanded wisdom in the essence of the mysterious nature of the economy, and preliminary adaptation to natural phenomena was well developed in nomads. The nomads themselves can be seen in their historical traditions that they made efforts to improve the environment and thought of a way to improve it. In this regard, their use of pastures and fields divided into four seasons of the year, knowing that the continuous use of land destroys its fertility. Kazakh traditional culture corresponds to the direct content of the concept of Ecology and is not based on the principle of conquering nature. Its main concepts include atameken, zheruyik, light world. The Kazakh worldview calls for harmony with the world [1].

Materials and methods

In the process of carrying out the study, methods of analyzing ethnographic data, studying historical and literary sources were used. As materials, folklore works, mythology, Customs and traditions were used, reflecting their ecological position in the kazakh culture. The aim of the study was to study the environmental principles inherent in the kazakh culture and to find out how these principles contribute to the strengthening of environmental awareness and sustainable behavior in the modern world. The proposed methods made it possible to determine the influence of a nomadic lifestyle on the formation of environmental consciousness.

Results and discussion

Created life in relationship with the earth as a spiritual and sensual support, this unity was reflected in all types of culture. An indispensable unit of the country and the earth, as a «twin» from generation to generation:

«Қазақ елі көсіле шабар жерімен біртұтас» –was delivered in the form of a testament. Such spiritual and moral faith was required throughout a person's life. Man on horseback guarded the expanses of his land – he served with his life for his native land. The main idea in the traditional Kazakh ecology is to take the original unity of man and nature as the main essence, hence the idea that the Earth is the motherland, the basis of morality, which is inseparable from the relationship, which is enriched from year to year, arises: the Earth connects man with the whole universe, and therefore Dospambet zhyrau sings: «I will go down to the bottom of the sun». This is where the deep ethics of traditional ecology is manifested.

True culture presupposes the existence of a harmonious union of nature and human society. Such an understanding of culture existed in the history of mankind only in the form of fragments, there was no such harmony in Christian-European civilizations. Such harmony was reflected in eastern culture.

Basically, the East was engaged in meditation, focusing on the development of mental energy and abilities of a person, and the West on the assimilation of superhuman nature and the development of material and physical forces. So, the «Eastern» person tries to achieve his true essence, and the «Western» person tries to rule nature thanks to science and technology, thereby strengthening his greatness.

However, here it can be seen that the differences between East and West are somewhat conditional. In practice, such features cannot be ruled out, and they do not differ from each other. Taking into account all the pros and cons, they intertwine in one channel in the process of endless human development.

As for the domestic life of Europe before the XI century, in Europe the streets were narrow, houses were located close to each other, and it was difficult for people to pass through. Water flowed from the roofs of the houses, and it was wet. Waste and garbage were dumped on the street. There were various diseases in it. That is, it cannot be said that environmental friendliness was at a high level. During the XX crusade, a lot was learned from Asian countries due to domestic ecological culture. The use of the bathhouse was used by Europeans during the same campaign, seeing it in the Arabs. This was later recognized by Europeans. Renaissance researchers write that many Arab scientists left behind works on topography, statistics, philosophy, Pharmacopoeia, chemistry, surgery, astronomy. At the same time, modern dictionaries themselves say that they are full of Arabic terms, Arabic names are still widely used in the pharmacy industry to this day, and the Arabs have introduced incinerator tools and surgical equipment into medical practice.

As for the life of nomads, they constantly changed their parking lot, stayed in one place for a long time and did not harm nature. Once again, it should be noted that the use of land was divided into four seasons, allowing nature to restore itself.

At the beginning of the nomadic era, the tribes or turans of the Great Steppe invented horses, and then swords. It is known that the two-legged war chariot also appeared in the Great Steppe. Petroglyphs in the Yenisei, Karatau, Tamgaly gorge, Altai prove that the two-legged war chariot and bow first appeared in the tribes that lived there.

In the issue of ecology, the role of the leader who monitors the environmental situation is also great. The ability to make demands and fulfill them, to do their job sincerely should be a characteristic of the manager. In this regard, Al-Farabi mentioned in his works. Personal qualities are considered in the teachings of Al-Farabi «Kairymdy kala». In his opinion, personal traits should be especially characteristic of the head of state. The requirements for him are: «First, the members of this person must be absolutely perfect: he must be able to understand everything that is told to him by nature and understand according to the circumstances of the case, must have a keen and understanding mind; he must have a sharp word and a mind that can clearly tell everything that he thinks; he must have a desire for art-knowledge, be able to achieve it easily, without getting tired of learning, without suffering from the Labor spent on it; he must be satisfied when it comes to food, drinking, ; he must love the truth and the truthful, and hate lies and lies; his soul must be exalted and honourable; his soul must be above all things that are natural, and be eager for good deeds; he must be disgusted with dirham, dinar, and other attributes of the false world; he must love justice and justice from nature, hate injustice and arbitrariness; he must not be stubborn; he must be decisive in the implementation of what he deems necessary, and at the same time fear and fear. there must be a brave, male heart that does not know what to be ashamed of».

In the nomadic Kazakh culture, the concepts of «obal» and «sauap» had a high moral regulatory function, and these concepts went beyond the religious content. «Obal» means the concept that know the value of a good thing, do not throw it away, you will cry for it at the bottom. This means that it is impossible to harm the environment, to do evil, that is, to hurt the soul, to spoil the soul. For example, to abuse someone is obal. It is not necessary to put a grain of bread on your feet, or to make it a ritual. As the saying goes, «Water also has a request» means wasting food, underestimating the sweat and hard work that has been shed to do it.

While «sacred» for western-oriented researchers is associated only with religious customs, scientists who have studied the breath of nomad life in depth note that from the level of holiness it is manifested in natural mysterious events, phenomena and things. For example, heavenly candles, a single tree in the steppe, a spring, handmade balbals, idols, mounds, etc.

In this regard, the Polish traveler B. Zalesky, who managed to reach the Kazakh steppes, draws attention to the tradition of nomads to cherish nature. According to

his image, when the Kazakhs pass by the sacred tree, they hump their camels, spread the horse's coat or rug, bend their knees, or pray with *maldas*. Then they tied to the branches of trees a piece of cloth or sheepskin, which they tore from their clothes, or, if not, a piece of hair that they cut from the ponytail, as the final result. In their opinion, tying the end to the sacred tree brings happiness, protects against diseases, prolongs life. Therefore, not only in a tall tree, but also in low bushes found along roads in the desert, the whitefly lives on a leash.

Cutting down such a tree is considered the most painful of sins for the Kazakhs, so there will be no soul to break even one of its withered branches. I have seen several trunks of wild apricot trees growing on one of the plains near Mount Mugalzhar, and no one has a heart to touch one of the many large branches that have completely withered. There is no harm in the abundance of hanging rags and sheepskin clippings, nor in the nest of a thought eagle built on a tree, because the nest built on a sacred tree is also sacred.

Although the idea of opening the soul, pity and love for all living beings is a very ancient idea, it is very necessary for modernity, we can call them the idea of modernity. This is also the source of humanism, the love of any living being for every manifestation of life, the ability to understand the suffering of every living being, to empathize with him – the main facet of the human essence, the human soul. Through it, the relationship of a person to nature and society is formed.

Conclusion

Traditions and customs in traditional Kazakh culture, aimed at protecting nature, today need to be used to educate descendants. Proverbs and sayings are the source of the formation of spiritual culture, derived from the life experience of the people. This is a system of values that takes place in the minds and worldview of the people. The proverb reflects the nature of life phenomena and thinking, the structure of being, the meaning and purpose of the existence of the people. Their structure, in addition to showing the artistic expressiveness of thought, contains a deep thought and content in meaning.

The Kazakh people say: «let the cattle remain from your grandfather, let the willow remain». When he was happy with someone, he used to say, «let your leader be blue». The proverb «even if you get enough of the fruit that comes out on earth, seven more» means that the Nomads revered heaven. The Kazakh did not cut down a single Growing Tree, did not damage it. The Kazakh people, who grazed cattle in a vast land, spent long days in a wide embrace of nature, in a cattle field, and nights under the starry sky, summarized their many years of experience from observing natural phenomena, created concepts and teachings about the starry sky.

Careful observation and calculation of the rotation of natural phenomena – the alternation of day and night, seasons, lunar discoveries-was of great practical

importance for the economic life of the Kazakh people. According to this report, the Kazakhs knew at what time to move to pasture, when to guard and winter, at what time to shear sheep and lambs, at what time to calve cattle, when to slaughter war, from what time to build crops, when to mow hay, and carried them out in their own time. [9]

The universes are sounding the alarm, warning that it will take many years to put Nature in order. The life of any person is a unique miracle in this world. In this regard, we can cite the opinion of K. Nurlanova: «Nature is not separated from the mother, it is not opposed to her, on the contrary, it is natural for a person born and united with nature to act seriously. This is the mastery of nature, the method of World Studies, which does not cease to amaze with its wonder, but re-inspires, to comprehend the beauty of the peaks, to listen to the mysterious song of the universe in continuous motion. In all this, it is important to build your relationship at the level of understanding with the mystery of the universe in a truly meaningful way».

Even today, superstitions, beliefs, rituals aimed at protecting nature in the traditional Kazakh culture have not lost their significance. In order to solve the complex environmental problem, the use of proverbs and sayings in the education of the younger generation will make the educational process as effective as possible.

The land dispute of nomads was regulated by the rules of law. As can be seen from this, the traditions of nomadic nature management are based on a stable law.

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ҚАЗАҚ МӘДЕНИЕТІНДЕГІ ЭКОЛОГИЯЛЫҚ ҰСТАНЫМДАР МЕН ДӘСТҮРЛІ ҰҒЫМДАРДЫҢ ҚАЛЫПТАСУЫ

Бұл мақалада қазақ мәдениетіне тән экологиялық ұстанымдар мен дәстүрлі ұғымдарды қалыптастыру процесі қарастырылады. Мақала көшпелі өмір салты негізінде қалыптасқан және ұлттық салт-дәстүрлерге, фольклорға және дүниетанымға негізделген қазақ мәдениетіндегі экологиялық ұстанымдар мен дәстүрлі ұғымдардың қалыптасуын талдауға арналған. Қоршаған ортаға жауапкершілікпен қарауды қалыптастыруға және оның ресурстарын пайдалануға ықпал ететін мифологиялық идеялар мен әлеуметтік нормаларды талдауға ерекше назар аударылады. Жұмыс нәтижелері қазіргі қоғам үшін дәстүрлі экологиялық ұстанымдардың құндылығын және олардың экологиялық білім мен тәрбиеде қауіпсіз қолданылуын көрсетеді.

Табиғатқа және оның ресурстарына ұқыпты қарауды қалыптастыруға ықпал ететін дәстүрлі ұғымдар мен әдет-ғұрыптарды талдауға ерекше назар аударылады. Зерттеу сонымен қатар қазіргі экологиялық сын-қатерлер жағдайында осы тәсілдердің маңыздылығын көрсетеді. Жұмыстың мақсаты–қазақ мәдениеті қоршаған ортаны қорғаудың заманауи стратегиялары үшін негіз бола алатын тұрақты экологиялық ұстанымдарды қалыптастыруға қалай ықпал ететінін анықтау.

Автор қазіргі экологиялық жағдайдағы осы экологиялық принциптердің маңыздылығын атап өтіп, табиғатқа дәстүрлі тәсілдерді қазіргі экологиялық бағдарламаларға біріктірудің маңыздылығына және қоғамдағы экологиялық мәдениетті тәрбиелеуге баса назар аударады.

Кілтті сөздер: қазақ мәдениеті, экологиялық сана, дәстүрлі ұғымдар, көшпелі өмір салты, қоршаған ортаны қорғау.

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ФОРМИРОВАНИЕ ЭКОЛОГИЧЕСКИХ ПОЗИЦИЙ И ТРАДИЦИОННЫХ ПОНЯТИЙ В КАЗАХСКОЙ КУЛЬТУРЕ

В данной статье рассматривается процесс формирования экологических позиций и традиционных понятий, характерных для казахской культуры. Статья посвящена анализу формирования экологических позиций и традиционных понятий в казахской культуре, сложившихся на основе кочевого образа жизни и основанных на национальных традициях, фольклоре и мировоззрении. Особое внимание уделяется анализу мифологических идей и социальных норм, способствующих формированию ответственного отношения к окружающей среде и использованию ее ресурсов. Результаты работы отражают ценность традиционных экологических позиций для современного общества и их безопасное применение в экологическом образовании и воспитании.

Особое внимание уделяется анализу традиционных понятий и обычаев, способствующих формированию бережного отношения к природе и ее ресурсам. Исследование также подчеркивает важность этих подходов в условиях текущих экологических вызовов. Цель работы – выяснить, как казахская культура способствует формированию устойчивых экологических позиций, которые могут стать основой для современных стратегий охраны окружающей среды.

Автор подчеркивает важность этих экологических принципов в современных экологических условиях и подчеркивает важность интеграции традиционных подходов к природе в современные экологические программы и воспитания экологической культуры в обществе.

Ключевые слова: казахская культура, экологическое сознание, традиционные понятия, кочевой образ жизни, охрана окружающей среды.

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