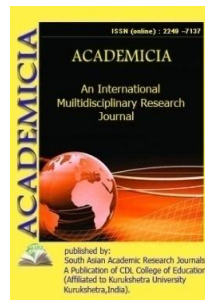




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GEOGRAPHICAL ROOTS AND BASIC CONCEPTS OF ETHNOECOLOGY

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ABSTRACT

This article provides information on the geographical roots and basic concepts of ethnoecology, the work and views of scientists on ethnoecology. He assesses the impact of climate on society as follows: The northern boundary of Oykumena crosses the Black Sea 400 miles north, above which the development of civilization is only 'around the fire', and the cold climate makes life difficult. The aim of the "cultural ecology" created abroad by J. Steward as an analogue of ethnoecology was to reveal the causes of intercultural differences, first of all, the peculiarities associated with the "face" of each cultural region.

KEYWORDS: *Research, Ethnoecology, Society, Natural Conditions, Geography, Determinism, Nature, Soil, Water, Air, Anthropogeography, Ecology.*

INTRODUCTION

The system of interactions and relationships that take place between nature and society has become much more complex when it comes to the present. This connection has been replaced by the strong influence and pressure that society exerts on nature. As a result, there is an increase in various environmental problems in nature and its transformation into socio-environmental problems. President Mirziyoyev writes about the importance of ethno-ecological approach to solving these problems, along with modern innovative approaches, based on the traditions of local people: "Centuries-old approach of our peoples to nature and conservation of its water resources. By relying on our traditions, we will achieve really great results." In addition, a number of conferences of the international community (Rio de Janeiro, 1992, Johannesburg, 2002, New York, 2015) have shown that rescuing humanity from impending environmental disasters is one of the key principles of the transition to sustainable development - "traditional knowledge and values used by indigenous peoples. , recognizing the ways in which resources are used". In such an approach, the relevance of ethnoecological research is further enhanced.

Although the term ethnoecology was first introduced to modern science by the American ethnologist G. Conklin (1954) (Greek ethnos - people, oikos - home, shelter, logos - word, doctrine), the scientific views that express this concept have existed in human society for a long time. In these worldviews, serious efforts have been made to scientifically substantiate the interaction of society and nature, their interaction. The first ethnoecological ideas were put forward by philosophers in ancient Rome and Greece.

Assessing natural conditions in geography, identifying what opportunities and barriers it has for human habitation and activity began with Strabo. He assesses the impact of climate on society as follows: The northern boundary of Oykumena crosses the Black Sea 400 miles north, above which the development of civilization is only 'around the fire', and the cold climate makes life difficult. In his time, Hippocrates (460-377 BC) divided the inhabited part of the continent into 3 northern cold southern temperate and southern warm regions, where he wrote that the peculiarities of human physical and mental development, the physical and mental development of people are determined by climate. In addition, the works of Aristotle, Geradot, Strabo, Ibn Khaldun, Abu Rayhan Beruni, and the Indian treatise Arthashastra assess the impact of natural conditions on human society.

The French thinker C. Montesquieu is mentioned as the founder of geographical determinism, which was a great impetus for the development of ethnoecological views. It turns out that the views of Montesquieu and other Western European scholars on the influence of nature on human society were influenced by the ancient world and Islamic civilization. Our compatriot Abu Rayhan Beruni, commenting on the impact of natural features of the place (soil, water, air) on human society and its activities, writes: "Differences in color, image, nature and morals of human structures are due not only to differences in genealogy from the diversity of the air and the land, the places where people live." As can be seen from the link above, Abu Rayhan Beruni was extremely careful not to exaggerate the role of the geographical factor, to allow, in modern parlance, "geographical determinism". He emphasizes the importance of the role and importance of natural factors, as well as emphasizing that human beings are primarily influenced by 'genealogies', i.e. human society. Stressing that such an approach is correct and appropriate, A. Soliev writes: "Geographical determinism is, to a certain extent, an objective state of affairs, the whole question is how to interpret it."

Unfortunately, in Montesquieu's "Spirit of Laws" the exaggeration of the influence of nature on society and its presentation as the only primary factor has led to the inclusion of this idea in the list of extremely absurd ideas. He writes that "hot climates affect the physical nature and spiritual outlook of peoples and lead to the development of slavery, while temperate climates develop people's intellectual potential and lead to the emergence of strong and resilient individuals." This worldview later became a weapon to justify imperialist expansionism, nationalism and racism, and remained in the eyes of the scientific community.

He was the founder of anthropogeography in the development of ethnoecological ideas. The works of F. Rattsel (1899) played an important role. In his view, along with their place in the development of ethnoses, population density also plays a significant role, and population density contributes not only to the physical development of peoples but also to the growth of culture.

Although he did not use the term ethnoecology, the American geographer G. Burroughs was one of the first to use the term "Human Ecology", which embodied one of the main ideas in this

direction, "human adaptation to the environment." Later, in this direction, the idea of looking at the ethnic diversity of mankind as a result of his attempt (adaptation) to adapt to different natural conditions was voiced.

The aim of the "cultural ecology" created abroad by J. Steward as an analogue of ethnoecology was to reveal the causes of intercultural differences, first of all, the peculiarities associated with the "face" of each cultural region. The views of J. Steward (1955) reveal the influence of geographical factors on human culture in the following cases: first, his ideological views are based on the concept of 'diversity of evolution' and require a very careful consideration of natural factors;

second, it is recognized that similar evolutionary processes that take place in a society with comparable natural conditions are not always the result of a cultural "diffusion," but are caused by the natural conditions of the place.

The ideas of French possibilists (P. Vidal de la Blash, 1926) also play a special role in the development of ethnoecological views. According to the model developed by them, man is seen as an active agent, not a passive one, adapting to nature. It is recognized that different people in the same living environment choose different paths of economic development under the influence of different spiritual, technical, political, economic and other unnatural factors. This idea should be applied to areas with favorable and diverse natural conditions. This approach recognizes the need to take into account the complex (natural, social, economic) reasons for how a person behaves in a particular area.

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