

## TRANSFORMATION OF NATURE VALUES IN THE CONTEXT OF GLOBALIZATION

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**Аннотация:** Maqolada jamiyat madaniyatining o'ziga xos tarkibiy qismi sifatida tabiat bilan bog'liq bo'lgan milliy qadriyatlar insonning tabiatga ongli, mas'uliyatli munosabatini kuchaytirish va o'zgartirish zarurati natijasida qanday shakllanganligi tahlil qilinadi. Marosimlardagi insonparvarlik, tabiatga muhabbat, undan saboq olish tamoyillari bugungi kunda har bir insonning ruhiyati, ongi va dunyoqarashiga singdirilishi zarur.

**Tayanch soʻzlar:** Milliy qadriyatlar, anʼanalar, yetti, yigirma, qirq marosimlar “Navroʻz”, “Angan”, “Mexrjon”, “Sada”, “Nimsada”, “Gul sayllari”, “Darvishona”, “Choy momo”, “Uzum sayli”, “Qovun sayli”, “Yas-Yusun”, “Gap- gashtak”, “Qurultoy”.

**Аннотация:** В статье анализируется, как национальные ценности, связанные с природой, как специфический компонент культуры общества, формировались в результате необходимости укрепления и преобразования осознанного, ответственного отношения человека к природе. Принципы гуманизма в обрядах, любовь к природе и умение извлекать из нее уроки необходимо сегодня прививать психике, сознанию и мировоззрению каждого человека.

**Ключевые слова:** Национальные ценности, традиции, семь, двадцать, сорок обрядов «Навруз», «Анган», «Мехржон», «Сада», «Нимсада», «Праздники цветов», «Дервишона», «Чой момо», «Узум сайли», «Ковун сайли», «Яс-юсун», «Гап-гаштак», «Кор хат», «Курилтой».

**Abstract :** The article analyzes how national values associated with nature, as a specific component of the culture of society , were formed as a result of the need to strengthen and transform a conscious, responsible attitude of man to nature. The principles of humanism in rituals, love for nature and the ability to learn lessons from it must be instilled today in the psyche, consciousness and worldview of each person.

**Keywords:** National values, traditions, seven, twenty, forty rituals "Navruz", "Angan", "Mehrjon", "Sada", "Nimsada", "Flower Festivals", "Dervishona", "Choy momo", "Uzum sayli", "Kovun sayli", "Yas-yusun", "Gap-gashtak", "Kor hat", "Kuriltoy".

**Introduction**

It is also true that our ancient history, the way of life of our ancestors, admiration for the beauty and blessings of nature have from time immemorial formed in our people a special love and affection for nature, and this state of affairs has entered into the mentality of our people. A valuable and remarkable feature is that the thinking and customs of our ancient ancestors were based on respect for the earth and water, fire and air, in a word, on the appreciation of nature, all its elements, on respect for them and on caring for each of their particles, as the apple of the eye.

**Materials and methods**

National values, as a specific component of the culture of society, were formed as a result of the need to strengthen and transform a conscious, responsible attitude of man to nature. Consequently, national values are a historical and spiritual phenomenon formed as a result of natural social practice. The sacred customs of our ancient ancestors - to honor the earth and water, fire and air, in a word, to

value nature, all its elements, to respect them, to protect each of their particles as the apple of one's eye - are a valuable and remarkable feature. In particular, our ancient ancestors formed a system of traditions associated with the universe and nature, corresponding to each season. Ancient pre-Islamic holidays, including the spring "Navruz", summer "Angan", autumn "Mehrjon", winter "Sada", etc., arose on the basis of natural needs in four seasons of the year. While Navruz and the autumn holidays (Mehrijan, Nimsada) were the basis for welcoming the joyful changes in nature, the summer Angan and winter Sada sought to alleviate the discomfort that arose in nature through its inherent water and fire[1, p. 58]. Such rituals and holidays as "Flower Festivals", "Dervishona", "Choy momo", autumn "Uzum sayli", "Kovun sayli", winter "Yas-yusun", "Gap-gashtak", "Kor hat", "Kuriltoy", which have become traditions and values passed down from generation to generation over the centuries, left a deep mark on the life, activities, seasonal work processes and spiritual world of farmers. They served to appreciate the benefits of nature, enjoy the beauty and charm that manifest themselves in nature at different times of the year, appreciate labor and glorify humanity.

### Discussion

It is known that a person's mood is inextricably linked with the changing seasons in nature. With the arrival of spring and the beginning of the flower season, a person's mood changes. For those who have recently lost loved ones, the flower season brings back memories. The grieving people are heartbroken. Then their close relatives, neighbors and friends come one by one to the door to express their condolences without any pretense. This ceremony is called the flower ceremony of the deceased.

The Uzbek people have long loved and respected flowers, and it is well known that workers grow flowers, tastefully care for them, and give them to friends and family as a symbol of respect and honor. The famous ethnographer N. P. Ostroumov wrote: "I was amazed to see how a seemingly foolish worker, a poor driver or a sack driver, and even a beggar looked for flowers to put in their ears or under their hats" [2, p. 36]. It is not surprising that when he wrote, he had in mind how devoted our nation is to the elegance and beauty of nature.

In addition, the first snowfall awakens strange feelings and memories in a person. In this case, the relatives of the deceased enter the grieving houses with a funeral procession, and a ceremony of sprinkling snow is held in memory of the deceased. Obviously, people who have lost loved ones and suffered misfortune must have experienced from their own experience how necessary the customs of laying flowers and snow are for us [3, p. 22-23].

The devaluation of spiritual and moral values and the gradual decline of cultural diversity on a global scale are undoubtedly one of the most pressing problems of our time. After all, "Today, humanity is constantly under the influence of ideological forces of various meanings and content that serve only the interests of certain states and political forces. In such a situation, if a person does not have his own independent opinion, firm convictions, vital national values by which he lives, and a strong will, it is impossible to resist the pressure and oppression of various ideologies" [4, p. 58-59].

We often hear criticism of our ancient traditions and rituals as unnecessary excess and a relic of old-fashionedness based on heresy, both among ordinary people and among intellectuals. In a certain sense, these critical thoughts may have some basis. However, the fact that these rituals, which influence people as natural and social values, did not arise by chance, is today substantiated scientifically and practically.

Many of the rituals that continue to exist in our communities and are associated with the birth and death of a person were introduced by our ancestors in ancient times as a vital necessity, and they have survived for thousands of years, overcoming various obstacles along the way.

For example, the rituals associated with the birth of a child bring joy, while the rituals and ceremonies associated with death bring consolation. The practice of remembering the dead in a condensed form, including seven, twenty and forty rituals, is a good custom created by the genius of

our people. It is a spiritual value that is carried out with the aim of alleviating the pain of separation of those who have suffered great misfortune, distracting the mind from grief over the misfortune, consoling and encouraging a person during mourning on the principle of "one person takes the place of another." Although these rituals are religious in nature, it is not difficult to understand that they are closely related to natural processes and values. So why are seven, twenty and forty rituals performed, and not, for example, ten, thirty or sixty rituals?

Literary scholar A. Ibromkhimov answers this question as follows.

It is known that a human child is born in 280 days, in common parlance - nine months, nine days, nine hours, nine minutes and nine seconds (that is why the number nine is considered sacred in our people). (For those who believe that a month consists of 4 weeks - 28 days, a period of 10 months is 280 days) If we divide 280 by 7, we get 40. When people associate this number with birth, they say "chilla", and when they associate it with death, they say "forty".

So it is clear from this that the seven, the small chilla, the big chilla, the twenty and the forty did not come into existence in vain. They have not existed for thousands of years in vain. As we have already noted above, the philosophical concepts of time and space in them are what confirm the connection between the universe and humanity, between nature and human life, and that they are what prove in a rational way that God created both nature and humanity accurately and truly [5, p. 28].

The principles of humanism in rituals, love for nature and the ability to learn from it must be instilled in the psyche, environmental awareness and worldview of each person today. Because the wrong ideas about nature that have been instilled in our people for many years can quickly take root in their psyche and become a habit in their practical activities. As the great A. Navoi wrote:

Nature has its own habits.

When old habits become nature [6, p. 62].

### Conclusion

In the modern era, external influences on traditions are manifested in the form of globalization. In order to make the most of the conveniences and opportunities that the globalization process brings, it is necessary to study it deeply, to analyze in detail its useful and harmful sides. Only then will it be possible to be more interested in the advantages that it can bring and to avoid its harmful aspects. Therefore, in the conditions of intensive globalization processes, it is necessary to educate a comprehensively developed personality, capable of freely competing with people from all corners of the world on the basis of equality, independence of thought and a conscious civic position, while maintaining national identity.

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