

# The Ecocriticism in Contemporary Mongolian Literature (The Features of Poetry Genealogy of People's Writer B. Lkhagvasuren)

Bigermaa Ragchaa<sup>1</sup>, Myadag Lkhamjav<sup>2</sup>, Tumendemberel Ragchaa<sup>3</sup>

<sup>1</sup>Associate Professor, Department of Asian Studies, FLS, MUST

bigermaa@must.edu.mn, ORCID ID: 0000-0003-2033-5441

<sup>2</sup>Mongolian Education Culture Law Institute, myadag@ecl.mn, ORCID ID:0009-0006-9547-8614

<sup>3</sup>FLS, MUST, tumee@gmail.com, ORCID ID: 0009-0004-7367-3086

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## ABSTRACT

*Ecocriticism, or the theory of ecoliterature, which is widespread in western countries in modern times, helps to study the relationship of man and nature, that is, the relationship between man and nature, and how it reflects the idea of protecting the environment and preventing environmental destruction.*

*The ethical issues of nature conservation occupy an important place in the traditional thinking of Mongolians because they have been engaged in nomadic animal husbandry and living in close connection with nature.*

*Today, when the world is united in the concept of "Sustainable Development" and one of its three cornerstones is the environment, it is possible to cultivate the ethics of nature conservation through literature, especially poetry.*

*In this article, we will briefly describe the idea of protecting the environment in some of the works of B.Lkhagvasuren, a well-known representative of modern Mongolian literature, "People's Writer".*

**KEY WORDS:** Contemporary poetry, ethics, and conservation

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## INTRODUCTION

The impact of the environment on human society and the impact of human society on the environment was studied much later in the world, starting from the second half of the 20th century. In particular, it reached the theoretical level and began to be divided into certain branches even in the 1990's of the 20<sup>th</sup> century. Especially for Mongolia, research in this direction and the study of ecoliterature, or ecocriticism has just begun.

Eco-literature or ecocriticism is a direction to study and understand environmental and ecological problems through literature. It helps to understand how environmental and ecological issues are reflected in the author's work and how they are related to human thought and social changes. For example, it helps to study issues such as the relationship of man and nature, that is, the relationship between man and nature, how to protect the environment and prevent environmental destruction.

But Mongolians' concept of ethics is, simply put, a system of moral values that determine our behavior and lead us to a happier life. It is a branch of philosophy that deals with ethical issues (good or bad, right or wrong, good or bad, law or crime). Ethics originates from the ancient Greek word "Ethos" which means a place of living together. Later, in the process of development, it became the content of "customs, behavior, manners, and thinking style" and began to express their characteristics. Ethics differs from country to country. For Mongolians, ethics are unwritten rules and regulations about how people behave in society and what to do.

There are four basic principles of ethics. These are:

1. Do good things without harming others
2. Strive for peace without using force on others
3. To purify the soul from impurity
4. It is to value honesty without being pretentious.

Etiquette is a relative concept and not an absolute measure as it varies from person to person depending on their behavior and ethics.

Also, to be ethical is to behave in accordance with social norms, and it is considered unethical to behave in a way that deviates from social norms.

Nature conservation ethics is closely related to Mongolian nature conservation traditions, life experiences, and Mongolian culture, and is an integral part of human attitude towards the environment and basic ethical education.

**Main Section:** Every nation in the world has its own unique culture of nature conservation. One of those nations is Mongolians. It can be said that our traditional culture of conservation consists of

symbols and abstinence. Mother nature and human beings are closely related, and these customs, traditions and culture are born out of life experience.

As a result of this culture, the concept of nature conservation ethics is emerging from teaching nature conservation ethics and the traditional customs of nature conservation to the next generation, making it a habit in their lives and passing it on.

In other words, since ancient times, Mongolians have created an ethic of abstinence in protecting the environment, and through it, they have cultivated the ethics of environmental protection in their children.

Mongolian abstinence is rooted in the ancient times, when the Mongolian tuurgatan was created, and the views, beliefs, ways of life, roots and customs that the nomadic people have come to know and understand the world, as well as Mongolian people, father heaven, mother earth or universe. Also, it is a natural unwritten law permeated by the humane spirit of loving and respecting one's ancestors, great-grandparents, brothers, and friends. In addition to covering many aspects of Mongolian people's life, it also reflects the unique characteristics and customs of Mongolian people's mind, way of thinking, humanity, and lifestyle.

The abstinence customs of Mongolians indicate the boundaries of what is acceptable and what is not acceptable, and show their way of thinking and customs. The word refraining does not express a hidden meaning and reflects the characteristics of the Mongolian mentality.

One of the several divisions of the traditional abstinence customs of the Mongolian people is the abstinence related to nature protection.

This practice of abstinence is diverse, such as protecting the land, protecting water, and protecting flora and fauna.

Among these, we tried to observe how to develop the traditional ethics of loving and protecting wild animals was reflected in modern Mongolian literature, especially in poetry, from the two poems of the famous poet B. Lhagvasuren. It includes:

The nomadic Mongols have been living by hunting along with animal husbandry since ancient times. Therefore, there were strict etiquettes to be followed when hunting, and there are "Ten etiquettes that a hunter should cherish" based on experience. It is:

1. It is forbidden to kill the herd.
2. Refrain from hunting more than necessary.
3. It is forbidden to kill animals with unusual color and shape.
4. It is forbidden to kill animals migrating to a new area, that have not been seen in that area before.
5. It is forbidden to kill gravid animals or animals carrying their kittens.
6. It is forbidden to kill an animal that has been chased by wolves or other predators.
7. Do not kill the animal during mating period.
8. The head of the herd is prohibited from killing.
9. Refrain from contaminating the soil with the blood of killed animals.
10. Refraining from slaughtering on water and salt marshes where animals gather.

Let's consider B.Lhagvasuren's ballad "Gun Water". There is a lost well called "the eye of Gobi" with a patterned yellow sand dune, a red hot Gobi, a green rim, and a cold water. It's a Gobi's eyesore well born from a gary legend.

In the evening, the herd of swans turn around this well and drink water. If you make a noise there, they will go away without coming back for a whole month. The poet said that a young man, who had been an antelope hunter all his life, was waiting for a long time, cursing his gun and waiting for a herd of antelopes, "the fabric of the antelope is shrinking in the sand, the eyes of the sinful antelope are distorted and stained, the water in the eyes is stagnant and stained." One day, when the sun was focused on the well, and the eyes were staring at the gun, a herd of wild ass came treading on the shadow. Suddenly, the orange-red gobi turned around, the cup-sized water splashed, and the sound of the cut echoed in the sky. A gravid wild ass will rise in the dust of the wild ass that fills the sky. Love took its last breath with the wind, at the edge of the life of life inside, and the heat and cold of life outside. A wet foal, separated from its mother, took its first breath. We give our all, yet life remains an uphill climb, with the summit always hidden in the mist. Legend has it that the antelope with simple tears wanders wisely, bows under the feet of the blue sky, and gives a thumbs up saying, "Never point iron with a hole at an animal whose eyes move, and never cut off a fertile animal until the end of its whole life."

From this point of view, the ballad tells about violation of two customs related to hunting by Mongolians. For example, "It is forbidden to kill gravid animals or animals carrying their kittens. Also, it is forbidden to slaughter on water and salt marshes where wild animals gather. By narrating this issue, the poet raised the issue of nature conservation ethics that we are talking about.

Now let's consider an unusual work that occupies a certain place in the poet's work. This poem is one of the poems with a unique record of the poet, and it is a poem called "Gants Angir" which has 2 parts: khaylga and zatslaga. In the part of the poem written in "Hayalga" or the continuous words at the beginning, the writer included fragments of his life experience and understanding in the form of deep reflection, and enriched his interpretation with the hierarchical part called "Tsatslaga" and deepened the meaning.

In the poem, when the autumn moon rises and the blue color of the lake fades, it is told that a single coot stands out from the herd of coots that landed in the lake. In his address, he said, "The water of the autumn lake is colder than the river." It is said that the person who returns from the world starts from the heart. Loss takes away even the awareness of hot and cold." said. When doing so, it is said in the broadcast section, "A single cob with a broken pair will stand out. The waves of the lake, which bring the distant sound, are still. A year ago was both here. This year he is both. The same thing is the shade. A single cow will grow" has become a part of Mongolian nature conservation ethics: "It depicts the custom of refraining from killing animals that are in pair (male and female). In other words, it reflects the compassion of not making one of the animals an orphan.

If we examine the ideas expressed in the above verses, it is characterized by mentioning the basic moral principles that we should adhere to: 1) Doing good without harming others 2) Striving for peace without using force on others.

In addition, it is unique in that it reflects the ethical issues of Mongolian nature conservation to future generations in the form of literature. In other words, by reading these poems, it becomes an ethical issue to understand the Mongolian customs and culture of protecting the environment and apply it in our own lives.

## CONCLUSION

Mongolians are people with a history of more than 1000 years of written literature. Due to their animal husbandry and nomadic civilization, they are closely connected with the mother earth and the environment, and since ancient times, the idea of loving and protecting the environment has been depicted in folklore and modern Mongolian literature.

Also, since ancient times, they are people with a rich tradition of educating their children and future generations through literature, especially oral literature such as riddles, riddles, proverbs, and poetry.

People's writer B. Lkhagvasuren's poetry is permeated with the idea of folk educational heritage, nomadic civilization, and the love and protection of the environment. In his above works, the issues of eco-criticism, the relationship between man and nature, protection of the environment, and prevention of environmental destruction are discussed.

Therefore, it is important to read literature related to the traditional customs of nature conservation, and to provide ethical education through its visual narratives, in order to develop the ethics of nature conservation from a young age.

A review of eco-literature studies is important in increasing the understanding of environmental protection and ecological balance because it helps to understand how environmental and ecological issues are reflected through literary works. Therefore, we had to do this research.

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