



Historical Genesis of Environmental Awareness and Cultural Influence in the Formation of Aesthetic Attitude to Nature

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Abstract: *In this article, the historical genesis of the influence of ecological consciousness and culture on the formation of an aesthetic attitude to nature is highlighted. Because the basis of the emergence of human society, first of all, is the attitude of a person to nature. In particular, it was mentioned that the aesthetic attitude of a person to nature is based on ecological awareness and culture, and that it expresses the spiritual attitude of a person to nature in different historical periods.*

Keywords: *aesthetic thinking, aesthetic attitude to nature, integration, regulation, objective and subjective factors, individuality, ecology, beauty, refinement, aesthetics, globalization, management, artistic image, aesthetic mastering of the world.*

At the basis of the emergence of human society lies, first of all, the attitude of man to nature. After all, any social relationship takes place in the natural space, and its existence required a certain level of environmental consciousness and its form of "materialization" - culture.

In other words, the level of development of ecological consciousness and culture (regardless of whether it is conscious or unconscious, simple or spontaneous), was considered a factor determining the nature of the system of social relations. In particular, the aesthetic attitude of a person to nature is based on ecological consciousness and culture, and it expressed the spiritual attitude of a person to nature in different historical periods.

Succession and connection between the stages of development of ecological consciousness in the formation of the aesthetic attitude of a person to nature, the characteristics of its expression in the artistic images of works of art are of special importance in the protection of nature. Later, with the development of relations between the elements of the "nature-society-human" system, environmental consciousness and culture became a factor integrating other forms of social consciousness.

Including, it should be recognized as an objective process that the ecological goal takes precedence over the aesthetic attitude to nature and determines its functional direction. After all, the functional role of the levels of ecological consciousness in the development of an aesthetic attitude to nature is strengthened and the importance of it arises from the needs of humanity and corresponds to the interests of the future of civilization.

Globalization and aggravation of environmental problems at the present time require the integration of all forms of social consciousness within the solution of these problems. In particular, the integration of nationalism and universality, traditionalism and modernity in the aesthetic attitude to nature is clearly manifested in the expression of environmental issues.

Because the need to create a suitable social, economic, political, spiritual and ecological environment for human life requires, on the one hand, the transformation of the individual environmental

responsibility into aesthetic relations. On the other hand, the development of a person's ecological consciousness and culture cannot be imagined outside of his aesthetic worldview.

Forming an aesthetic attitude to nature is an important subjective factor in healing the tragic ecological situation in Uzbekistan. From this point of view, in the historical development of humanity, it is important to study the role of ecological consciousness and culture of society in the formation of aesthetic attitude to nature and to determine its theoretical and conceptual foundations, practical and organizational guidelines, rational methods, and constructive means.

The views of the peoples of Central Asia on ecological consciousness and culture go back to the teachings of Zoroastrianism, which emerged three thousand years before Christ and is recognized by some researchers as the first secular religion.

According to Zoroastrian researchers, after the destruction of the ancient mythical Atlantis, the center of world culture moved to the Himalayas and Tibet, to the Turan plains. This culture integrated with the local culture and became the oldest and common culture of mankind on Earth and became known to the whole world under the name of Zoroastrianism.

The famous Zoroastrian scholar, Professor Mary Boyce of the University of London, said that Zoroaster lived between 1700 and 1500 BC, and no belief can compare to his teachings and his direct or indirect influence on humanity.

Zoroastrianism has influenced Judaism, Buddhist teachings, Christian and Islamic religions, and a number of religious and philosophical currents and directions. Zoroastrian doctrine of the four elements: fire, water, air and earth spread to China in the second millennium BC, India to ancient Greece in the VII-VI centuries BC, and became an important theoretical and methodological basis for the formation of a number of philosophical schools and trends.

In particular, the philosophy of the school of Miletus, which initiated the development of socio-philosophical thoughts in ancient Greece, was mainly formed under the influence of the "Avesta" culture, that is, the teaching of Zoroastrianism. Philosophical views of the sages of Miletus in Ionia were influenced only by Zoroastrianism.

Zoroastrian teachings, customs and rituals are based on the sacred "three" and "seven". These numbers are taken from nature and considered sacred. That is, according to Zoroastrian teachings, the seven elements of nature: fire, water, air, earth, plants, animals and man were created by God and have the essence of divinity and holiness.

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Man is the highest of them, and therefore it is considered the duty of man before God to take care of the other six creatures: to maintain the soil, to keep the air and water, water sources clean, to breed useful plants and animals.

Ecological traditions and holidays of Zoroastrian religion served to harmonize the relations of the "nature-society-man" system, strengthen the community order, protect against external natural influences, educate people's feelings of dependence on nature, aesthetic taste. A number of Zoroastrian teachings, such as the relationship between the universe and man, the relationship of man to nature, himself and other people, the meaning and ultimate goal of human life, remain relevant and important even today and are the main problems of philosophy.

This doctrine raises the social status of a person, gives him glory and dignity. After all, in the Eastern world, Zoroastrianism is not only a religion, but a whole, integrated religious-philosophical system, and the spiritual-ecological value system based on it is of special scientific and practical importance.

The evolution of the ecological ideas advanced in this doctrine in later periods was manifested in the classical literature and philosophy of the East. That is, by expressing the aesthetic attitude of man to

nature, works of art with ecological content contributed to the development of philosophical thinking in the matter of knowing its essence. From this point of view, the aesthetic attitude to ecological reality in "Avesto" teaching performed an important socio-pedagogical and didactic function as a means of ensuring the transformation of ecological ideas aimed at protecting a stable natural environment into public consciousness.

In general, the ecological ideas of "Avesta" that have come down to us systematize the elements of primitive syncretism in ancient legends, fairy tales, legends and other works of folk art, and transfer them into aesthetic reality. In particular, we can clearly see this situation in the types of divine art related to belief in ancient religious forms.

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