

THE EMERGENCE OF CONCERN FOR NATURE IS BASED ON INITIAL ECOLOGICAL IMAGINS.

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Abstract

The article analyzes the processes of development of ecological-cultural relations to nature, which are associated with the emergence of initial ideas about nature among members of society and have been improved in the process of practical human activity, and shows that the generalization of practical experience and the relative development of means of production in the process of historical development have formed the basis for the theoretical levels of ecological-cultural relations to nature.

Key words

nature, society, man, evolution, theoretical and practical activity, historical development, social consciousness, worldview

Аннотация

В статье анализируются процессы развития эколого-культурных отношений к природе, связанные с возникновением исходных представлений о природе у членов общества и их совершенствованием в процессе практической человеческой деятельности, и показано, что обобщение практического опыта и относительное развитие средств производства в процессе исторического развития сформировали основу для теоретических уровней эколого-культурных отношений к природе.

Ключевые слова

природа, общество, человек, эволюция, теоретико-практическая деятельность, историческое развитие, общественное сознание, мировоззрение

In the early periods of human existence, nature was approached unilaterally, from the point of view of satisfying one's own vital needs. Later, various aspects of practical relations with the material world emerged. The limitation of practical activities related to material production, the decisive role of material and economic

factors in the struggle for daily existence necessarily determined the content of relations between nature and man. "Any phenomenon or concepts and principles that are of great importance for the life of a certain people or state, spontaneously and easily arise will not happen and will not come into the world by chance"¹. In the course of historical development, the generalization of practical experiences, the relative development of means of production is the basis for the theoretical levels of ecological and cultural relations to nature.

The improvement of social relations in the course of human practical activity has accelerated the development of ecological and cultural relations to nature. In turn, this relationship requires the mutualization of other social relationships based on the interests of nature protection.

As a theoretical activity, the spiritual value characteristics of the "nature-society-man" relationship, in particular, the principles of the development of ecological culture, correspond to the nature of human existence, to the level of development of each historical era. Humanity has formed worldviews of various levels, reflecting its connection with nature in its historical evolutionary development. Indeed, at the initial stages of socio-economic development, when man was dependent on nature, elements of ecological culture were manifested in practical forms in the form of social norms, customs, and rituals. Even during the period of primitive communal life, people thought about how their activities affected nature and tried to preserve natural objects that were their vital needs².

Ecological relations between man and nature are reflected in the ancient myths and legends of peoples, in their philosophical worldviews, and in their religious beliefs. The deification of nature and worship of it in the values of an ecological attitude to nature go back to the earliest historical periods of mankind. This is characteristic of all forms and levels of social consciousness and was considered an important structural element of the culture of ancient society. It was during this period that natural phenomena were considered sacred and became objects of faith. After all, the state of human existence was directly related to the gifts of virgin nature. Initially, practical norms in the form of myths and legends that encouraged or prohibited the relationship between man and nature arose in the element of these worldviews. The original direction of thinking about the relationship "nature-society-man" was in the form of sensory perception of the world or instinct.

These ideas are the initial practical-theoretical stage of understanding the connection between man and the natural environment surrounding him. This level

¹. Мирзиёев.Ш. Янги Ўзбекистон тараққиёт стратегияси. Т; "O'zbekiston",2022. 25-бет.

² Экология ҳуқуқи. Т., 2001. 7-бет.

of thinking is intertwined with primitive-religious ideas about the relationship between nature and society: magic, totemism, animism, fetishism, anthropomorphism, and other forms of views. The level of everyday practical activity and spontaneous development of consciousness manifested itself as a subjective factor in the management of human ecological activity.

The primitive direction of thinking about the relationship "nature-society-man" was in the form of sensory perception of the world or instinct. These ideas are the initial practical-theoretical stage of understanding the connection between man and the natural environment surrounding him. This level of thinking was intertwined with primitive-religious ideas about the relationship between nature and society: magic, totemism, animism, fetishism, anthropomorphism and other forms of views. The level of everyday practical activity and the spontaneous development of consciousness manifested itself as a subjective factor in the management of human ecological activity.

In our conditions, in the history of the peoples of Central Asia, the ecological-cultural characteristics of the "nature-society-man" relationship found their expression in religious views related to their living conditions. In particular, in Zoroastrianism, one can see the peculiarities of the attitude towards nature. For example, the glorification of the four elements of the universe - earth, water, air and wind - is noteworthy. Because it is no secret that even today the protection and preservation of these elements is relevant on a global scale.

The most important feature of the religious worldviews of different peoples is the concept of "God" as a connecting element between the relationship between man and nature. However, the ability to distinguish the ecological aspects in the content of religious views is of great ecological importance. The universal humanistic, ecological content in religious worldviews was not only a means of strengthening the social and political position of religion, but also performed the function of regulating and organizing the relations of the "nature-society-man" complex. For example, in "Samples of Hadiths on Ethics" the hadith that says "When you have a seedling in your hand with the intention of planting, even if it is clear that the end of time will come, plant it if you have time"³ promotes optimistic faith in the future and not indifference.

In religious-mythical ecological perspectives, human activity is not contrasted with the concept of God and man. On the contrary, their unity is recognized as an expression of divine forces and interpreted as the world and the whole complex.

³ Қаранг: Ахлоқ-одобга оид ҳадис намуналари. Т., 1990, 56-бет.

In the content of religious views, we see that the internal unity of nature and its protection, although understood as divine values, are based on universal human principles. The absolutization of various natural forces and their elevation to the level of mythical images served as a specific form of explanation of the unity between nature and society. This reveals its practical essence in that it is aimed at protecting nature by ensuring the divine inviolability of society's influence on nature and prohibiting negative attitudes towards it. Religious-mythical ecological views determine a specific practical direction of worldview, in particular, ecological culture, by fulfilling the task of managing human influence on nature.

According to B. Ignatovskaya, human ideas about the mutual contradictions of natural objects have a rational content, that is, a person, by his activity affecting nature, can create not only a favorable state of the forces with which his life is connected, but also an unfavorable living situation⁴. As a result of this understanding, people have formed a caring and respectful attitude towards nature. In order to conclusively confirm this, many examples from the history of ethnography can be cited.

In particular, as evidenced by specialized scientific literature, primitive tribes did not hunt more animals than necessary. Violation of such unwritten hunting laws was strictly condemned, or they agreed not in writing but orally to establish norms for the preservation of fruit plants and hunting animals. Violators of such oral rules were sentenced to death by the head of the community⁵.

During the period of slavery, which was a relatively advanced stage in human history, philosophical views that were broader in scope than myths and legends emerged, and the theoretical features of ecological culture began to manifest themselves in them. In many cases of this period, one can see the emergence of relatively independent features of social consciousness of ecological culture. Ecological views, which did not yet have a strong theoretical position in the structure of the general worldview, existed in an integral unity with the basis of culture and other forms of social consciousness, and they complemented each other. Therefore, it was set as a priority task that human activity in changing the world be carried out on the basis of the laws of beauty, goodness, and justice.

The longest stage in the spiritual development of man was the Stone Age, during which the relationship between man and nature was close. In the minds of people, such spiritual virtues as love for mother nature, respect for earth, water,

⁴ И.Б.Игнатовская. Природа как ценность культуры. М., 1987, с.8.

⁵ З.П.Соколова. Культ животных в религиях. М., Мысль, 1972. Э.Б.Тэйлор. Первобытная культура. М., 1989. Экология хукуқи. Т., 2001. 7-8 бетлар.

fire, and glorification of creative labor, which were important for their lives, prevailed. Water and soil were considered a source of strength and blessing. In the book "Avesta", the relationship to nature is expressed in two aspects. One is the sanctification of the elements of nature, and the second is the sanctification of man's material creative relationship with nature.

It can be concluded that the emergence of humanity is a legitimate result of natural historical development, in which the internal, general interconnectedness and interdependence of nature in this process reveal new qualitative levels. Because the level of historical development of human existence corresponds to the nature of the "nature-society-man" relations. Relatively independent historical stages of society are inextricably linked with the relations between nature and man, and their content is manifested in the way and to what extent mankind has used natural resources for its own interests since ancient times, and in the extent to which its initial ideas for solving environmental problems have been expressed in practical activities.

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