

## ECOLOGICAL OPPORTUNITIES IN DEVELOPING A CONSCIOUS ATTITUDE TO NATURE

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**Abstract:** The article argues that the formation of an aesthetic attitude to nature based on the ecological consciousness and culture of society is a complex social process, which, on the one hand, is a practice of organizing and managing practical activities for the protection of the natural environment, summarizing historical experiences in restoring the natural ecological balance of the biosphere; and, on the other hand, allows for the creative use of methods and means of expressing the spiritual and aesthetic attitude to nature in realistic artistic images and transforming it to the public.

**Key words:** ecological consciousness, ecological culture, aesthetic attitude to nature, complex social process, natural ecological balance, historical experiences, natural environment, aesthetic attitude to nature, artistic images, emotional-sense ecological worldview, optimistic, pessimistic, "recreation", "materialization" method of addressing environmental problems.

**Annotatsiya:** Maqolada, Jamiyat ekologik ongi va madaniyati asosida tabiatga estetik munosabatni shakllantirish murakkab ijtimoiy jarayon bo'lib, bir tomondan, biosfera tabiiy ekologik muvozanatni tiklashga doir tarixiy tajribalarni umumlashtirib, tabiiy atrof-muhitni muhofaza qilish amaliy faoliyatini tashkillashtirish va boshqarish amaliyoti bo'lsa; tabiatga ma'naviy-estetik munosabatni realistik badiiy obrazlarda ifodalash va uni ommaga transformatsiya qilish usul-vositalaridan ijodiy foydalanish imkonini beradi.

**Tayanch so'zlar:** ekologik ong, ekologik madaniyat, tabiatga estetik munosabat, murakkab ijtimoiy jarayon, tabiiy ekologik muvozanat, tarixiy tajribalar, tabiiy atrof-muhit, tabiatga estetik munosabat, badiiy obrazlar, emotsional-hissiy ekologik dunyoqarashi, ekologik muammolarga optimistik, pessimistik, "qayta yaratish", "moddiylashtirish" usuli.

### Introduction

The spiritual phenomenon of aesthetic perception and artistic expression of ecological reality, which manifests the most general and objective laws of nature protection (as a subjective factor). This law, in turn, determines the character of the directions of the relationship of the "nature-society-man-art" system (ecological or anti-ecological), does not exclude the status of a subjective factor in the impact of art on ecological existence, the objectivity of its emergence, and the integrity of its function.

In general, in the types and genres of art, the aesthetic attitude to nature depends on the development of the artist and the creator, the methods and means of its artistic expression. The laws of its development have been studied by anthropologists, specialist scientists, and alternative theories and teachings have been created. However, there are also diametrically opposed views on the state of existence of social being in the form of ecological consciousness and culture, the genesis of their origin, retrospective

foundations and features of development, which are the basis of the object of aesthetic attitude to nature.

In general, optimistic, pessimistic, skeptical, alarmist, realistic, fatalistic and other approaches to environmental problems have given rise to an alternative in works of art and philosophical views. This issue was summarized in the article "The Meaning of Literature" by the Indian writer Rabindranath Tagore: "The external world affects our consciousness and creates another world in it. This world, while being full of colors, images, sounds, etc. created in the external world, is closely connected with our concepts of good and evil, our fears, surprises, sorrows and joys, and its various external expressions depend on our treasure in our spiritual world." [36] b, he wrote.

It should be noted that the harmony in nature (ecological balance) has been the object, the subject of constant expression and artistic transformation of art. That is, the artist transforms the object into art.

Summarizing and concretizing the above, the functional significance of ecological consciousness in the development of an aesthetic attitude to nature: firstly, it serves as a spiritual basis for expressing in artistic images the socio-historical practice of the individual, social units and society aimed at protecting the natural environment; secondly, it determines the laws, trends and future goals of the development of the directions of the aesthetic attitude to nature; thirdly, it creates ideological methods and tools that rationalize and construct the eco-aesthetic activity of the individual; fourthly, it generalizes and systematizes the experiences of artistic creations created in the history of the aesthetic attitude to nature and passes them on to future generations; fifthly, it integrates national and universal spiritual and cultural values in the field of nature protection and transforms their experiences; sixthly, the current level of ecological consciousness and culture formed as a result of the aesthetic attitude to nature is a new qualitative state of the experiences mastered in the process of its historical development.

In the process of ecological consciousness becoming a subject (including its object) of individual aesthetic experience, a form of culture, the contradiction between conservative - old and progressive - new; real reality and "artistic truth"; scientific theory and social practice is constant. Also, changing the psychological stereotypes formed in consciousness by transforming the ecological consciousness and culture of an individual into a mass audience through aesthetic methods and means (meaning literary genres and art forms) requires a certain amount of time.

The relative independence (in particular, backwardness) of the "technology" of expressing the ecological attitude to nature in artistic images from real reality is a consequence of, on the one hand, the inability to be completely free from the voluntaristic ideological and ideological influence of the existing socio-political system. On the other hand, in the process of globalization of ecological consciousness and culture, new contradictions arise in the integration of national, territorial values: as certain contradictions between the integrating subject and the integrating object are eliminated. In general, the system of social life conflicts is influenced by both ecological consciousness and its development of methods and means of aesthetic expression also directly affects the management of interests.

Therefore, the analysis of the results of the aesthetic attitude to nature in the direction of the ecologicalization of forms of social consciousness is the basis for relatively complete ideas about the

ecological landscape of the world. In other words, any science and social consciousness “identifies the generality of scientific teachings about the ecological landscape of the world. Ultimately, their integration creates a holistic ecological landscape of the world” [ Mamashokirov S. Vahimami or truth. – Tashkent, “Economy-Finance”, 2012, p. 63.] [63] p

Although the needs for the development of the ecological consciousness of society arise from objective reality, eco-aesthetic values, which are its reflection, belong only to man. That is, artistic images, expressing the activity of the subject of the aesthetic attitude of the individual to nature, reveal his social essence. Since the aesthetic attitude to ecological reality is a socio-practical process, its various stages: on the one hand, in dialectical connection, interdependence, on the other hand, there are relations of succession and dialectical negation between the stages. Its adequacy to the level of development of ecological consciousness and culture depends on the objective conditions of ecological life, spiritual and moral norms, legal laws and regulations formed under the influence of subjective factors.

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