

MANIFESTATIONS OF THE ANCIENT ECOLOGICAL WORLDVIEW

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Annotation: *The article presents knowledge related to the formation of universal human characteristics of the ecological worldview, scientific study, generalization, and transformation of works by Eastern and Western scholars, and the universalization of environmental protection values. Issues of improving the ecological situation in our republic and forming a scientific and pedagogical complex of an individual's ecological worldview have been scientifically revealed and substantiated.*

Keywords: *ecology, ecology of the individual, globalization, ecological worldview, individual, society, ecological demand, ecological sphere.*

During this period, the idea arose that nature was created by gods. Now the gods acquired anthropomorphic, that is, human properties. For example, the gods of the Greek pantheon - Zeus, Aphrodite, Apollo, Prometheus, Hephaestus, and others - gave people fire and taught them to work with metal, reflecting humanity's desire to subjugate nature.

According to this period, both nature and humans are equal before the gods because they were created by gods, and at the same time, they are alien to each other. Nature also has its own spirit, its own soul (for example, according to Aristotle, the stars are also animate), but their soul is "less qualitative" than that of man.

In the views of this period, the relationship between man and nature was reflected in the relationship between the microcosmos and macrocosmos in a classical form. With the promotion of the idea of the unity of man and nature, cosmological culture ushered in a relatively new era in the ecological worldview. According to this doctrine, the universe is complete and mature, encompassing many natural elements that have achieved harmony.

Ancient Greek philosophers reflected nature, understandable to the human mind, in the concept of "cosmos." In this case, the cosmos is contrasted with chaos. The concept of "microcosm" (meaning "man is a small world") first appears in the views of the ancient Greek philosopher Democritus[1]. In his opinion, a rational person should live in harmony with nature and the cosmos.

According to Epicurus and his followers, the more naturally a person lives, the closer they are to nature, that is, the human body belongs to nature. The Stoics, however, believed that intelligent people are closely connected with nature because natural reason exists in nature. All of nature is a reflection of a universal law, the study of which is very important, since it is at the same time a law for man, and man must live by it. As can be seen, in the consciousness of antiquity, man and nature were not contrasted with each other.

In antiquity, not only perceptions of nature, but also attitudes towards it changed. The ecological worldview of this period is characterized by a non-pragmatic relationship with nature (regardless of its simplicity and spontaneity) - the unity of rationalism and

irrationalism. For a person of antiquity, nature was not only a material value, but also a spiritual one. Nature acted as a model, a symbol of harmony (maturity), and man had to imitate it in everyday life. The beauty, perfection, and harmony of nature remain one of the most widespread themes of ancient literature.

During this period, the pursuit of scientific knowledge of nature begins, and it becomes the object of study. The separation of nature and man by the Middle Ages served as the basis for their opposition, the intensification of the struggle of idealistic and materialistic directions, diametrically opposed to each other in the ecological worldview.

The scientific study, generalization, and transformation of the works of Eastern and Western scholars in the formation of universal human characteristics of the ecological worldview universalizes the values of environmental protection.

Since the last quarter of the 20th century, humanity has realized that nature cannot withstand modern anthropogenic, anthropotechnological pressures, and its self-restoration capabilities are several times less than the force of the indicated pressures. To understand them, humanity is forced to turn, first of all, to its natural-scientific thinking, a system of philosophical, religious, and other worldviews. As an example of this, the idea of "Environmentalism," formed in the USA, and its practical manifestation are worthy of attention as a specific direction of the ecological worldview of the activities of the "Club of Rome."

Although America's natural resources seemed limitless when it was discovered and began to be developed, by the mid-19th century, uncultivated land areas had run out. This was the beginning of the ecological crisis. According to researchers A.Ergashev and T.Ergashev, if in the last century one species disappeared from nature annually, then in the last 50-60 years more than 76 species have disappeared, and about 600 species are on the verge of extinction. [2] In the process of understanding the essence of this crisis, people realized the need to build new relationships with the natural environment.

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4. This implies the function of any doctrine, in essence, to promote a certain worldview.
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