

The Interconnection Between Humans and Nature

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Abstract: This article provides a philosophical analysis of the changes in humanity's relationship with nature since the early periods of human society, as well as the resulting environmental changes.

Keywords: Artificial process, natural environment, ecological worldview, ecological consciousness, ecological value, adaptation, tradition, nature and human, mutual harmony of human psyche, and others.

Introduction: From the earliest stages of human society, people have been influencing and transforming nature during their activities. In order to satisfy their own needs, they have ignored the laws of nature, considering nature unlimited and its resources inexhaustible, and have tried to exploit nature more than it needs. Neither the limits and levels of individual needs nor the external natural possibilities of the development of the productive forces of society have been taken into account. As a result of the artificial processes created and being created by man, as a result of the sharp changes in nature and the natural environment, a situation may now occur in which neither man nor civilization will survive.

human society stands at a new stage of development, it is beginning to feel the negative consequences of its feeling of dominance over nature. In particular, its ability to increase natural resources is limited, and most importantly, man is forced to feel that in the new historical period, the state of adaptation will change and the new natural environment will have to adapt to radically changed conditions.

Global problems are global because it is necessary to take into account not only the sphere of human habitation, but also the impact of human activities on nature and the future fate of the natural environment as a result of the global changes taking place due to this impact. [1. 265]. In turn, one should not forget the role and importance of demographic processes in the social system of factors affecting natural processes. Now the population is chronically increasing. This situation,

along with complex economic problems, is causing extremely important global environmental problems. Already in developed countries with a large population, there is a threat of complete depletion of non-renewable natural resources used for production, and due to the acute pollution of the natural environment, a global disruption of the ecological balance on the planet is not far off. [2. 265]. In a certain sense, it cannot be said that such a critical situation will not arise in our republic, which is rich in natural resources. Consequently, if the total population of the Central Asian republics is more than 80 million, almost 38 million of them belong to Uzbekistan.

Therefore, in order to form a person's attitude towards nature, it is important to instill in them the real demographic situation on a global scale and the specifics of our republic. At the same time, it is necessary to analyze the essence of the factors that caused the ecological crisis from a socio-philosophical perspective:

- a) human activity acquires a global character, encompassing not only the biosphere, but also outer space, its endless expansion tendencies;
- b) natural-historical contradictions have arisen between the production potential of the biosphere and the growth of social needs of society. To resolve them, it has become clear that it is necessary to purposefully direct the scientific, technical, and economic potential of humanity, as well as an increasingly large part of natural resources;

c) the negative changes in the natural environment in which humans live have caused a disruption of historically formed natural balances and relationships. This has led to a disruption in the stability of global ecological systems;

g) Ecological ideas have become an integral part of human culture and have begun to have a significant impact on all spheres of society and human activity.

The above analyses indicate that scientific and practical work carried out by individual individuals or in some countries to solve environmental problems is a global problem that is not dependent on conferences, but on mutual agreements between the peoples of the world. Accordingly, in order to find solutions to environmental problems, we must first of all enrich the ecological worldview that helps to ensure a positive relationship between man and nature.

was first introduced into science by the great German Darwinist Ernst Haeckel (1834-1919) in 1868-1869. E. Haeckel service own during F. Engels high baholab « Natural choice concept E. Haeckel "It was stabilized by their work and services, and the variability of species was explained by their adaptation to the environment and the transmission of hereditary characteristics" [3. 47] says.

Above to thoughts attention if given organisms this including human organism also types adaptation in the process natural accordingly participation reached and in nature alive creatures with natural in contact Ecology humanity development of the era first in stages and this period people in the middle important place occupies. Ancient from people remaining caves, in the rocks various to the pictures than ecology very also ancient from sciences is considered. Humans have studied the forces of nature and its laws and tried to adapt to these laws. After ancient humans had the opportunity to change the places they lived in by using weapons such as fire, bows and arrows, and stones, the first buds of an ecological worldview and culture began to appear among them.

the ancient Greek scientists Hippocrates and Aristotle contained information about 500 plant species and 454 animal species of an ecological nature [4. 12].

This of the problem to oneself typical first appearances and them solution about ideas Medium Asian great dictionary scholars , thinkers scientific in the inheritance also obvious to the eye In particular , the thinker Abu Ali Ibn Sinoning unique medical work listed « Medicine "laws" natural environment his/her human and other creatures to life impact issues deep analysis Ibn Test ecological factor important structural part as residence environment , its human to your health scientific impact to justify movement did [5 . 45].

Ibn Sina analyzes the influence of the natural environment and processes on the way of thinking and worldview of the human psyche on the basis of separate evidence, in other words, the scientist tried to substantiate the idea that the attitude of a person to natural processes is also based on correct reasoning and decision-making. In all the works of the scientist, philosophical thinking and approaches to problems from a natural scientific point of view are not opposed to each other, because it is known that at that time medicine was not an independent field of science, but was considered an important component of a single philosophy. Therefore, we think that contrasting these two approaches with each other would clearly undermine historical truth [6. 12-13].

Ibn Sina creates the idea of the unity and integrity of the entire universe. At the same time, Ibn Sina's colleagues Abu Raykhan Beruni, Nasriddin Tusi, and Al-Farabi criticized the concept of the universe as contradictory, explaining that the universe is not only the properties of earthly reality, but also affects them. [7. 186]. In particular, Abu Rayhan Beruni's fundamental work called "Masud's Laws" covers issues such as the relationship between man and nature, the development of sciences that are products of the development of human thought, and the inextricable connection between nature and nature. The work consists of 11 books and is devoted to the general picture of the world and its chronological order, the orderly system of the calendar, trigonometric methods, the field of astronomy, geography, the movement of the sun, the movement of the moon, the description of the physical properties of the moon and the sun, the states of the sun and the full moon, stellar astronomy, planetary movements, and finally the application of astrology to astronomical methods. [8. 277]. It is known that in the Central Asian region, nature and the natural environment were mainly interpreted on the basis of myths, but gradually the elements of mythological thinking in the human mind were supplanted by the power of scientific and artistic thought.

Philologist M. Imamnazarov divides the human relationship to nature during this period into 3 main directions.

The first is that, stemming from the doctrine of monotheism, man understands himself as an integral part of nature, and the detailed analysis of this situation was carried out mainly by representatives of Islamic enlightenment.

The second is the issue of man's caliphate on Earth, that is, the owner of nature. This issue, in connection with property relations, was the focus of attention of scholars of jurisprudence during the Islamic period. The

level of man's property relations to land, water, and minerals is one of the important issues in this direction, and in the issue of endowment, it is directly related to the problems of the ratio of spirituality and economics.

Finally third direction, author in my opinion human nature responsibility and love for nature [9. 68-70]. Since all of these areas are based on the enlightened values of Islam, it is necessary to recognize that the use of nature is important in educating the individual in ecological responsibility.

Therefore, man is an integral part of nature and can only exist if he is always in close contact with nature. He gets everything he needs from Mother Nature. The conclusion from the above analysis is that people in all eras have not been indifferent to nature and have built their lives and lifestyles on the basis of a certain ecological worldview.

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