

## **THE ROLE OF EDUCATION AND UPBRINGING IN THE FORMATION OF ECOLOGICAL CONSCIOUSNESS IN EASTERN PHILOSOPHY**

Mamarakhimov Kakhramon,

Safarov Akbar

Omonturdiev Orzu

Samarkand State Architectural and Civil Engineering University

### **Abstract**

This article analyzes the harmony between the concepts of consciousness and beauty (aesthetics) within the framework of Eastern philosophical thought, based on moral and aesthetic values. Drawing on the views of prominent thinkers such as Al-Farabi and Ibn Sina, the study explores the role of consciousness in aesthetic perception, the conscious processes involved in understanding and evaluating beauty, as well as their significance in human education and spiritual development. The article philosophically examines the ethical and aesthetic aspects of perceiving, appreciating, and valuing beauty through consciousness. Furthermore, it reveals the importance of this approach in Eastern philosophy for the formation of contemporary spiritual and moral values.

**Keywords:** Eastern philosophy, consciousness, consciousness, beauty, aesthetics, moral values, aesthetic thinking, Al-Farabi, Ibn Sina, spirituality.

### **Introduction**

Throughout the history of humanity, the issues of consciousness and beauty have consistently remained among the most significant and complex directions in philosophy. Particularly in Eastern philosophy, these two concepts are viewed as deeply interconnected, with their harmony serving as the foundation for human perfection, moral maturity, and aesthetic perception. For Eastern thinkers, beauty is not merely an external form or delicate appearance but a symbol of profound inner meaning, spiritual purity, and ethical integrity. From this perspective, beauty manifests in full connection with consciousness—only when it is harmonized with

human thought, perception, spiritual experiences, and moral worldview does it transform into a genuine aesthetic value.

Prominent representatives of Eastern philosophical thought—such as Abu Nasr Al-Farabi, Abu Ali Ibn Sina, Jalal al-Din Rumi, and Alisher Navoi—have elucidated the relationship between consciousness and beauty on a profound philosophical basis in their works. In their views, the concept of beauty is interpreted not only as a phenomenon of art or nature but also as an expression of moral perfection, divine truth, and spiritual beauty. Within this approach, consciousness is regarded as a means of comprehending truth, while beauty is seen as the highest value that reveals itself through this process of understanding.

In today's era of globalization and cultural diversity, the free interpretation and sometimes the loss of moral and spiritual values intensify the necessity of turning to the philosophical heritage of the East in shaping the spiritual and aesthetic consciousness of the younger generation. Indeed, this heritage provides the means to awaken the inner world of a person through beauty and to guide them toward high moral virtues.

This study offers a comprehensive analysis of the essence of the harmony between consciousness and beauty within Eastern philosophy, their role within the system of moral and aesthetic values, and the perspectives of prominent thinkers such as Al-Farabi and Ibn Sina. Through this analysis, the unparalleled significance of the unity of consciousness and beauty in the human pursuit of perfection is illuminated. Within the framework of Eastern philosophy, a person's aesthetic attitude toward nature is aimed not only at perceiving external beauty but also at understanding it in harmony with moral and spiritual elevation. These views have historically developed within human thought, emphasizing that the beauty of nature, when perceived through human consciousness, assumes important philosophical significance as an object of aesthetic perception. Nature is valued not merely as an environment but as a source of aesthetic, spiritual, and moral development. Eastern philosophers such as Al-Farabi, Ibn Sina, and Navoi expressed in their views the unique and inseparable harmony of consciousness and beauty, manifested through a person's harmonious existence with nature, their authentic understanding of it, and its artistic representation.

In today's technogenic civilization, this harmony faces various challenges. Alongside scientific and technological progress, human aesthetic activity is also



evolving. Urban planning, design, the aesthetics of technology, advertising art, and everyday domestic aesthetic expressions are manifesting in new forms. These changes directly affect human aesthetic taste, behavior, and consciousness. Particularly, the influence of mass culture on the aesthetic views of the younger generation, the distortion of standards of beauty, and vices such as lack of discernment occur in contradiction to the moral and aesthetic principles advanced in Eastern philosophy.

From this perspective, it is necessary to reconsider the aesthetic foundations of ecological aesthetics and a healthy lifestyle. Understanding natural beauty, nurturing through sports, art, and folk heritage, and shaping aesthetic worldview through information media — all these factors contribute to moral elevation through beauty in the individual's personality and consciousness. A conscious attitude toward beauty serves the formation of aesthetic stability and spiritual harmony in society.

Thus, the concept of “the harmony of consciousness and beauty in Eastern philosophy” can be interpreted integrally in connection with modern fields such as eco-aesthetics, technical aesthetics, mass culture, aesthetic education, and information aesthetics. The foundation of this harmony is the internal balance between human consciousness and aesthetic needs, and the striving for harmony in moral and aesthetic relations with society and nature.

In Eastern philosophy, the concepts of consciousness and beauty are deeply interconnected and are regarded as central principles expressing human spiritual, moral, and aesthetic perfection. Within this philosophical framework, consciousness is viewed not only as a means of human reasoning but also as a crucial factor in perceiving and attaining beauty. Through consciousness, a person is expected to grasp the profound meaning and spiritual essence of beauty rather than merely perceiving it superficially.

Eastern thinkers, particularly Abu Nasr Al-Farabi and Abu Ali Ibn Sina, have conducted profound analyses of the relationship between consciousness and beauty within philosophical and ethical contexts. Al-Farabi understood beauty as the elevation of the human soul and the aspiration toward the highest truth, directly linking it to consciousness. According to him, truth manifests itself in beauty, and beauty is the highest comprehension of consciousness. From this perspective, the harmony of beauty and consciousness leads a person toward true perfection.

Ibn Sina, on the other hand, regarded beauty as an expression of the divine order and harmony of the cosmos, portraying it as supreme aesthetic and moral values reflected in human consciousness. According to him, beauty enables the understanding of cosmic perfection and harmony through consciousness, which serves the spiritual maturation of the individual.

In Eastern philosophy, beauty is not merely an external appearance but is closely tied to inner spiritual purity and moral integrity. Therefore, the harmony of consciousness and beauty is considered the foundation of a person's comprehensive development — spiritual, aesthetic, and moral perfection. Through this harmony, a person attains alignment with nature, society, and their inner world, aspiring toward the highest purpose of life.

Today, the concepts of consciousness and beauty in Eastern philosophy serve as a vital source for restoring moral and aesthetic values and shaping the spiritual and aesthetic culture of the younger generation. Eastern philosophy deeply elucidates the intrinsic connection between consciousness and beauty through profound philosophical principles. In this framework, consciousness is not merely a tool for reasoning but a fundamental element that leads to moral-aesthetic understanding and a high degree of spiritual harmony. Beauty, beyond its visible external form, is interpreted as a symbol of inner spiritual purity, the pursuit of truth, and cosmic harmony.

Abu Nasr Al-Farabi is among the great thinkers who developed the relationship between consciousness and beauty into a comprehensive philosophical system. According to him, when consciousness is connected with the highest intellect, it apprehends truth and simultaneously perceives beauty. Al-Farabi emphasized that "Beauty is the manifestation of goodness and truth," implying that beauty is an inseparable part of human perfection from ethical and ontological perspectives. Thus, beauty acts as a means to the perfected state of consciousness and spiritual elevation.

Abu Ali Ibn Sina viewed beauty as a distinctive reflection of the cosmos's harmony and order. His notion that "Divinity and perfection are manifested in the form of beauty in consciousness" presents beauty not only as an aesthetic but also as a moral concept. Ibn Sina regarded consciousness as a means to comprehend the world and to assign aesthetic value to it, a process through which an individual enhances their spiritual potential.

Jalaluddin Rumi and other Sufi thinkers depict beauty as a path leading to the spiritual purification of the human heart. In their views, beauty symbolizes spiritual harmony and divine love, representing the highest expression of consciousness. The comprehension of beauty is understood as a journey into the inner world of a person—a process of cleansing the heart and attaining sincere love.

In Eastern philosophy, the harmony between consciousness and beauty is regarded not only as a principle of personal perfection but also as a fundamental foundation for societal well-being and unity with nature. Through this harmony, an individual forms their aesthetic and moral values, creating a balance with nature, society, and their inner self.

In the contemporary world, these values of Eastern philosophy, especially amid ecological and moral crises, remain a vital source of inspiration for restoring spiritual and aesthetic culture and cultivating aesthetic sensibility among youth. The unity of consciousness and beauty in Eastern philosophy represents a great heritage that serves to harmonize ethics and aesthetics in every sphere of human life.

## **Conclusion**

In Eastern philosophy, the concepts of consciousness and beauty are deeply interconnected and regarded as fundamental principles of human spiritual and moral perfection. This harmony plays a crucial role in the aesthetic and ethical elevation of human consciousness, as well as in maintaining balance between nature, society, and the individual. Prominent Eastern thinkers—such as Al-Farabi, Ibn Sina, and Jalaluddin Rumi—interpreted consciousness and beauty not merely as external appearances but as symbols of inner spiritual purity and truth.

The aesthetic qualities of nature, alongside the human capacity to comprehend and artistically express them, form a central element of Eastern philosophical thought. At the same time, the transformation of aesthetic values in the era of ecological aesthetics and technogenic civilization, as well as the influence of modern urban planning, design, and mass culture on aesthetic culture, deserve close attention.

As highlighted in this article, beauty in Eastern philosophy occupies a central place in human life—not only as an external form but as an expression of the unity between moral-aesthetic taste and consciousness. Through this harmony, an

individual finds balance with their inner world, nature, and society, thereby achieving spiritual perfection.

Today, these Eastern philosophical approaches are especially important for the revival of moral and aesthetic values and for the spiritual and aesthetic education of younger generations. Against the backdrop of technological progress, ecological challenges, and social changes, the idea of harmony between consciousness and beauty emerges as a value that must be restored across various fields of human life—including art, education, culture, and ecology.

Thus, the harmony of consciousness and beauty in Eastern philosophy constitutes not only a foundation of aesthetic taste and morality but also a vital basis for spiritual perfection and social stability. This harmony continues to retain its significance today, inviting new interpretations in contemporary contexts.

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