

THE IMPORTANCE OF AESTHETICITY OF ECOLOGICAL CONSCIOUSNESS AND CULTURE IN THE ACTIVITIES OF PRESCHOOL EDUCATIONAL PROFESSIONALS

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ABSTRACT: The article expresses the views on the transfer of topics related to the aesthetics of environmental consciousness and culture in the activities of preschool education professionals.

KEYWORDS: ecological problems, ecological consciousness, transformation, aesthetic attitude, ontology, epistemology, methodology, praxiology

INTRODUCTION

Today, the solution of environmental problems that have emerged on a global scale remains one of the key conditions for preserving the future of human civilization. This, in turn, prevents the escalation and aggravation of environmental problems, to assess and organize the basics of human social, economic, political, cultural life in accordance with environmental requirements, modernize the theoretical and fundamental foundations of the forms of social consciousness and human activities. redevelopment in the context of environmental paradigms. The transformation of environmental consciousness and culture requires the development of governmental and non-governmental organizations and civic institutions responsible for technology, communication and infrastructure, the creation of constructive methods and tools that activate the role of the human factor in transforming environmental consciousness and culture.

THE MAIN FINDINGS AND RESULTS

In the fundamental theoretical knowledge of ecological existence, the ontological, epistemological, methodological and praxiological functions of aesthetics are manifested at different practical levels - as ecological activities based on simple everyday customs, traditions

or complex technical-technological culture. In this regard, the organization of human attitude to being in general, especially to ecological being, on the basis of the principles of aesthetic culture, on the one hand, to determine the motives, methods of expression, differences (status and importance) from other forms of social consciousness; on the other hand, it requires the organization of the functional connections of the material and spiritual, theoretical and practical activities of different cultural spheres in nature protection on the basis of the laws of sophistication.

At present, the need and objective necessity to solve global environmental problems between different peoples and countries is intensifying the process of spiritual integration, leading to the globalization of the universal-eco-aesthetic way of thinking and the corresponding practical actions. This process, through the integration of environmental and aesthetic activities, creates opportunities to combat not only environmental problems, but also the social, economic, political and spiritual causes that give rise to them. Because the essence of the solution of environmental problems by artistic and aesthetic methods and means, the political, economic, legal, spiritual and ideological and other social relations of society in the interests of environmental protection, the goals and aspirations to change human "environmental qualities" representation in images.

At the present time, the day-to-day practical task of ecological aesthetics and ecological aesthetics is of an integrated nature, organizing and managing the continuous growth of material needs of society (formation of a culture of rational consumption); compensating for limited natural resources (creation of new, unconventional sources of environmentally friendly energy resources); increase the adaptability of organisms to the changing natural environment (in particular, increase the physical and mental adaptation potential of man); maintaining a stable and optimal ecological balance of the biosphere (ensuring the evolution of the system of "nature-society-human" relations). It is these tasks that reflect its human nature and perspective. In the formation of civil society, any level and form of economic consciousness is based on democratic and humanistic principles: to meet human needs, to achieve goals, to create mechanisms to protect social interests, to improve "technology". After all, it demonstrates its social essence by meeting human needs, achieving certain goals, defending various aspirations.

CONCLUSION

Both the process and the result of the aestheticization of ecological consciousness and culture determine the functional significance of forms of social consciousness aimed at strengthening the active vital position of the individual in the protection of nature, the rational use of its resources. Therefore, it is expedient to look at the process of aesthetic education and upbringing, aimed at the formation of ecological culture, as a whole, as a whole phenomenon. That is, environmental education is manifested at the same time on a rational and empirical level. Because the unity of material and spiritual, empirical and rational aspects in the system of ecological needs of man fully reflects its essence. But at certain stages of the development of society, in the system of human needs, the satisfaction of material needs (priority over spiritual needs had the status of a law.

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