



FACTORS FOR THE DEVELOPMENT OF ECOESTHETIC CULTURE OF FUTURE PRESCHOOL EDUCATIONAL PROFESSIONALS

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Article history:	Abstract:
<p>Received: April 13th 2021 Accepted: April 26th 2021 Published: May 31th 2021</p>	<p>The article analyzes the factors of development of eco-aesthetic culture of future preschool professionals and the need to express interest in the beauty of nature and works of art in the system of criteria that determine the level of social, economic, cultural, spiritual development of a postindustrial-informed society.</p>

Keywords: Globalization, eco-aesthetic value, hedonism, eudomonism, "virgin nature", ecotourism, "social order".

INTRODUCTION

In the current context of globalization, the national identity of the peoples of the world, the process of socio-mental identification, the globalization of international social, economic, political, cultural relations, the scale of urbanization, eco-aesthetic values of nature are becoming a major subjective factor of environmental protection. Indeed, the global aggravation of the ecological situation and the identification of areas have led to the branching of ecological science. This, in turn, strengthened the trends of rationalism and irrationalism in ecology. That is, since the beginning of the last century, according to the predominance of theoretical issues in the structure of environmental research, this period can be considered as a specific historical stage in the development of modern environmental research. In today's rapidly urbanizing world, in a post-industrial-informed society, the system of criteria that determines the level of social, economic, cultural, spiritual development of man, the interest in knowing the beauty of "virgin nature" and expressing it in works of art, ie hedonistic (enjoyment) is becoming a priority.

The living environment of mankind, in particular, the diversity of natural conditions, habitats, hedonistic attitude to its individual components or integrity, and the diversity of methods of emotional expression in artistic images. Therefore, the phenomenon of ecological hedonism, corresponding to a particular state of nature, deserves to become the object and subject of research in the science of eco-aesthetics. Because in addition to geological, orohydrogeographic, climatic and other natural factors that objectively affect the ecologically sustainable development of society, the study of the reaction of the human factor to the "nature-society-human" relationship and ways of its emotional expression is of great scientific, theoretical and practical importance. Ecological hedonism can be seen in two independent directions. The first is in direct communication with living nature, enjoying its beauty and understanding the duty and responsibility to protect it. The second is to enjoy the artificial beauty of nature expressed in works of art and to feel the obligation to pass it on to future generations. Like "Virgin Nature", its artistic and aesthetic images are an important topic for the analysis of the relationship between nature and man in the direction of ecological requirements and principles, and they promote certain positive ideas of hedonism.

MATERIALS AND METHODS

In the post-industrial-informed society of the urbanized world, in the system of criteria that determine the level of social, economic, cultural, spiritual development of man, the need to express interest in the beauty of nature and works of art, eudomonistic (although they have in common with the concept of hedonism, there are specific differences) the possibilities of satisfying needs are expanding. At the same time, in a dynamically developing post-industrial-informed society, the culture of human communication with the "virgin nature" is becoming a key criterion in determining the level of its economic, socio-cultural and intellectual potential. In other words, if we look at society as an "artificial" social phenomenon in relation to nature, we see that eudomonism is a special form of human ecological consciousness and culture that protects nature, a factor that determines the prospects of further historical development, the future of civilization. After all, figuratively speaking, "beauty saves the world."

At the current stage of aesthetic attitude to nature, first of all, in the system of mechanisms of organization, management and control of "nature-society-human" relations, the spiritual and cultural directions associated with the natural living conditions of man, the ecological situation prevail; secondly, with the growing tendencies of social relations "civilization", "civilization", "humanization", "democratization", ecological eudomonism is becoming the

content of social, economic, political, cultural, spiritual, ideological relations; thirdly, the growing role of ecological spiritual culture in the history of mankind is adequate to its eudomonistic function and importance, and the culture of human communication with "virgin nature" is becoming a key criterion in determining the level of its economic, socio-cultural and intellectual potential. Especially with the development of post-industrial society, the intensification of the process of urbanization, in the object of ecological eudomonism, its alienation from the "virgin nature" is observed; fourth, ecological eudomonism plays a role of a subjective factor in the creation of ecological balance - coevolution of the biosphere in the context of limited natural resources, its human nature, significance and prospects; fifthly, the fact that ecological eudomonism is an individual emotional-emotional phenomenon and related to human needs and interests, does not exclude its objectivity.

Local, national, regional, regional features of the formation of an aesthetic attitude to nature depend on the availability of eco-tourism facilities in the country - the potential of eco-tourism. However, their level of material, technical, economic development - (ecotourism infrastructure, communications), political stability - (ensuring political security of tourists), culture - (tourist services: marketing, service quality), position in international tourism relations - (legitimacy of ecotourism) - the existence of a legal framework) has a decisive impact on the use of the potential of eco-tourism by states. The integrity of these is the basis for ensuring the unity of objective conditions and subjective factors for the development of ecological tourism culture in the country. In particular, the human factor, especially the activities of specialists, scientists play a major role in the development of the culture of ecotourism and the transformation of aesthetic values. At the same time: 1) identification of routes by certification of ecological tourism facilities at the local, national, regional and global levels; 2) determination of their cultural and functional significance based on certain aesthetic features of ecotourism objects; 3) establishment of a public council for the development of special eco-tourism in the countries in order to integrate the national and universal values of the history of eco-tourism culture; 4) study of the history of the culture of ecological tourism, organization of exchange of information and specialists for the promotion of the national ecological heritage at the international level; 5) methods and means of popularization of best practices of ecological tourism culture, transformation of the communication system [1].

Features and development trends of the ecological situation in our country, the need for a holistic and systematic solution of socio-ecological problems - the need for organizations that determine the strategy and tactics of centralized management of all spiritual and educational institutions in the formation of an aesthetic attitude to nature. Such institutions, according to their functional activity, are intended to prioritize the formation of an aesthetic attitude to nature in the process of aestheticization of environmental consciousness and culture of society. It is of great practical importance that they are aimed at coordinating and managing the activities of various institutions in the implementation of model programs, educational standards, manuals, methodological recommendations and other behavioral documents that affect the organization of environmental rehabilitation.

Organizational bases of the state-ecological worldview in the formation of the aesthetic attitude to nature in the structure of the main institutional systems that have a spiritual impact on the formation of the eco-aesthetic worldview; from civic institutions of local self-government, neighborhood

- eco-aesthetic values at the level of everyday consciousness;

- labor communities - the social and economic basis for the transformation of occupational environmental consciousness and culture into the content of the aesthetic worldview;

- family - tradition in the aesthetic expression of environmental values; It should be noted that the educational system plays a special role in shaping the apparatus of relatively simple scientific concepts of eco-aesthetic culture.

The main function of the above institutions is to form the practical skills of aesthetic expression of individual ecological consciousness and cultures (regardless of degree and form) in the social activities of people within the specific roles assigned to them. From the point of view of the existing ecological criteria and principles, the anti-ecological activity of certain people and communities in relation to nature, their ecological consciousness and culture, intellectual potential is an indicator of poverty [2]. Therefore, it is this situation that determines the nature of the aesthetic attitude to nature.

Universal eco-aesthetic values are not only an artistic expression of ecological consciousness and culture, but also a subjective factor that develops them. After all, they are an integral part of the technology of organizing the definition of strategic issues of rational use of natural resources and improvement of the system of protection on the basis of eco-aesthetic principles. It was noted that the development of aesthetic attitude to nature is a relatively new direction in improving the functioning of the institutional system, the pragmatization of environmental consciousness and culture, the development and implementation of modern innovative technology strategies, a new stage in the aesthetics of social, economic and environmental development.

RESULT AND DISCUSSION

It was noted that the "technology" of using the possibilities of its emotional impact on the formation of an aesthetic attitude to nature is weak. In other words, not enough attention is paid to the creation of eco-aesthetic artistic values, as well as the development of means and methods of inculcating them in the human mind. The main reason for this can be explained by the fact that the "social order" is neglected by professionals who create and transform eco-aesthetic values. Also, the training of specialists in the field of nature protection, in most cases, with the knowledge of environmental theory, is still lagging behind in its promotion and advocacy. This is due to the fact

that specialists supplied to various industries of the country are trained at the faculties of natural geography, chemistry, biology, as well as other faculties directly related to the profile of ecology.

In the system of ecological education to ensure sustainable natural development, the process of improving the technological process of forming the aesthetic attitude of man to nature is as follows: 1) a complete understanding of the need to protect nature, the environment, the biosphere; 2) approach to the world on the basis of eco-aesthetic needs, interests, promotes a deeper and broader study of science; 3) eco-aesthetic values help to understand the organic connection of man with nature through artistic images; 4) serves to form the "ecological Self" in the essence of the person on the basis of a conscious, emotional and spiritual attitude to nature; 5) stimulates the tendency to assimilate eco-aesthetic values in social activities, especially in the field of profession.

Another praxiological-epistemological significance of the eco-aesthetic worldview is characterized by the creation of its constructive-rational methods. After all, without them it is difficult to achieve the effectiveness of ecoesthetic activity. They, on the one hand, regulate the process of formation of the aesthetic attitude of the person to nature, allow to express historical-logical sequence in artistic images. On the other hand, the ecoesthetic worldview serves to direct human practical activity in accordance with the goal. Most importantly, it ensures the realization of the eco-aesthetic ideals inherent in human social values. Thus, according to its functional significance, the study of the aesthetic attitude of man to nature is divided into eco-aesthetic worldview (theoretical-epistemological) and methods of implementation (practical-praxiological). Because they have specific developmental features as an object of knowledge, they perform a specific function in the system of need - purpose - task - method - tool - technology - innovation.

CONCLUSION

The emergence of new methods, tools and innovative technologies that are adequate to the development of society is a priority because it harmonizes the relationship between man and the natural environment, rather than changing the essence of the aesthetic attitude to nature. In other words, it is no coincidence that in any society, people's dependence on eco-aesthetic worldviews and methods of reflecting structural changes in material values in artistic images is recognized as an axiomatic fact. The constant struggle between conservatism and progressiveism, traditionalism and modernity, the struggle between their methods, must be seen as a reality in the realization of the possibilities of the development of eco-aesthetic values of ecological consciousness and culture, which have the character of dynamic development. But neither the relativity of differences between ecological consciousness, culture, and the eco-aesthetic worldview, nor the absoluteness of generality, preclude the universality of the means by which they are formed. Indeed, the relativity and conditionality of differences in the ecological consciousness, culture and eco-aesthetic worldview of the individual, as well as the alternative approach to the methods of their formation, are important in solving socio-ecological problems.

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