

FORMATION OF ECOLOGICAL-AESTHETIC THINKING IN STUDENTS

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DOI: **10.5958/2249-7137.2021.02709.9**

ABSTRACT

This article provides information about the role of ethnopedagogy in teaching students to ecological and aesthetic education. The main goal of environmental education is to form a conscious attitude to the environment in the younger generation. One of the most important challenges for students in the age of globalization is to address environmental risks. Equipping them with the knowledge they need to fight is of particular importance. The difference is in the non-real, that is, it exists outside of time and space, and with its very existence it is opposed to the real world.

KEYWORDS: Lesson, Pedagogy, Education, Lesson Content, Creativity, Intellect, Aesthetic Education, Aesthetic Thinking.

INTRODUCTION

Pupils should have knowledge, skills, and competencies related to science. These skills are closely related to environmental thinking. Students will learn about nature, human activities, and the relationship between nature requires to have. In all classes of education, instilling patriotism in students, instilling in them a sense of patriotism, instills in them a love for Mother Nature. Just as air, water, and sun are necessary for human life, so are plants and animals, and the natural connection between them is revealed. [1]

Pupils should understand that nature conservation involves the rational use of natural resources and the preservation of the environment, taking into account the needs of present and future generations. In this regard, students will be introduced to ecology and ecological concepts.

In particular, ecology is an independent science that studies life processes in its own way. Areas of ecology that are directly related to social life are also evolving. At the same time, aspects of environmental issues are studied in various disciplines. Ecology is the study of the laws of life of organisms (of all kinds, of all levels), taking into account the influence of the human factor in the natural environment in which they live. [2]

Therefore, the balance of the laws of nature should not be disturbed. This means instilling in young people, the next generation, a sense of compassion for nature from childhood. The main goal of environmental education is to form a conscious attitude to the environment in the younger generation. Ecological concepts help students to preserve nature, to love it, to treat it wisely, to keep their school, family, neighborhood, village and city clean, to plant greenery, to

create orchards. Their contributions. It teaches us to add, to take care of the animal world, to respect the environment, the whole plant world, for example, to achieve the purity of the land, water and air. This, in turn, requires not only the education and upbringing of children, but also the formation of their ecological culture. The concept of ecology allows the younger generation, in general, to use natural resources wisely, to improve the situation, to ensure environmental safety, to study and apply national and universal experiences on the harmonious relationship between man and nature, to further the development of nature. beautification requires a contribution to prosperity. The prelude to this activity begins in childhood. [3]

According to the description of environmental problems, it is possible to express the stages of logical stratification in accordance with the structure of the teaching process of ecology in science classes in schools. The above is a pedagogically based approximate structure, content and sequence of stages in the transfer of environmental knowledge related to the formation and development of students' ecological thinking (environmental education) on how environmental problems are the product of human socio-historical development. [4]

Among the peoples of Central Asia, the ecological upbringing of the Uzbek people passed down from generation to generation is commendable. From that time on, our ancestors taught their children from birth to be thrifty, not to waste, and to use the elements of nature, water and soil, only in productive work. Improving the content of environmental education, its quality and effectiveness. It is important to incorporate into this process the ideas of national values, including the ecological heritage of Central Asian thinkers.

In our country, special attention is paid to the development of national values, national spirituality based on the rich cultural heritage, in which the upbringing of the younger generation is one of the urgent tasks of today. One of the most important challenges for students in the age of globalization is to address environmental risks. Equipping them with the knowledge they need to fight is of particular importance. Since the second half of the last century, the consequences of human impact on nature have become a matter of concern to the general public, and it has been decided to take large-scale measures to eliminate such negative conditions. [5]

It focuses on the development of endangered plant and animal species and measures to protect them. The creation of "Red Books" in different regions of the world is one of these measures. The illegal use of rare plants named in such books and the hunting of animals are prohibited by law [43-51]. Declining and disappearing nature reserves have been established and special "green areas" have been established to conserve and reproduce growing plants and animals. Such actions are part of the efforts to preserve nature, to preserve the ecosystem, a large part of which is to draw the attention of all mankind to this problem, to encourage them to work together to protect nature in harmony. explanation gives the expected results. [6]

Elementary classes have certain opportunities that play an important role in the formation and strengthening of behavioral qualities in the formation of ecological consciousness, ecological thinking and culture in students. Therefore, the focus on introducing students to the ecological views of Central Asian thinkers in elementary school science classes will yield positive results. Creating knowledge in the minds of primary school students based on the ecological heritage of the great Central Asian thinkers develops their ability to take responsibility for the environment and nature. Environmental education of primary school students is a problem of national importance, the solution of which is a scientific and pedagogical approach to the problem and

effective depends on the designation of the roads. Therefore, it is necessary to pay special attention to ensuring the systematic and continuous provision of environmental education to students in secondary schools. [7]

Baumgarten advanced theology as a theory of emotional perception. Soon, however, it began to be interpreted as either a "philosophy of beauty" or a "philosophy of art." Hegel, one of the greatest theorists of the science of fine arts, writes in the introductory part of his lectures: There have been attempts to use another term because the name "aesthetics" has failed and is superficial. Given that the word itself does not interest us, we are willing to retain the name "aesthetics" and, moreover, it has become ingrained in ordinary speech. However, the phrase that corresponds to the content of our science is "philosophy of art" or, more precisely, "philosophy of artistic iodine".

From the above, it follows that the term "philosophy of beauty" is more appropriate to our science. Because our science studies not only the beauty of art, but also the beauty of man, society and nature. In addition to beauty, there are many other concepts, such as glory, tragedy, humor, miracles, harmony, subtlety, the study of which is the responsibility of the science of art. However, it should be borne in mind that in each of these concepts, beauty, on the one hand, participates as an element, and on the other hand, they themselves act as an element in relation to beauty. We call the manifestation of these qualities in reality subtlety. [8]

Beauty, as we have seen, is the main, leading feature of sophistication. It is therefore studied and interpreted as one of the basic criteria of psychiatry. After all, without the participation of beauty, none of the above qualities can have a delicate nature. Take glory, for example. It is mainly based on size, quantity. The majesty of the Arslankhan Tower or the Kalon Minaret in Bukhara amazes people, and when you look at it, your heart is filled with the pleasure of sophistication. But you can't enjoy a chemical plant pipe at the same height. Or if you stand on a hill and stare at a mountain, you will enjoy the naafosat, but you will not enjoy the "mountain" of rubbish growing on the outskirts of the city at the same height. Because the Lion Tower, as a work of architecture, was built according to the laws of beauty; and the mountain is a majestic beauty created by nature. There is a lot of volume and quantity in the factory and in the "mountain" of garbage, but one thing is not enough beauty.

Thus, the art of painting fully embraces and penetrates into art: it studies the processes that took place after and after the creation of a work of art, from its inception to its creation, and from the theoretical to the theoretical. draws conclusions. That's the secret of the phrase philosophy of art.

Fine, science is a special field that is part of the philosophical sciences. Philosophy, as you know, is called the king of science. In fact, as the king of the sciences, he embraces the achievements of all the natural and social sciences, draws general conclusions from them, and on this basis leads mankind to the truth. Therefore, it is appropriate to call thinking the object of study of philosophy. Fine art, as a philosophical science, draws general conclusions from the achievements of all the sciences of art, and on the basis of these conclusions serves to bring man to truth through beauty. In addition, the rules developed by the art historian are common to all disciplines of art. For example, style, rhythm, composition c. h. The laws of the universe apply to all kinds of art. No other art form has such a privilege. For example, the theory of rhyme developed by literature cannot be applied to music or architecture.

So the imaginary world is completely different from the ordinary, real world. The difference is in the non-real, that is, it exists outside of time and space, and with its very existence it is opposed to the real world. In this case, the main task of the imagination is to unrealize its object. In order to see or possess an object, the thought takes a figurative form: the imagination is like some kind of prayer necessary for the appearance of the object being thought or possessed. The movement of the mind from the sign (letter, note) to the image and from the portrait to the image does not mean two realities, but it is only a symbolic action. "Knowledge sees itself only as a form of image: the perception of an image is a narrowing of the perception of knowledge," says Sartre, "and the function of the image is symbolic."

In the imagination, the mind seems to realize its full potential. In this sense, it is the main characteristic of transcendental consciousness. Transcendental consciousness, as a consciousness that transcends the boundaries of any experience, is the source, basis, and catalyst of human life and creative activity.

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