

Ekologik ong va madaniyatni estetikalashtirishdagi pedagogik faoliyat

Ashurova Oygul Anvarjonovna
Farg'ona Davlat universiteti Pedagogika va psixologiya fakulteti
Maktabgacha ta'lim kafedrası o'qituvchisi

Annotatsiya

Maqolada hozirgi kunda dolzarb bo'lgan muammo aniqlandi, ya'ni Ekologik ong va madaniyatni estetikalashtirish jarayoni ham, natijasi ham, tabiatni muhofaza qilish, uning resurslaridan oqilona foydalanishda shaxs faol hayotiy mavqei mustahkamlashga yo'naltirilgan ijtimoiy ong shakllarining funksional ahamiyatini aniqlashtiradi.

Kalit so'zlar: Ekologiya, estetika, Ekologik ong, badiiy-estetik, pedagoglarning ekologik madaniyati, maktabgacha ta'lim, pedagogik sharoitlar, ekologik madaniyatni rivojlantirish, metodologiya, tabiat-jamiyat-inson.

Hozirgi davrda ekologiyani estetikalashtirish va estetikani ekologiyalashtirishning kundalik amaliy vazifasi yaxlit xarakterga ega bo'lib, jamiyat moddiy ehtiyojlarining uzluksiz o'sib borishini tashkillashtirish va boshqarish (**oqilona iste'mol madaniyatini shakllantirish**); tabiiy resurslar chegaralanganligini kompensatsiya qilish (**yangi, noan'anaviy ekologik toza energoresurslar manbasini yaratish**); organizmlarning o'zgarayotgan tabiiy muhitga moslanuvchanligini oshirish (**xususan, insonning jismoniy va ruhiy adaptatsion potensialini kuchaytirish**); biosferaning barqaror va optimal ekologik muvozanatini saqlash (**"tabiat-jamiyat-inson" munosabatlari tizimi koevolusiyasini ta'minlash**)dan iborat. Aynan shu vazifalar, uning insonparvarlik mohiyati va istiqbolini namoyon qiladi. Fuqarolik jamiyati shakllanishida iqtisodiy ongning har qanday darajasi va shakli demokratik-gumanistik tamoyillarga ko'ra: inson ehtiyojlarini qondirish, maqsadlarini amalga oshirish, ijtimoiy manfaatlarini himoya qilish mexanizmlarini yaratish, «texnologiyasini» takomillashtirishga xizmat qiladi. Zero, inson ehtiyojlarini qondirish, muayyan maqsadlarini amalga oshirish, turli intilishlarini himoya qilishi bilan ijtimoiy mohiyatini namoyon qiladi.

Ekologik ong va madaniyatni estetikalashtirish jarayoni ham, natijasi ham, tabiatni muhofaza qilish, uning resurslaridan oqilona foydalanishda shaxs faol hayotiy mavqei mustahkamlashga yo'naltirilgan ijtimoiy ong shakllarining funksional ahamiyatini aniqlashtiradi. Shuning uchun ekologik madaniyatni shakllantirishga yo'naltirilgan estetik ta'lim va tarbiya jarayoniga bir butun, yaxlit hodisa sifatida qarash maqsadga muvofiq. Ya'ni ekologik tarbiya, bir vaqtning o'zida ratsional (**estetik nazariya**) va empirik (**estetik amaliyot**) darajasida namoyon bo'ladi. Chunki, insonning ekologik ehtiyojlari tizimida moddiy va ma'naviy, empirik va ratsional jihatlar birligi, uning mohiyatini to'liq namoyon qiladi. Lekin, jamiyat taraqqiyotining muayyan bosqichlarida, inson ehtiyojlari tizimida, moddiy ehtiyojlarni qondirish (ularning usul-vositalari rivojlantirish) ma'naviy ehtiyojlarga nisbatan ustuvorligi qonuniyat maqomiga ega bo'lgan.

Bugungi kunga kelib, murakkab global ekologik muammolarni hal etishda estetik ta'lim-tarbiyaning roli tobora oshib bormoqda. Zero, ekologik ehtiyoj va uni badiiy-estetik ifodalash zaruriyati ham, tajribasi tarixi ham, tabiatga atropotexnogen ta'sirning oldini olish va salbiy oqibatlarini bartaraf etishda, ta'lim-tarbiyaga muqobil yo'l yo'qligini ko'rsatmoqda. Boshqacha qilib aytganda, ekologik ehtiyojni badiiy-estetik ifodalash va uni keng jamoatchilikka transformatsiya qilishning maqsadi, yaxlit xarakterga ega

bo'lib, ta'lim-tarbiya tizimini: 1) insonning tabiatga ekologik-madaniy munosabati, amaliy faoliyati yo'nalishlarini nafosat qonunlari asosida oqilona tashkillashtirish; 2) «tabiat-jamiyat-inson» majmuasi barqaror taraqqiyotning umuminsoniy estetik maqsadga va manfaatga muvofiqligini ta'minlash; 3) tabiat boyliklari muhofazasiga yo'naltirilgan badiiy-estetik qadriyatlarga ongli, ijodiy munosabatni shakllantirish; 4) ekologik inqirozning ijtimoiy-ma'naviy, emotsional- ruhiy va boshqa salbiy ta'sirini, oqibatlarini bartaraf qilish; 5) insoniyatning barqaror ekologik taraqqiyoti, sivilizatsiyasi kelajagining badiiy-estetik ideallarini yaratishdan iborat vazifalar yaxlitligini belgilab bermoqda.

Zero, ekoestetik ta'lim va tarbiya tabiatni muhofaza qilish fenomeniga yaxlit yondashuvni talab qiladi va quyidagi gnoseologik, metodologik, aksiologik vazifalar tizimini bajarishga yo'naltirilgan, ya'ni: birinchidan, dunyoning ekologik manzarasini realistik badiiy-estetik obrazlarda ifodalash va ularning voqelikka adekvatligini ta'minlash, badiiy ijod faoliyatiga bevosita va bilvosita bog'liq ratsional bilimlar ilmiy tizimini shakllantirish (inson ekoestetik faoliyatining mantiqiy- gnoseologik asoslari);

ikkinchidan, tabiatga munosabatini insonparvarlashtirish jarayonida ma'naviy qadriyatlarning ekologik borliqni badiiy-estetik bilish hissini, qobiliyatini tarbiyalashga, ijobiy emotsional-hissiyot transformatsiyasiga mutasaddi institutlar faoliyatini kuchaytirish (ekoestetik faoliyatning emotsional-hissiy jihati);

uchinchidan, ekologik ong va madaniyatning badiiy-estetik obrazlarga transformatsiyasiga doir ilmiy g'oyalarni "moddiylashtirishning" usul-vositalarini, mexanizmlarini, texnologiyasini rivojlantirishga obyektiv shart-sharoit va subyektiv omillariga keng imkoniyat yaratish (inson ekoestetik faoliyatining praksiologik yo'nalishi);¹¹

to'rtinchidan, har qanday shaxs va jamiyatning ekologik faolligi va mas'uliyatini badiiy obrazlarda aks ettirish, ijtimoiy faoliyatning maxsus shakli sifatida, tarixiy shakllangan muayyan ma'naviy-axloqiy qadriyatlarga va reglamentlashtiruvchi huquqiy normalarni mukammallashtirish (ma'naviy-axloqiy va huquqiy makon); beshinchidan, ekologik ong va madaniyatni estetik qadriyatga aylanishini determinlashtiruvchi omillar – stixiyali va mexanistik tarzda ta'sir ko'rsatmaydi, balki uni rivojlantirish strategiyasi va taktikasini ishlab chiqadigan, modellashtiradigan davlat, nodavlat va fuqarolik institutlar faoliyatining muvofiqlashuviga bog'liq (institutsional tizim, tashkiliy asos).

FOYDALANILGAN ADABIYOTLAR

1. От рождения до школы. Типовая образовательная программа дошкольного образования/ сост. Арутюнян Л.Н., Сипачева Е.В., Губанова Н.В. ; ДИППО. – Донецк: Истоки, 2015
2. Ashurova, O. A. (2021). AESTHETIC EDUCATION AS A FACTOR OF PROFESSIONAL TRAINING OF PRESCHOOL TEACHERS IN A PEDAGOGICAL UNIVERSITY. Theoretical & Applied Science, (5), 425-427.
3. Ashurova, O. (2021). Analysis of foreign experience on the development of eco-aesthetic culture of future preschool education specialists. Asian Journal of Multidimensional Research, 10(10), 1478-1484.
4. Ashurova, O. A. (2021). SOCIO-HISTORICAL TRADITIONS OF DEVELOPMENT OF ECOESTHETIC CULTURE OF PRESCHOOL EDUCATIONAL PROFESSIONALS. CURRENT RESEARCH JOURNAL OF PEDAGOGICS, 2(05), 46-52.

5. Ashurova, O. (2021, December). THE IMPORTANCE OF AESTHETICITY OF ECOLOGICAL CONSCIOUSNESS AND CULTURE IN THE ACTIVITIES OF PRESCHOOL EDUCATIONAL PROFESSIONALS. In International Scientific and Current Research Conferences (pp. 88-90).
6. Anvarjonovna, A. O. (2021). Factors for the Development of Ecoesthetic Culture of Future Preschool Educational Professionals. *European Journal of Humanities and Educational Advancements*, 2(5), 162-164.
7. Anvarjonovna, A. O. (2021, December). Methodological Foundations for Development of Aesthetic Culture Teacher of Preschool Education. In INTERNATIONAL CONFERENCE ON MULTIDISCIPLINARY RESEARCH AND INNOVATIVE TECHNOLOGIES (Vol. 2, pp. 254-258).
8. Anvarjonovna, A. O. (2021, December). Methodological Foundations for Development of Aesthetic Culture Teacher of Preschool Education. In INTERNATIONAL CONFERENCE ON MULTIDISCIPLINARY RESEARCH AND INNOVATIVE TECHNOLOGIES (Vol. 2, pp. 254-258).
9. Anvarjonovna, A. O. (2021). AESTHETIC CULTURE OF THE EDUCATOR. In Interdisciplinary Conference of Young Scholars in Social Sciences (pp. 253-255).
10. Anvarjonovna, A. O. (2021, December). Methodological Foundations for Development of Aesthetic Culture Teacher of Preschool Education. In international conference on multidisciplinary research and innovative technologies (Vol. 2, pp. 254-258).
11. Anvarjonovna, A. O. (2021). Innovational Pedagogical Components Of Forming Eco-Aesthetic Attitude To Nature In Preschool Children. *Turkish Online Journal of Qualitative Inquiry*, 12(4).
12. Anvarjonovna, A. O. (2021). Innovational Pedagogical Components Of Forming Eco-Aesthetic Attitude To Nature In Preschool Children. *Turkish Online Journal of Qualitative Inquiry*, 12(4).
13. Anvarjonovna, A. O. (2021). Technology for the Development of Eco-Aesthetic Culture of Future Preschool Education Professionals. *American Journal of Social and Humanitarian Research*, 2(9), 15-19.
14. Ашурова, О., & Юсупжоновна, М. (2022). БЎЛАЖАК МАКТАБГАЧА ТАЪЛИМ МУТАХАССИСЛАРИНИНГ ЭКОЭСТЕТИК МАДАНИЯТИНИ РИВОЖЛАНТИРИШНИНГ МАВЖУД ҲОЛАТИ. *Central Asian Research Journal for Interdisciplinary Studies (CARJIS)*, 2(Special Issue 4), 105-111.
15. Anvarjonovna, A. O. (2022). Modern Form Methods and Tools for the Development of Ecoequal Culture of Future Preschool Specialists. *Web of Scholars: Multidimensional Research Journal*, 1(6), 46-50.
16. Anvarjonovna, A. O. (2022). Modern Form Methods and Tools for the Development of Ecoequal Culture of Future Preschool Specialists. *Web of Scholars: Multidimensional Research Journal*, 1(6), 46-50.
17. Anvarjonovna, O. A. (2022). ECO AESTHETIC EDUCATION OF FUTURE SPECIALISTS OF PRESCHOOL EDUCATION ARTICLE IN THE MAGAZINE FOR STUDENTS. *ResearchJet Journal of Analysis and Inventions*, 3(12), 152-161.
18. Ashurova, A. O. (2023). THEORETICAL AND METHODOLOGICAL GROUNDS FORMATION OF ECOLOGICAL COMPETENCE OF KINDERGARTEN FUTURE SPECIALISTS. *Conferencea*, 134-140.
19. Anvarjonovna, A. O. (2022). TECHNOLOGY OF DEVELOPMENT OF ECOESTHETIC CULTURE OF FUTURE SPECIALISTS OF PRESCHOOL EDUCATIONAL INSTITUTIONS. *Emergent: Journal of Educational Discoveries and Lifelong Learning (EJEDL)*, 3(11), 7-12.