

AESTHETIC AND ECOLOGICAL ATTITUDE OF THE PERSON TO NATURE CHARACTERISTICS OF THE FORMATION OF ITS PROPERTIES

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Abstract

This article provides some information and recommendations on the ways, methods and methodology of forming environmental culture in a person, and provides information on the positive aspects of developing environmental consciousness in young people.

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Aesthetic relations of individuals and social units to nature are recognized as special forms of spiritual culture, social activity. The aesthetic attitude towards nature is the most social attitude according to its essence is one of the oldest and is considered a structural element in ecological activity. Because even in the primitive society, the relationship of man with nature: regardless of his instinctive-reflective or primitive-simple consciousness, demonstrated a certain ecological activity. In other words, in the primitive society, both human ecological exigencies and simple ways of expressing them in artistic images are characteristic of their historical period.

Should be evaluated as an aesthetic attitude to nature. After all, in any historical period, ecological aesthetics is the attitude of a person to nature: normative - evaluation, practical performed specific tasks in the structure of the social consciousness system, which is the basis of forms and methods of management and control.

In the early historical stages when the buds of the aesthetic relationship of man to nature appeared: firstly, the development of the subject of cocktail unconsciously directly related to production: secondly, "nature-society-man" the complexity of the structure of relations; thirdly, the development of ecological material and spiritual culture; fourthly, environmental consciousness with ways of expressing human's relationship to nature through art forms began to develop and actively influence cocktail and other social trends.

It should be emphasized separately that the aesthetic relationship of a person to nature does not arise in a spontaneous, mechanistic way, on the contrary, it arises from the objective laws realized by historical necessity. Accordingly, opinions about the independence of aesthetic values from social and ecological existence, which regulate human nature protection activities, lead to absurd conclusions. Because ecological aesthetic values cannot exist outside the natural space, even if the individual's nature protection activity is a subjective factor. Most importantly, nature is humanity

is the basis of its existence, and its protection forms the content of relations between people and social units: the style of life in economic, political, spiritual and other directions is directly or indirectly

related to the history of aesthetic relations with nature.

In the conditions where environmental problems have become globalized and intensified due to the increase of anthropotechnogenic influence of mankind on nature, two interrelated features of the aesthetic attitude of man to nature on the basis of ecological consciousness and culture are noticeable.

First of all, a person, according to his specific ecological interests, needs, by consciously changing and mastering the nature, social-spiritual shows its essence. Secondly, the socialization of a person's attitude to nature according to the aesthetic requirements represents the appropriateness based on ecological principles and requirements. That is, the sense of material benefit and aesthetic satisfaction of a person's ecological relationship to nature is one of its own it does not consist of satisfying material needs of the moment and expressing feelings.

Rather, a person's ecological activity develops in accordance with the levels of social-economic, political-spiritual development, which determines the directions of the aesthetic attitude to nature and ensures its effectiveness, and takes different forms. The ecological consciousness and culture of the individual is not an independent, abstract entity separated from nature, but rather it is related to the aesthetic activity of the person to protect the nature and corresponds to the forms of its historical development.

However, regardless of the ecological consciousness and cultural values of the society, the practical directions of nature protection at the individual level, cannot determine their development prospects in a strict, concrete way:

First, the formed social ecological norms of the society are aesthetic implementation of the values of the function of nature protection at the level of the individual

Secondly, social and ecological values cannot be the only factor that directs the directions of aesthetic activity of a person in the field of nature protection.

Thirdly, for any society, the conscious relationship of people to nature is not unimportant due to its aesthetic character.

Fourthly, aesthetic values that do not obey the legal norms of environmental consciousness and culture are anti environmental measures with the use of specific methods to limit, prohibit or encourage environmental actions, and ensures efficiency. It is clear that the above factors are important for nature, society, and humanity.

In the current period, the globalization of the environmental situation has a "mass effect" effect, covering all aspects of social life, that is, it affects the fate of all demographic groups without exception. Therefore, the issue of educating environmental ethics and culture in the family, preschool institutions, and general education schools has not lost its relevance. Environmental, spiritual and moral in youth

Norm formation is a very complex issue. Because it is very important to carry out systematic education and training to transform the socio-biological individuality, natural abilities based on the hereditary ability and reflective ability of the person into theoretical knowledge, practical skills, and skills. In particular, environmental education and training activities, the object of which is the system of natural and social relations within a person, that is, the formation of his inner spiritual ecological world. Naturally, internal harmony is also achieved only when external harmony is achieved, that is, harmony in the interaction of the person with the surrounding social and natural environment. For example, the weather affects the condition of people and their health. The temperature and humidity of the air determine the conditions of heat exchange of the human body related to breathing, heart activity, blood circulation and skin cover. Preliminary knowledge that heat exchange is inextricably linked with the process of metabolism controlled by the nervous system is the basis for rational organization of human practical life.

Atmospheric air pollution, turning it into an object that spreads disease-causing bacteria and viruses, the life activity of bacteria and viruses depends on air temperature and humidity, for a person to live a normal life, each period has its own physiological and morphological indicators, the deviation from them leads to unpleasant changes in the human body. Therefore, environmentalization of human outlook and activity is the basis of harmonizing man with nature, and it is concluded that it is necessary to start the formation of ecological ethics norms from the early ages. This fact, in the practice of pedagogy, the methodology of ecological education and training was directed not to the issue of harmonizing human-nature relations, but to the introduction of the system of prohibitions and instructions to human behavior in relation to nature, and the form prevailed over the content.

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