



FOREIGN EXPERIENCES IN DEVELOPING THE ECOLOGICAL AND AESTHETIC CONSCIOUSNESS OF YOUTH

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Article history:	Abstract:
Received: 28 th July 2024 Accepted: 26 th August 2024	In the article, the work carried out on the development of ecological and aesthetic consciousness of young people in today's developed countries, the attitude of young people to nature and the environment, the methods and means of their education are disclosed. Also, in the research, the question of formation of ecological consciousness and aesthetic attitude towards nature of young people in developed countries was analyzed.
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INTRODUCTION.

In the science of philosophy, when mentioning the main forms of existence, the existence of nature is mentioned separately. Philosophical analysis of nature-society relations has always been relevant since the existence of science. The reason for this is that the main aspects as a condition of human existence are directly related to these relationships. In different periods of history, the meaning given to the concept of nature was different. Nature-society relations of each nation, from the spoken language to the perception, are distinguished by their uniqueness.

MATERIALS AND METHODS. In this article, approaches to the formation of the ecological and aesthetic consciousness of young people in developed foreign countries are presented, and the opinions of foreign researchers are compared and studied in a comparative analysis. Also, in addition to the method of comparative analysis, the article tried to reveal the essence of the topic by using many methods such as historicity, consistency, objectivity.

DISCUSSION AND RESULTS. Objects existing in the micro, macro, mega world are understood as the basis of nature. On the other hand, nature is understood in a narrow sense, that is, the environment of human activity in the society in which he lives. The existence of society is perceived in the context of a person who has social relations in this environment. That is, it is proposed that social activity belongs to the natural environment. This, in turn, describes the existence and meaning of human life. «Hujjatul Islam» Imam Abu Hamid al-Ghazali writes in his work «Kimyo saadat»: «Man is a creature between an angel and an animal. An animal does not develop because it does not have the capacity to mature. Even an angel does not develop,

because he himself consists of pure divine light, because only human beings have the character of development, spiritual perfection. [1]

Nature is such a form of existence that what happens in it manifests itself as a result of natural laws. People themselves create and regulate such relations in society. Relationships created by people in society should not be contrary to nature. Man and society are responsible for the existence and protection of nature. As Najmuddin Kamilov said, «A perfect person is an ideal, possessing all the worldly and divine knowledge, his soul is close to the Absolute Spirit, overflowing with blessings, full of grace, and pure in his heart.» [1]

In developed countries, great attention is paid to the development of ecological and aesthetic consciousness of young people. A study of elementary school students found that STEM (Science, Technology, Engineering, and Math) and STEAM (Incorporating the Arts in STEM) methods of teaching both increased environmental awareness and an interest in nature. is effective in increasing the aesthetic response. STEAM methods have been shown to be more effective than traditional approaches.

Today, the use of artistic and aesthetic approaches to environmental problems helps to increase the environmental literacy of students. This includes a variety of art projects and research aimed at raising awareness of environmental interactions and sustainable development. A study of students in Korea, China, Japan, and Canada showed that awareness of the aesthetic value of forests and their ecological importance is highly valued in these countries. Education programs aimed at sustainable forest management include aspects of aesthetics, which increase environmental awareness among students.



East New York Farms, in Brooklyn, New York, focuses on developing youth leadership through participation in urban agriculture projects. This initiative develops critical thinking and community engagement skills that help young people understand the importance of environmental sustainability. The experience of developed countries shows that the integration of ecological and aesthetic education into educational programs, the use of interdisciplinary approaches, and the involvement of young people in active environmental projects significantly help in the formation of a conscious attitude to the environment in young people. [3]

Developed countries are actively working to develop the ecological and aesthetic consciousness of young people through various initiatives and programs. Here are some basic approaches and examples:

1. Educational programs and courses

Finland: School programs include environmental education, where children are taught from an early age the importance of sustainable development and caring for the environment.

Germany: Environmental courses are being introduced in schools, which teach students the basics of environmental literacy and practical ways to protect nature.

2. Practical participation and projects

Sweden: Young people are actively involved in ecosystem restoration projects and volunteer programs aimed at improving the environment.

Denmark: Recycling and renewable energy projects are being implemented in schools and universities, which allow young people to participate in solving environmental problems.

3. Use of technology and innovation

The Netherlands: Programs that use technology to monitor and improve the environment, such as smart city systems and clean transportation, are actively developing.

Japan: Integrating green technologies into everyday life, including energy-efficient technologies and environmentally friendly transportation.

4. Cultural events and promotions

USA: Organizes various events such as Earth Day, environmental festivals and campaigns to raise awareness about environmental issues.

Canada: Hosting cultural and educational events such as exhibitions, conferences and forums on environmental issues and sustainable development.

5. Education of aesthetic perception of nature

France: Programs aimed at developing an aesthetic perception of nature through art, where young

people are taught to see the beauty of nature and express it in creativity.

Italy: Using historical and cultural landscapes as a means of developing respect and love for nature.

6. Political and social support

Norway: Government programs to support environmental initiatives among young people, including grants and project funding.

Australia: Active support for youth initiatives and start-ups aimed at solving environmental problems.

These approaches show that the development of ecological-aesthetic consciousness of young people requires a comprehensive approach that includes education, practical participation, technology, cultural activities and political support.

Forest fires in Indonesia produce thick smoke every year, which seriously affects Southeast Asian countries such as Singapore and Malaysia. In September of this year, the Singaporean government advised residents to refrain from outdoor physical activity, cancel public events and close schools in Malaysia and its capital. The organizing committee of the Singapore Grand Prix was also forced to take measures such as distributing masks and setting up medical stations due to poor air quality. In Indonesia, where a state of emergency has been declared, low visibility has halted traffic and caused flight diversions. The main cause of these fires is the burning of forests to create plantations that produce paper and palm oil.

This causes significant air pollution, with Indonesia being the third largest emitter in the world after the US and China. Deforestation in Sumatra, Kalimantan and New Guinea is occurring at a catastrophic rate, doubling emissions since the 1990s. Deforestation is one of Indonesia's most pressing environmental problems, negatively impacting the region's rich flora and fauna.

The Islamic community, which makes up about 90% of Indonesia's population, has begun to realize the importance of environmental issues. Leading religious organizations such as Muhammadiyah and Nahdatul Ulama have included environmental protection in their duties. These organizations have a significant impact on tens of millions of Muslims and are popular among citizens and in the political arena. Islamic leaders believe that «in order to convey the importance of environmental protection, it is necessary to appeal to the emotional and spiritual components of believers». In lectures, especially during Friday prayers, it is recommended to talk about environmental issues, emphasizing that the preservation of nature is a religious duty of religious Muslims. The situation related to forest fires in Indonesia requires a comprehensive



approach to its elimination, including not only political and economic measures, but also the active participation of religious leaders and organizations in educational activities among the population. «Hadiths are examples of Prophet Muhammad's qualities, qualities, words, deeds, general recommendations, instructions, and advices that are necessary in human interaction. [2]

From global warming to the need to change society's attitude towards nature, a change in thinking and approach is required. A person who knows the existence of the laws of nature and society should change his attitude towards them in accordance with the needs of the times. In this case, it is necessary for a person to carefully use natural resources and protect the environment. Philosophical approach helps to understand this process in depth and is important in ensuring the future stability of society.

Man's and nature's exchange of substances are subject to their own laws. From this point of view, the development of each of them means ensuring the development of society by directing these laws to the well-being of people and finding a common opinion. It is natural for people to try to create things that do not exist in nature. They domesticate wild animals, create new organisms and plants through selection, build cities, plantations, new settlements, factories, reservoirs and many other structures. In some sources, this process is called second environment or artificial environment.

Such situations do not exclude the relationship of a person to nature. «Changes in nature and the level of cultural development of society are reflected in these relations. Everything that happens in any case affects the person himself and the material and spiritual blessings he creates. This, in turn, serves the material and spiritual perfection of a person. It affects the products produced as a result of human labor and the level of social quality.» [4]

Society cannot live without natural environment, natural conditions, geographical environment, biosphere. The biosphere ensures the existence of living organisms and is the main factor determining their vital activity. The planet Earth we live in is currently the most favorable natural environment for society. The processes taking place in the biosphere and their laws will remain an object of research for society for a long time.

The intensive intervention of the society in the biosphere and the changes taking place in the natural environment are causing important issues. The solution to such a problem lies in understanding it. Philosophers emphasize that the criterion of truth is measured by a

person's attitude to nature. This shows that nature is a form of existence of human thinking. The biosphere makes man a biological and social being.

Complementation of certain properties and signs of elements in the biosphere is defined as the harmony of the vital activity of organisms. Every science or field of life contributes to this harmony. As a result, a person changes and improves his life at the expense of nature. This will stimulate the current development of the society. If society encourages the existence of nature with scientific and technical means, we will observe the reduction and prevention of the biological environment. Thus, the society should try to maintain a balance with nature and develop it with care. With the help of these philosophical approaches, a person will have the opportunity to live in harmony with nature and preserve it.

CONCLUSION. In conclusion, it can be said that nature, along with ensuring human existence, also causes qualitative and quantitative changes in human activity. The abundance or scarcity of natural resources does not affect people's production of these benefits. Natural resources are the wealth of any society. There are various philosophical theories about how the abundance or scarcity of natural resources affects the development of society. Among them, the issues put forward by the theories of technocracy and technophobia can be applied to human-nature, nature-society, and society-nature relations. A number of philosophers have noted the existence, development, demographic processes and impact of society on the environment. At the same time, it affects the formation and specialization of people's life activities. Even ecology has a direct impact on the formation of a person in society, his mood, worldview, level of pleasure, human education, psychological state, in a word, human life activity. Nature serves as a criterion for people to care for each other and is the driving force and source of all discoveries in science.

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