

FACTORS OF A SYSTEMATIC APPROACH TO THE FORMATION OF AESTHETIC FEELINGS IN ELEMENTERY SCHOOL STUDENTS

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Annotation:

The article describes the purpose of a systematic approach to the formation of aesthetic feelings in elementary school students, its improvement and its place in the education of the younger generation, pedagogical aspects of education of aesthetic feelings in elementary school students.

Keywords: student, aesthetic feeling, disthetikos, spiritual, intellectual, formation, society, lesson, process, education, modernity.

Today, the spiritual renewal of our society, the formation of a socially oriented market economy, the promotion of human values that ensure integration into the world community, the building of a people-loving, democratic, legal state through the further development of civil society, the education of a mature generation, in particular, the integral part of social education - the organization of aesthetic education on a modern basis and requires it to be carried out.

It is known that aesthetic education begins with the formation of aesthetic feelings in students. Although there are several works on this problem, their main attention is generally focused on the issue of educating students and young people in an aesthetic spirit. The main goal of this research work is to study some factors of a systematic approach to the formation of aesthetic feelings in elementary school students. The main purpose of researching the system of formation of aesthetic feelings in elementary school students is to improve it and use it appropriately in the education of the younger generation. After all, while researching the pedagogical aspects of the education of aesthetic feelings in elementary school students, its relevance and practical importance, the need for the best aspects of the ways and methods used in the education of the young generation, and the integration of the psychological, philosophical and general pedagogical aspects of the education of aesthetic feelings are factors of a systematic approach in this regard. it is appropriate to dwell on that.

The term "aesthetics" is a scientific concept that was first introduced by the great scientist Alexander Baumgarten (1714-1762).[2] According to the sources, an important area of the human spiritual world is emotion. According to Baumgarten's definition, the word "aesthetics" comes from the word "disthetikos", which means "to feel", "to feel", "to be felt", and this word means "to feel beauty". Aesthetics currently represents the need to understand and feel beauty not only in art, but also in people, nature and society. The equivalent of the word aesthetics in the Uzbek language is sophistication, which is a word and concept with a high artistic meaning, beautiful, delicate, elegant, pleasant. Therefore, one of the main concepts of aesthetic education is the category of beauty. As can be seen from the above, a person's feeling of beauty in art, reality, society and nature requires the stability of his emotions. In order to gain a full understanding of this, it is appropriate to reveal the essence of feelings and personality development, especially aesthetic feelings. Feelings are internal attitudes expressed by a person in different ways in relation to what is happening in his life, what he is learning or what he is doing.[1]

Feelings occur together with the perception and understanding of something, learning about it, personal attitude towards known or unknown things that are being perceived, understood. In turn, a person's reaction to the process of unconsciousness forms the content of his feelings. This also serves to express the individual characteristics of a person. The richness of the content, correct direction of emotions is an important factor determining its stability and long duration. In a general sense, the types of human emotions are currently divided into spiritual, intellectual and aesthetic emotions. A. Leibniz (1646-1716), another mass philosopher who worked before Baumgarten, in his teaching divides the human spiritual world into intelligence, i.e. logic, will, free will, ethics, feelings, and aesthetics. Psychologists also divide human emotions into spiritual and moral emotions, intellectual (mental) emotions, and aesthetic (elegance) emotions. Spiritual feelings, by their essence, mean a person's attitude to society, that is, his attitude to society members. A healthy social, economic, political, and ideological environment in the society based on goodness and humanity is the basis for the high level of spirituality of the young generation.[1] Humanity comes into the world and enters into a relationship with nature and society. It is appropriate to consider the emergence of consciousness in relationships as a high-level state. In line with a person's efforts for good education and upbringing, his health, healthy lifestyle, in this life - in society the power that satisfies the spiritual need is the emotional spiritual relationship. Therefore, the nature of spiritual feelings is closely related to the development of society, the content of existing moral and legal norms.

The manifestation of emotions in a person as a whole, i.e. as a whole, is characterized primarily by the situational complementarity of them. In turn, the spiritual perfection of the members of the society requires that the intellectual person has the potential and the attitude towards knowledge and education is formed. The essence of intellectual feelings is characterized by the fact that they become a force that controls the mental activity of a person. Attitudes to achievements and shortcomings related to knowledge represent intellectual, that is, mental feelings.

"The greatest and most powerful feeling we can experience is the feeling of mystery. The source of any true knowledge is embodied in that," writes A. Einstein.[2]

Intellectual experiences have a special place in the process of emotional cognition, and the formation of intellectual emotions in the educational process is an important aspect of solving cognitive tasks before the teacher.

The basis of our opinion is that the solution to the problem we are putting forward is another type of feeling - aesthetic feeling, which expresses the positive or negative attitude of a person - subject to various things that happen in his life. It is correct to consider aesthetic feelings as a person's attitude to reality, his participation in nature and society, his knowledge and needs in the course of his activities. Aesthetic attitude to the external world consists primarily of feeling, understanding and attitude towards reality. Aesthetic attitude as a complex process includes elements of object and subject. If the subject does not engage in the aesthetic process, no matter how beautiful the object is, it will not have an aesthetic feeling and will not acquire an aesthetic form. The process of emergence of aesthetic feelings depends on a person's internal feelings, mood, observation, thinking, ability, talent, views that have arisen through both birth and education and experience. Aesthetic emotions create the right relationship with understanding, understanding and appreciation of reality. Therefore, aesthetic emotions are a product of the right aesthetic attitude, the activity, mind, attention, observation, imagination, ability, and intellectual experience of a person have an important place. An

aesthetic attitude requires sophistication, and sophistication, in turn, requires an understanding of beauty, that is, an aesthetic understanding. Aesthetic awareness depends on the formation of aesthetic consciousness. Aesthetic awareness is a powerful process that brings about profound positive mental changes in a person. These changes are mainly based on feelings - excitement, passions. Aesthetic awareness and the beginning of aesthetic and aesthetic activity is an aesthetic need, which is the basis of all aesthetic events in human life. Aesthetic feeling, aesthetic need are concepts that are related to each other and cause each other to appear. Aesthetic feeling is an aesthetic feeling or aesthetic feelings, the emergence of which depends on the aesthetic interest in a person.[2] On the other hand, aesthetic imagination occupies a great place in aesthetic feeling. When entering the aesthetic process, the aesthetic imagination includes the period before the first impression. Among the aesthetic feelings, the feeling of joy is a special feeling. The feeling of joy is surprising, and surprise is the impetus for the initiation of an aesthetic relationship. A sense of wonder creates pleasure. Perception of reality with pleasure accelerates and activates participation in aesthetic activity. The equivalent of pleasure is pleasure. Aesthetic pleasure has the character of educating a person. The emergence and development of aesthetic feelings leads to aesthetic observation. Aesthetic observation is a kind of seeing and interpreting. In the system of aesthetic views, aesthetic assessment is a concept that can be called a factor of values, which is closely related to aesthetic taste and aesthetic ideal. The concept of aesthetic taste is also a complex concept that is inextricably linked with concepts such as aesthetic evaluation, aesthetic feeling, aesthetic ideal and aesthetic value. beauty in a person is understood as the ability to perceive aesthetic features such as grandeur and tragedy. Personal taste is a factor of aesthetic ability. The basis of the above-mentioned aesthetic concepts, one can say "regulator", is the ideal. The change of the ideal leads to the change of the aesthetic consciousness of all the previously existing aesthetic views of the person. The emergence of aesthetic feelings in a person, their transformation into high feelings is related to the content of education organized in the society, created conditions and orientation towards high goals.

As a conclusion, it can be said that the education of aesthetic feelings of students as an important component of social education requires teachers and educators to have the skills of pedagogical, psychological and philosophical approach in the process of its organization.

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