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**NURTURING AN AESTHETIC ATTITUDE TOWARDS NATURE IN PRESCHOOL CHILDREN
IN THE CONTEXT OF THE ACTIVITIES OF THE RESEARCH LABORATORY “SPIRITUAL
FOUNDATIONS OF PRESCHOOL CHILDHOOD”**

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The article reveals the theoretical and practical foundations of ecological and aesthetic education of children of senior preschool age using art in the context of the activities of the research laboratory “Spiritual Foundations of Preschool Childhood”, the purpose of which is the development of scientific programs, projects for the spiritual development of the personality of a preschool child and the promotion of spiritual, artistic, creative and aesthetic development of student youth - future specialists in preschool education. The work of the research laboratory is carried out within the framework of the basic provisions of the Concept of Preschool Education, that preschool age is the basis for the general cultural and spiritual development of a preschool child. Based on the analysis of scientific developments of leading domestic and foreign scientists, the relationship between aesthetic and environmental culture is revealed; the importance of nature as an aesthetic value is shown; the role of aesthetic factors of nature in the formation of the spirituality of preschool children is substantiated. It has been proven that preschool age is an important period in the formation of a child’s personality, the development of his emotional and sensory sphere, which is manifested in the ability to aesthetic perception, aesthetic feeling, aesthetic appreciation and aesthetic activity. The importance of art is revealed as a special form of activity in which the formation of a person occurs, the strengthening of his spirituality, the development of creative abilities, imaginative thinking and the aesthetic sphere; as a reflection of reality, art is the most perfect form of comprehension and creative development of the spiritual and practical experience of mankind. It helps to cognize life in direct sensory contact, to perceive the phenomena of reality in the sense that they exist in the system of social relations. The directions of technology for environmental and aesthetic education of preschool children are revealed: enrichment of the emotional and sensory sphere of children, improvement of artistic and imaginative perception, stimulation of artistic and creative activity in the environmental direction; and also identified the pedagogical conditions that ensured the effectiveness of this educational process, namely the use of a complex of arts as a way of understanding the aesthetic value of nature; creating an emotional background at all stages of children’s interaction with nature; compliance of the pedagogical process with the age, individual characteristics and capabilities of the older preschooler; focus on developing children's creative activity; step-by-step, systematic and consistent formation of children's value attitude towards nature in a preschool institution; coordination of work with parents; the pedagogical skill of the teacher, his erudition in the field of art; material support for the educational process. It is concluded that the development of the spiritual world of a preschool child is possible only through instilling in him humanism, love of nature, and a value-based attitude to the social environment - the spiritual phenomena of society.

Key words: spirituality, environmental and aesthetic education, polyphony of arts, laboratory, upbringing, education, preschool education institution.

Роганова М.В., Шапаренко Х.А., Василенко О.М. "Виховання естетичного ставлення до природи дітей дошкільного віку в контексті діяльності науково-дослідної лабораторії «Духовні основи дошкільного дитинства»"

У статті розкрито теоретичні й практичні основи еколого-естетичного виховання дітей старшого дошкільного віку засобами мистецтва в контексті діяльності науково-дослідної лабораторії «Духовні основи дошкільного дитинства», мета якої розробка наукових програм, проєктів духовного розвитку особистості дитини дошкільного віку та сприяння духовно-культурному відродженню, художньо-творчому та естетичному розвитку студентської молоді – майбутніх фахівців дошкільної освіти. Робота науково-дослідної лабораторії ведеться в межах основних положень Концепції дошкільного виховання, що дошкільний вік – основа загального культурно-духовного розвитку дитини дошкільного віку. На основі аналізу наукових доробок провідних вітчизняних та зарубіжних науковців розкрито взаємозв'язок естетичної та екологічної культури; показано значення природи як естетичної цінності; обґрунтовано роль естетичних факторів природи у формуванні духовності дітей дошкільного віку. Доведено, що дошкільний вік є важливим періодом становлення особистості дитини, розвитку її емоційно-чуттєвої сфери, що проявляється в здатності до естетичного сприйняття, естетичного почуття, естетичної оцінки та естетичної діяльності. Розкривається важливе значення мистецтва, як особливої форми діяльності, в якій відбувається становлення людини, зміцнення її духовності, розвитку творчих здібностей, образного мислення та естетичної сфери; як відображення дійсності мистецтво є найдосконалішою формою осмислення й творчого освоєння духовно-практичного досвіду людства. Воно допомагає пізнавати життя в безпосередньому чуттєвому контакті, сприймати явища дійсності в тому значенні, що вони мають у системі суспільних відносин.

Розкрито напрями технології еколого-естетичного виховання дітей дошкільного віку: збагачення емоційно-чуттєвої сфери дітей, удосконалення художньо-образного сприйняття, стимулювання художньо-творчої діяльності в екологічному напрямку; а також визначені педагогічні умови, які забезпечили ефективність даного навчально-виховного процесу, а саме: використання комплексу мистецтв як способу пізнання естетичної цінності природи; створення емоційного фону на всіх етапах взаємодії дітей з природою; відповідність педагогічного процесу віковим, індивідуальним особливостям та можливостям старшого дошкільника; орієнтація на розвиток творчої активності дітей; поетапність, системність та послідовність формування у дітей ціннісного ставлення до природи в дошкільному закладі; координація роботи з батьками; педагогічна майстерність вихователя, його ерудиція в галузі мистецтва; матеріальне забезпечення навчально-виховного процесу. Зроблено висновок, що розвиток духовного світу дитини дошкільного віку можливе лише через виховання в неї гуманізму, любові до природи, ціннісного ставлення до соціального середовища – духовних феноменів суспільства.

Ключові слова: духовність, еколого-естетичне виховання, поліфонія мистецтв, лабораторія, виховання, освіта, заклад дошкільної освіти.

Statement of the problem in general terms. The problem of the spiritual development of the individual, ensuring his value attitude towards nature in the conditions of the revival of Ukraine is of particular importance. At the state level, this is reflected in the main documents on preschool upbringing and education - the Law of Ukraine on preschool education, the Concept of preschool education in Ukraine, the Basic component of preschool education in Ukraine, which note the need to create effective humanistic norms of interaction between the child and nature, to develop such educational technologies that would take into account mental characteristics, a complex of individual qualities, and a system of interests, needs, ideals, and creative capabilities of the individual, and thereby ensured a holistic spiritual and physical influence on it [2].

Analysis of recent studies and publications that began to solve this problem. The years of childhood are, first of all, the education of the child's heart, which gives birth to

thoughts, actions, and actions, because the child's spiritual needs for Beauty and Goodness appear from the first days of his life. And it is through us, adults, teachers, who strive for wise communication with the living soul of pets, that the child comprehends the world, learns to see, hear, rejoice and experience the beauty of the world around him [1]. The formation of a value attitude towards nature as a certain level of ecological and aesthetic culture of an individual is, first of all, facilitated by purposeful, systematic, personality-oriented education. Its basis is the synthesis of ecology and aesthetics. The essence of this is that a person understands nature, the relationships in it through mastering aesthetic standards, which are considered the general laws of beauty, namely: the law of harmony, the law of proportionality and rhythm and the law of measure (V. Kornienko). The goal of environmental-aesthetic education is the formation of a "creative type of environmental consciousness" (S. Derebo, V. Yasvin) [6], distinguished primarily by the ability to understand

the beauty of nature and express one's attitude towards it in artistic and creative activities [5]. The problem of reviving the spirituality of our people, the value relationship of man to the world around him, to art is raised by modern scientists - I. Bekh, I. Zyazyun, A. Zys, V. Kuz, K. Levkovsky, L. Levchuk, A. Savchenko, G. Shevchenko and others, noting that the spiritual side of the connection between the individual and the natural environment acquires special significance and is most fully revealed precisely in the aesthetic aspects of all spheres of human life.

The relationship between aesthetic and environmental culture is reflected in the works such scientists as G. Apresyan, V. Balenok, S. Bezklubenko, V. Shestakov. The importance of aesthetic factors of nature in the formation of spiritual culture,

analysis of nature as an aesthetic value were considered by A. Drobnitsky, D. Jol, I. Smolyaninov, L. Stolovich, A. Shcherbo, L. Yuldashev, D. Khatskevich. The connection between environmental and aesthetic education is observed in the works of S. Zhupanin, E. Zalkind, I. Zverev, L. Pechko, V. Senkevich, V. Sych, G. Tarasenko. The formation of environmental motives (ecological, humanistic, aesthetic, etc.) was facilitated by data on the special regulatory role of knowledge and ideas in the moral development of preschool children (L. Artemova, S. Vinogradova, T. Repina). The works of N. Veretennikova, N. Kot, N. Lysenko, G. Marochko, E. Maksimenko, Z. Plokhyy, P. Samorukova, N. Yarysheva are devoted to the principles of familiarizing preschoolers with nature. However, the issues of forming a value attitude towards nature in preschoolers based on an aesthetic motive, the use of a complex of arts in the educational process, reflecting the artistic image of nature, have not yet been sufficiently studied [8;11].

The purpose of the article is to determine the place of the value attitude of preschool children to nature in the structure of personal spirituality, as well as the role of the educational process in the formation of moral and aesthetic values of older preschoolers in the context of the activities of the research laboratory "Spiritual Foundations of Preschool Childhood."

Presentation of the main research material. The formation of the spiritual world of a comprehensively, harmoniously developed personality is possible through the cultivation of a value-based attitude towards the social and natural environment - the spiritual phenomena of society.

To characterize a certain level of formation in an individual of a value-based attitude towards nature, the concept of "ecological-aesthetic culture" has been introduced in the scientific literature, the essence of which can only be revealed in the context of a general theory of culture, namely spiritual, which, including the totality of cultural values and the process of their formation, fulfills its main function - enriching the individual with the necessary knowledge about nature, society, developing a correct understanding of the needs of social life, forming a person's willingness to act in accordance with these needs

A big role in this belongs to art, because the important fact is that it accumulates a certain social goal - a moral and aesthetic influence on the personality of a child, a teenager who is still in the process of formation, influence on the formation of value orientations, moral qualities, spiritual and aesthetic needs. These ideas formed the basis for the creation of the Institute of Human Spiritual Development, which is the only state institution in Ukraine of a specialized scientific direction included in the register of the National Academy of Sciences of Ukraine, carrying out a scientific systematic analysis of the state of the spiritual culture of children, families, school and student youth, the general public in regional educational cultural space; conducts scientific and theoretical development of problems related to the main directions of spiritual, cultural, moral, aesthetic and physical development of man and society in the conditions of globalization processes of modern civilization. Research laboratories established in different parts of Ukraine bring these ideas of Good, Beauty and Truth to life. Thus, in the Municipal Institution "Kharkiv Humanitarian Pedagogical Academy" of the Kharkov Regional Council, at the Department of Theory and Methodology of Preschool Education, a research laboratory "Spiritual Foundations of Preschool Education" was created, the purpose of which is to develop scientific programs, projects for the spiritual development of the individual of preschool age and to promote the spiritual cultural revival, artistic, creative and aesthetic development of student youth - future specialists in preschool education. The work of the research laboratory is carried out within the framework of the basic provisions of the Concept of Preschool Education, that preschool age is the basis of the general cultural and spiritual development of the child, the starting period of all high human achievements. Preserving the best traits in our children, laying down moral

foundations that will make them more resistant to the realities of our lives, teaching them the norms of communication and the ability to live among people - all these tasks need to be solved in a preschool institution. Therefore, the directions of scientific work concern the main tasks of the spiritual development of a preschool child: moral, aesthetic, physical, environmental, intellectual. Let us dwell on one of the areas of activity of the laboratory "Spiritual Foundations of Preschool Education" - environmental and aesthetic education of children through the use of a complex of arts [2].

Ecological-aesthetic culture consists of a person's sensory and intellectual abilities and includes informational (ecological-aesthetic knowledge), sensory-emotional (emotional-value attitude towards nature) and activity (artistic and creative activity) components that contribute to the successful implementation of aesthetic activity: perception, communication, protection and aesthetic in nature. Attitude to nature is an integral part of the totality of a person's relationship to the surrounding world. A value-based attitude to nature is considered as a person's holistic attitude to reality under the influence of its beauty, emotional attractiveness, expressed in the individual's cognitive and emotional attitude to objects and natural phenomena, the ability to evaluate them, and an active desire to carry out artistic and creative activities. To harmonize human relations with nature, it is important in the scientific literature to understand and realize that nature is a value for humans: an environment for life, a means of satisfying material, spiritual, and aesthetic needs [10].

A number of scientific studies (M. Ovsyannikov, V. Vanslov, I. Smolyanin, D. Khatskevich) present a systemic-functional characteristic of nature as an aesthetic value. To characterize the aesthetic in nature, general aesthetic categories are used: beautiful, upbeat, tragic. Mastering and creating the aesthetic in nature requires knowledge of standards - means of aesthetic expressiveness: expediency, harmony, symmetry, rhythm, measure, order, etc., which stem from the general laws of beauty: the law of harmony, the law of proportionality and rhythm, the law of measure.

he galaxy of Ukrainian thinkers, poets, playwrights (T. Shevchenko, I. Franko, Lesya Ukrainka, P. Grabovsky, V. Stefanik, etc.) left us many artistic works - evidence of a deep knowledge of the native people, their customs, morals, spiritual values, among which the beauty of nature occupied an important place. The

wisdom of the worldview of our ancestors gives us many correct solutions for solving modern problems of interaction between man and nature, which is very important in connection with the environmental crisis. Outstanding teachers G. Skovoroda, K. Ushinsky, M. Bunakov, V. Vodovozov, O. Dukhnovich, V. Sukhomlinsky, noting how the beauty of the world should create beauty in man himself, saw the highest educational task in the formation of spirituality and humanism. Teaching children to respond to the greatness and beauty of nature, to worry about its harmony, so that a multi-valued dialogue with nature can take place is the most important pedagogical task of nature education. .

A child, like an adult, is in relationship with his surroundings, and nature attracts him with its diversity, beauty, and variability. Therefore, targeted, comprehensive education and instilling in a child a value-based attitude towards the world around him at this age is of no small importance. Research by scientists (N. Golota, T. Komarova, L. Kompantseva, P. Sukhorukov, O. Flerin), who studied children's visual activity in the process of perceiving nature, showed that aesthetic perception as emotional cognition of the world begins with feeling, and is subsequently based on the mental activity of the child. An important factor in the development of children's aesthetic attitude to the world is the understanding of beauty in nature, art and the ability to judge beauty [5.]

By influencing feelings, beauty gives rise to thoughts and shapes interests. In the process of aesthetic perception, the child makes his first generalizations. She makes comparisons and associations. A child learns beauty not only through contemplation. In the process of various activities, favorable preconditions are created for the development of the child's active, creative personality, for the formation of his artistic abilities. The practical activities of children are focused on the transformation of life and nature that is accessible to them. It manifests itself in play, everyday life, and artistic practice. But it can be called aesthetic if the child's creative imagination shows its personal attitude to the world around him, if the child has "skill" according to his individual and age-related capabilities, and if the results of his own aesthetic activity give him satisfaction with the quality of his creativity. The entire system of ecological-aesthetic education is aimed at awakening a sense of beauty in a child, teaching him to emotionally correctly navigate reality. The path to achieving these tasks is determined by the experience of living, direct communication with nature and through art [7].

Taking into account the important position contained in the works of famous psychologists (L. Vygotsky, O. Leontiev, O. Zaporozhets, B. Teplov), that in the preschool years the child is most plastic in terms of the effectiveness of teaching and upbringing, we consider the unity of the aesthetic and scientific cognition during a child's encounter with natural phenomena and works of art. At all age stages of educating the younger generation, art acted as a special form of activity in which the formation of a person takes place, the strengthening of his spirituality, the development of creative abilities, imaginative thinking and the aesthetic sphere (Yu. Aliev, M. Volynsky, G. Shevchenko, V. Petrushin). Performing its main functions (hedonic, heuristic, communicative, educational), relying on developed artistic thinking, art operates with real images and makes it possible to analyze all the most complex, subtle facets of reality, manifestations of the aesthetic in nature, to realize, develop one's attitude, and one's own with it. moral and aesthetic ideals [10]. In the study, both art and nature contribute to the formation of a value attitude towards nature among older preschoolers.

The pedagogical effect in the process of environmental-aesthetic education becomes more effective when the abilities of art, the surrounding reality, and specifically nature, act in assistance. This contributes to a deeper perception of the aesthetic properties of objects of development and from here a value attitude towards them is formed. Therefore, an effective means of work can be an artistic and aesthetic complex - a special unification of artistic works of two or three genres, containing a single artistic image of nature and, step by step, based on direct communication with nature, they reveal aesthetic essence of both art and nature. A stable, conscious attitude to reality arises only through the interaction of the internal side (feelings, motives, needs, interests) and the external (practical activity) and expresses the unity of feelings, knowledge and activity. We developed an innovative methodology that ensured work in the following areas: enriching the emotional and sensory sphere of children, improving artistic and figurative perception, stimulating artistic and creative activities in an environmental direction [12].

The pedagogical conditions that ensured the effectiveness of this educational process include: the use of a complex of arts as a way of understanding the aesthetic value of nature; creating an emotional background at all stages of children's interaction with nature; compliance of the pedagogical process with the age, individual

characteristics and capabilities of the older preschooler; focus on developing children's creative activity; step-by-step, systematic and consistent formation of children's value attitude towards nature in a preschool institution; coordination of work with parents; the pedagogical skill of the teacher, his erudition in the field of art; material support for the educational process. Taking into account the pedagogical conditions and the main means of pedagogical influence (synthesis of arts, nature), a methodological model of the process of forming a value attitude towards nature among older preschoolers was created, which was implemented in the educational process as a complex didactic game "Travel with the Sunny A bunny in a rainbow." The game is designed for the school year, is divided into blocks corresponding to the seasons: "On a visit to the Golden Autumn", "Crystal Winter", "Vesnyanochko-Panyanochko", "Meeting with the Red Summer", includes the following types of children's activities: cognitive, subject-practical, evaluative, artistic-aesthetic, creative (musical, visual, artistic-speech, theatrical) [10].

The game was organized as three interconnected, pedagogically based stages of children's activity:

1. *Emotional and sensory perception of nature* in the process of direct communication with nature in order to accumulate aesthetic impressions, children's assimilation of the aesthetic standard in nature, enriching the experience of children with elementary ecological and aesthetic knowledge, on which the depth and quality of perception of objects depends. appreciate their beauty. The main form of work was an interesting journey with stops near original objects with the greatest number of signs of the season, aesthetic qualities of nature ("Rowanka", "Autumn curiosities in our grove", "Kingdom of Icicles", "Stream", "Magic Meadow", etc.). The methods of work that contributed to the aesthetic perception and understanding of the beauty of nature (the assimilation of aesthetic standards) were the following: aesthetic observations, environmental and psychological trainings ("I am an autumn leaf", "Unusual dance", "Magic transformations", etc.), didactic games ("Photographer", "Which verse is this guest from", "Remember the song", etc.), assessment activities ("Find signs of autumn", "Whose is the best", etc.).

2. *Mastering the artistic form of nature.* The experimental work was carried out with the aim of: promoting an understanding of the means of artistic expression in art; teach to analyze the emotionally figurative content of a work, develop empathy (emotional response), cultivate the

ability to transfer assessments and artistic judgments to the perception of reality and other types of arts. The main form of work at the second stage was art classes (integrated), combining types of artistic activity - musical, artistic speech, visual arts, theater. The complex of arts influences the child holistically, systematically, forming a new, higher-level aesthetic perception, giving qualitatively new results of productive creative activity. By organizing communication with different types of art, consolidating the knowledge gained through direct communication with nature, children can form an artistic image of nature. Using works of various types of art in the process of forming a value attitude towards nature among older preschoolers, we adhered to certain requirements for their selection, the essence of which was as follows: taking into account their artistic value, the brightness of images of nature, their emotional appeal for children, which evokes good, sincere feelings, instills a love of nature, a desire to protect and preserve it. The object of artistic representation of nature by different types of art (painting - poetry - folk song - musical play) was common, the degree of complexity of works of art corresponded to the development of artistic perception of older preschoolers.

3. *Artistic and aesthetic activities of children.* The work was aimed at developing in children the ability to express their attitude towards nature in their own artistic and creative activities (visual, musical, speech, theatrical); identifying aesthetic impressions received by children when interacting with art, consolidating knowledge, concepts, judgments in various types of practical activities: play, works in nature, stimulating the transfer of aesthetic impressions into practical activities. Pedagogical applications contributed to the awakening and strengthening of children's interest in the theme of nature in artistic creativity, thanks to which the child shows his understanding of the world around him, his attitude towards it, and this helps to reveal his inner world, peculiarities of perception, his interests and abilities, provides opportunities for self-expression and self-development. . . At this stage, the following forms of work were used: organizing the artistic and creative activities of children in such a way that all its types were interconnected by themes and images of nature: visual (drawing, modeling, collective appliqué), artistic and speech (composing stories, riddles, poems, fairy tales), musical (reproducing the image of nature in dancing, games, sounds of nature on children's musical instruments, composing songs, etc.);

preparation and holding of environmental holidays ("Autumn Ball", "In the Palaces of the Snow Queen", "Meeting of Birds", "Red Summer on the Doorstep", etc.), entertainment (puppet theater, quizzes, competitions), as well as holidays of the folk calendar "Maslenitsa", "Candlemas", "Warm Oleksa", "Trinity", "Kupala", "Ozhinki", "Exaltation", exhibitions of drawings, modeling, products made from natural materials. Parents were involved in the preparation of the holidays; they were more aware than others of the need for environmental and aesthetic education of children [10].

The practical activities of children in nature were organized in such a way that children, with every act, showed a humane, caring attitude towards nature, and, to the best of their ability, helped nature to show its beauty, emphasizing its aesthetic properties. Throughout the year, children cared for plants and animals in a corner of nature, independently determining the types of care for them. In order to aestheticize everyday life, work was carried out on landscaping the interior of the group room and kindergarten premises. "Beauty corners" were created in which children, with the help of a teacher, showed their understanding of the beauty and harmony of nature. Working in the plots and in the flower garden, children learned to combine the principles of usefulness and beauty in their activities, creating original natural corners. Parents were actively involved in this type of work. In order to stimulate the development of environmental and aesthetic motives, children performed the following tasks: "Clean Morning" - cleaning the territory, "A mild winter for the birds", "Bird Canteen" - protecting wintering birds, "Book of Nature's Complaints" - recording the complaints of plants and animals, "Ecological mail" - a call for nature conservation, "Little saviors of nature" - detecting damaged nature and helping it, etc.

Conclusions and prospects for further research in this direction. Thus, one of the promising areas of activity of the research laboratory "Spiritual Foundations of Preschool Childhood" of the Department of Theory and Methodology of Preschool Education is the cultivation of an aesthetic attitude towards nature, which constitutes the spirituality of preschool children; and at the same time, an element of such a system as spiritual culture, which is a dialectical integrated unity of the emotional-sensual, moral and intellectual sphere, spiritual values, norms of behavior and methods of activity, aesthetic style of thinking, cultural knowledge, formed skills and abilities, is realized and improves in artistic and aesthetic activities,

determining its nature and level. The leading means of forming an aesthetic attitude towards nature is art. Therefore, the pedagogical process is carried out more successfully when it interacts with various factors of environmental and aesthetic education: first of all, with nature; with a created artistic and aesthetic complex - an organic unification of artistic works of two or three genres (music, painting, literature), containing a single artistic image of nature, reveals the expressive capabilities of different types of arts in depicting nature and enhances the emotional impact on children.

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We believe that the prospects for further research in this direction lie in the creation of effective humanistic educational technologies for the interaction of a child and nature, the development of interactive methods of environmental and aesthetic education that take into account mental characteristics, a complex of individual qualities, and a system of interests, needs, ideals, and creative capabilities of a preschool child. and thereby provided a holistic spiritual and physical influence on her.

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