A LESSON ON THE GRASS: USING THE NATURAL ENVIRONMENT FOR THE DEVELOPMENT OF COGNITIVE INTEREST

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Abstract: The article is devoted to the 'Lessons on the Grass' methodology—a form of learning where the natural environment becomes a living laboratory for students. The author outlines the advantages of outdoor education in stimulating children's curiosity and research activity. The text presents examples of assignments that integrate environmental elements into the study of both natural sciences and the humanities. Particular attention is paid to how direct contact with nature helps overcome academic routine and develops observational skills

Key words: education, task, world, person, people, opportunity.

The main position of Y.A. Komensky's "Great Didactics" is the humanistic idea of the nurtured and educated personality of a person as the highest, most perfect and superior creation, compared with the creations of flora and fauna. The idea of a high assessment of the child's personality underlies all his pedagogical constructions about the goals and objectives of upbringing, about the purpose of a person in the world, his natural properties, providing him with the possibility of such a wide and deep education. Y.A. Komensky believed that the human essence should be developed in every person, and this is the main task of education.

The results of our study showed that Y.A. Komensky revealed the following main features of the principle of nature-like education: Man is a rational creation of nature. His desire for knowledge and virtue is inherent in nature, it is a natural phenomenon. Man is a microcosm. It is inherent in all sides of the macrocosm, it develops and lives according to the laws of nature. Man is

by nature ideal: he is endowed with all the makings to become educated, moral. By nature, all people are equal, the same, and their education should be the same (individual characteristics are not excluded). Education and upbringing should correspond to the regularity of the development of nature - to be carried out continuously, in a system (stepwise, without gaps, in a certain order). The spontaneity of the development of human feelings - hence the freedom of development of the child, the inadmissibility of coercion. Y.A. Komensky substantiated the pedagogical realities with analogies from nature.

The philosophical and pedagogical works of J. Locke reflected the socio-political and philosophical views of the compromise between the nobility and the large bourgeoisie of the beginning of the New Age. The concept of nature-like education in J. Locke is due to the materialistic denial of innate ideas and moral norms. In order to form civic virtues, the teacher considered it important to achieve the dominance of reason over feelings in education. He emphasized that moral norms and rules of behavior should become deeply personal qualities of a person. Only then can he fulfill his appointment "in securing his virtue." The need to form the internal need of the individual to actively affirm moral principles in oneself is determined by the main goal of education.

J. Locke considered the problem of nature-like human education in a broad social and philosophical context the problems of interaction between the individual and society. The task of educating a citizen, forming the character, moral qualities of a person capable of vigorously affirming moral ideals was highlighted. But in the interaction of personality and society, he gave priority to the individual beginning. The innovation of the philosopher was that he viewed the process of formation and upbringing of a person as the unity of his physical, mental and mental development. J. Locke argued for alternating physical and mental exercises, in which the "tired organ" is constantly relieved and refreshed.

He resolutely rejected dogmatism, suppression of the personality of the pupil. The content and methods of upbringing should correspond to the age and individual natural characteristics of children.

J.-J. Rousseau, arguing that the natural state is ideal, proposed to make upbringing free and nature-like. He believed that three factors of upbringing affect the child: nature, people, society. Each of these factors fulfills its own role: nature develops abilities and feelings; people teach how to use them; society enriches experience. At the same time, they ensure the natural development of the child. The task of the educator is to harmonize the action of these forces. He considered the best upbringing to be the independent accumulation of life experience by the child. The great humanist advocated the transformation of education into a natural, active, optimistic process, when the child lives in joy, listening independently, tactile, observing the world, spiritually enriching and satisfying his thirst for knowledge. Natural education, according to J.-J. Rousseau, is a life-giving process in which, on the one hand, children's inclinations and needs are taken into account, and on the other, the need to prepare a child for social relations and responsibilities is not overlooked. The internal motivation of such a pedagogical process is the child's desire for self-improvement. J.-J. Rousseau saw the nature of moral education in the fact that a person is "natural" (as a natural being) becomes a social person (social being). The teacher believed that the children of workers receive nature-like education in the process of life, in labor. It is necessary to raise children from noble estates in a natural way.

J.-J. Rousseau tried to reveal the essence of personality. He considered the leading personality trait to be the innate, natural kindness of man. Nature-like moral education should solve the problem of cultivating good feelings, good judgments and goodwill. Ultimately, moral education is designed to teach a

child to love all people. In the system of moral values, J.-J. Rousseau included the concepts of moral truth, freedom, equality and goodness. The caregiver had the obligation to recognize the natural aspirations, natural inclinations of the child. To protect and help the development of bodily and spiritual gifts of nature, moral qualities by organizing the life of pupils in conditions that are most natural for the free manifestation of its natural forces - these are the most important tasks of this education.

Studying the trends in the evolution of Russian language norms and the specifics of their extrapolation into the future requires a clear definition of this concept. Drawing on general explanations of the term provided in Russian explanatory dictionaries, this study focuses on the definition of (scientific) extrapolation given by S.A. Kuznetsov, which is of particular significance for this research

At the current stage of the Russian literary language development, where the democratization of society leads to a decline in the significance of linguistic norms, the use of codified phraseological units is being replaced by phrases with the same meaning, but whose mode of expression is driven by the demands of modern society—namely, the pursuit of vividness, color, and the selection of lexical means for extraordinary expression of ideas

I.G. Pestalozzi, striving to ensure the harmonic development of the younger generation, and above all the children of the poor, in the process of upbringing, attached particular importance to elementary moral education. This stemmed from his socio-pedagogical concept. He set important social tasks for the public school: to equip the children of impoverished peasants with vital knowledge, to teach them to work skillfully and productively, to educate them in such moral qualities as perseverance, self-control, hard work, frugality, and willingness to fulfill civil duties.

The idea of the leading importance of nature-like moral education in the formation of personality passes through all his works. He rightly showed that human nature is a single whole. The development of any one of the natural inclinations of the child cannot but affect the development of everyone else. The teacher sought to prove the inner unity of elementary mental and moral education, which consists in the fact that they are not only jointly aimed at achieving the ultimate goal of education - the formation of true humanity, but are also built on the same natural foundations. The provisions put forward by him that in the development of the moral forces of a child it is necessary to excite (stimulate) his natural spiritual forces, amateur performances, and his own judgments are of undoubted interest. The thought of I.G. Pestalozzi that the entire system of moral education should be built on the basis of the development of the child's activity has not lost its significance in our time.

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