

REFLECTION OF NATIONAL VALUES AND ETHNOCULTURAL IN THE AESTHETIC CULTURE OF YOUTH

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Abstract:

In this article, we tried to reveal the mechanisms by which each participant entering into social relations, especially young people, can pleasantly perceive ethnographic objects based on aesthetic factors, and observe the beauty of nature and society, forming an elegant taste in them.

Keywords: aesthetic culture, national value, ethnicity, nationality, tradition, virtue, ethics, national thinking, tradition, tolerance, ethnoesthetics.

In the process of social relations and development, national values and the role of ethnicity are important. Past and present, polished values passing through experience, are directly reflected in the formation of the aesthetic culture of youth. As a result of the mixing of cultures of different peoples and elites with each other, a modern way of thinking has been formed. National values, family traditions, and ethnolinguistic patterns created by our ancestors over the centuries are important in this. Today, the struggle of Uzbek youth against various foreign ideas, reliance on fundamental values, and reliance on the spirituality of their ancestors in solving local and regional problems is an important philosophical process.

The centuries-old history of Uzbek values is based on issues of solidarity, jeeps, spiritual maturity, humility, and striving for goodness. "The commonality in Uzbek ethnobiology is manifested primarily in the ideas of humanism embedded in it, in the expression of these ideas by artistic and aesthetic means and methods. To glorify a person, a beautiful appearance and qualities in him - instructive moral and aesthetic values, which are looked forward to with hope in the future, evokes emotions"[1].

Therefore, the main goal should be to focus on the objective needs of young people on the path of improving society, and constant acquaintance with our rich philosophical heritage in every field.

The aesthetic culture of young people does not always become homogeneous. Over time, by the times, national and Umuinsonian values painfully change, enriching themselves by generalizing the achievements achieved in the development of science. At the same time, ethnocultural factors also move from one stage to another, based on existing needs and proposals in society, with their manifestations and a variety of innovations. They also require universal moral values, such as not only that aesthetic culture does not lead to good from the

outside, but also is morally pure from the inside, the spiritual world is rich, generous, and faithful, and the culture of conversion is high.

In this regard, the phrases of our ancestors, formed in ethnomaniacal thinking: "husn is necessary at a wedding, an occasion is necessary on any day," are instructive for all of us. Young people deprived of reason, human morality, and qualities will never be able to become the embodiment of high values. To avoid such situations, we must constantly promote our high ethno-Muslim heritage in neighborhoods and educational institutions. By the moral criteria prevailing in any society, spiritual values have been polished and developed over a long time. Since ancient times, adherence to universal and national values has elevated the nation and stimulated the development of society.[2] In this process, the specific ethnocultural processes of the Uzbek people were also formed in dialectical connection with national thinking, based on the interaction of various ethnic groups, and at the same time, it is impossible to separate them from each other. Each nation, creating its ethnoculture, renews what is available in it, thus creating a national-ethnocultural community that unites the people. As a result, "the socio-political and ideologically just settlement of relations between ethnic and ethnic groups serves, first of all, as one of the main factors in ensuring socio-political stability and national security of each country." [3] The integrity of the state is also reflected in the interpretation of the ideas of goodness in the aesthetic thinking of future generations by spiritual factors directly related to the external environment.

The national and ethnic processes that have been formed in Uzbekistan since ancient times still retain their value today and have created an original ethnoculture in Central Asia. Expressing his opinion on this issue, the Head of state noted that "the peoples of our region are bound by millennial bonds of brotherhood and good neighborliness. We are united by history, religion, common culture, and traditions," [4] they claim. Such a centuries-old connection opens up wide opportunities for strengthening national and ethno-cultural unity, and innovative development of centuries-old revered religious and secular ideas of various ethnic groups living in this territory. Therefore, Uzbekistan is consistently pursuing reforms in all areas of Central Asia and the world. "It is on the principles of good-neighborliness and mutually beneficial cooperation that our states will be able to more effectively realize their potential in trade, economic, transport, communication, cultural and humanitarian spheres, in matters of security and stability." [4] In this regard, Uzbekistan occupies a special place in the region today, which is also recognized internationally in the world community.

The development of the aesthetic culture of young people, in turn, is influenced by the ethno-cultural values of other peoples and nationalities, which acquire harmonious beauty and improve. We can analyze them in several cases:

- the formation, by the national mentality, of the aesthetic culture and ideals of a nation that has historically developed in a certain territory and unites based on certain goals and deadlines, the preservation and preservation of values;

- creating conditions for the development of customs, rituals, and values of a minority of ethnic groups and peoples, except for the titular nation, which makes up the majority among members of society living in a certain territory. Ensuring tolerance and interethnic harmony, the availability of equal rights and freedoms for all, free activity from the national and ethnocultural side;

- systematic organization of work related to the formation of a healthy lifestyle among young people, and the development of a culture of tolerance in the field of nature, art, and sports, education of young people of all nationalities and peoples respect for their husbands;

- it consists of creating an equal environment in which people of different ethnic groups living on the same territory can unite, understand the meaning of each other's ethnocultural values, assimilate, and develop positive ones.

Aesthetic culture in society cannot be imagined in isolation from national and ethno-cultural development. To understand colorful cultures and values, aesthetic perception is necessary. Currently, this is appropriate if it is called an ethnoesthetic perception. Ethnoesthetic perception as an integral part of philosophical and aesthetic perception is a method of artistic, sensual, aesthetic, epistemological, and existentialist cognition of the world and the surrounding world through aesthetic categories peculiar to a particular people, or nation. This is the reality inherent in the people, the nation. As long as there is a people, a nation, ethnoesthetic perception persists as a way of knowing ethnoculture and ethnoesthetics." [5] it can be said that the conscious perception of the essence of national cultural values has its influence on the formation of aesthetic culture. In this regard, individual cultures of different ethnic groups are enriched, get acquainted with the culture of a neighboring or co-existing ethnic group, and develop in interaction.

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