

Elegance Education Is The Basis For Maturing A Modern Person

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Annotation. Today, the perfect mastery of modern science and high technologies is becoming a decisive condition for the development of any state and society. Therefore, this article presents the ideas that it is extremely important to educate artistic taste in young people, and it is important to form and instill in a person not only a taste for art, but also a taste for life itself.

Keywords: elegance, art, taste, upbringing, education, nature, society, state, spirituality, culture, community, life.

The reforms being carried out in the spiritual sphere in our country are based on the issue of acquiring knowledge about refinement, which is an integral part of human life, and raising a highly spiritually beautiful and harmonious person, and establishing a high aesthetic consciousness and culture in social life is an urgent task for each of us before society. Today, it is no secret that the perfect mastery of modern science and high technologies is becoming a decisive condition for the development of any state and society, - says President Shavkat Mirziyoyev, - deeply understanding this truth, we are mobilizing all our strength and opportunities so that our young generation can grow up to be both physically and spiritually perfect [1.442].

The upbringing of artistic taste is extremely important, as it forms and instills in a person a taste not only for art, but also for life itself. To cultivate artistic taste in a person means to teach him to see all the manifestations of the inherent beauty of life with the help of art and through art. The education of elegance, as a concept that reflects the entire life of humanity, has been interpreted differently by thinkers in the past. It is known that since ancient times, education has served to make people aesthetically and spiritually perfect. Education, performing certain tasks in the life of society, first of all, sets itself the goal of influencing the human mind, feelings, imagination, beliefs, worldview, actions, and behavior. For example, the ancient Greek philosopher Socrates explained the importance of education to people through the phrase "Know thyself." Because if every person wants his life to be beautiful and his life to be prosperous in society, he is required to teach his child moral and elegant education perfectly. Al-Farabi explains that human upbringing depends on the individual. He says, "A person's moral character and spiritual perfection are not determined by anyone, but are in the hands of the individual, that is, the individual creates his own destiny. Because happiness and bliss are not in the next world, but in this real world, in life" [2.29]. These thoughts of Al-Farabi are aimed at the spiritual and moral-aesthetic perfection of human upbringing.

Philosophers also emphasize the great role of religious and secular sciences in the education of elegance. According to the Indian philosopher R. Tagore, in the process of education of elegance, it is impossible to fully develop a person without cultivating a sense of beauty in him. The scientific nature of education of elegance is associated with aesthetic feeling and his mental state. It is known that, like all human qualities, the quality of having an aesthetic taste is never innate, but is determined on the basis of the laws of elegance in social life. Aesthetic taste is a personal quality of a person associated with his high feelings and experiences. The science of psychology studies the laws of the emergence of a person's rich and refined world of elegance, feelings and subtle qualities. The theory of aesthetic education, which is perfectly developed taking into account the spiritual aspects of a person, and its implementation in society fills the aesthetic thinking of each person with beautiful feelings. The content and essence of aesthetic education have been studied fully and precisely within the framework of pedagogy and psychology, and when we say aesthetic education, we mean the process of emotionally perceiving the world of aesthetics and beauty in art in social life, thinking about them, understanding and evaluating them. The concept of aesthetic education is a complex and multifaceted concept. Esthetic education plays an important role in the understanding of objects and phenomena that a person perceives directly in connection with emotions, and in the impact of various aesthetic ideals on human aesthetic experiences. A person always likes or dislikes objects and phenomena in the external world in the

process of perception. If we like what we perceive, our mood rises, and internal feelings and experiences associated with it arise. If we do not like the perceived thing or event, if it does not suit our taste, then unpleasantness and negative internal feelings arise in our psyche. Such feelings that arise in a person arise on the basis of our refined upbringing. All feelings in a person, as well as aesthetic ideals, arise on the basis of the attitude to the external environment. The object, that is, the creator of these feelings and aesthetic feelings are things and events in reality, as well as human relationships that are established between people. Therefore, all aesthetic feelings in people arise from historical conditions based on mental activity.

From the point of view of psychology, the perfection of aesthetic education depends on such feelings as aesthetic pleasure, the feeling of understanding the beauty in the world, the feeling of enjoying aesthetic categories, and the feeling of understanding the elegance in works of art, which enrich the beauty of aesthetic thinking in people. As is known, aesthetic pleasure arises from the perception of things that we directly like. However, we do not like all colors and sounds equally. If we talk about the influence of color on the human psyche, we will encounter an amazing situation in our lives. For example, in Uzbek houses, most homeowners paint doors and windows mainly in light air colors. This type of color gives us feelings of innocence and pleasure. In addition, our national taste and our aesthetic education in decorating our homes are also directly related to this color. In particular, the pillars of the porch, the eaves and the ceiling of the house are painted in light blue. Many architectural monuments in Uzbekistan and their decorations amaze pilgrims from abroad with their beauty and perfection. Colors and patterns also express certain symbols, and if yellow is a symbol of abundance and prosperity, then blue is a symbol of the eternal sky and the sky, reflecting the essence of life. In the language of symbols, blue means goodness, wisdom, honesty, glory and loyalty. White is a symbol of sacred peace, it is a symbol of purity, innocence, purity, purity of dreams and fantasies, and the pursuit of inner beauty. Green is a symbol of growing vegetation, the renewal of nature. The aesthetic tastes of other peoples of the world are different, and while Russians, Ukrainians, and Belarusians use more green and brown colors, yellow is considered a sacred color for the Chinese, and we can find many such examples in life. In addition to colors, various sounds also give a person aesthetic pleasure. Some sounds are pleasing to a person, while others are not. Today, the art of music has developed so much that their sound affects a person in different ways.

Most young people like to listen to music mainly related to the pop genre. Classical music, played by national musical instruments, dutar, tanbur, rubab, gijjak, nai, chang and other musical instruments, is the music that older listeners love and listen to. Older people like to relax by listening to national melodies more. All this depends on the level of education of elegance in people, and on the direct interest of young people in one or another type of art. The education of elegance of the Uzbek people is connected with our national values and the principles of humanity in it. Aesthetic education of children plays a major role in their mental, moral, and physical development. Even the educational process in schools and secondary specialized educational institutions, with its national aspect, attracts the attention of people all over the world. A Spanish philosopher and scientist, having studied the national traditions and moral and aesthetic education of many peoples of the world, visited Tashkent, Samarkand, and Bukhara, and upon returning to his homeland, said, "I would be willing to exchange all the work I have studied and researched so far for the manners and grace of a fifteen-year-old Uzbek girl who stands up and puts her hand to her chest and serves tea." [3.328] It is clear from the thoughts of this philosopher that the upbringing of elegance in the Uzbek family, as well as the instillation of national education in the minds of students at school and secondary specialized educational institutions, cultivates an attitude towards kindness, courtesy, hospitality, waiting for guests, observing them, etc. The education of students' elegance is one of the main issues in pedagogy, and "identifying the strengths and weaknesses of each student's abilities, interests, and feelings and taking them into account in educational work provides an opportunity to properly direct education" [4.314]. The pedagogical skills of the teacher are of great importance in correctly directing such qualities in students. Currently, in general education schools, secondary specialized educational institutions, and higher education systems, the education of elegance is carried out among students through various ways and means. In the education of elegance, such subjects as fiction, fine arts, music, and physical culture play an important role. Providing excellent knowledge to students and comprehensively developing their aesthetic taste, feelings, and perceptions is an important task in raising a harmonious generation. In addition, various circles, amateur art associations, clubs, palaces of culture, etc. play a great role and importance in carrying out aesthetic education among students. All of these things

encourage students to spend their free time after school productively, form high feelings for tomorrow, and invite them to the world of delicate and attractive beauty, only then will the aesthetic education of students improve.

On September 23, 2020, a new edition of the Law of the Republic of Uzbekistan “On Education” was adopted in Uzbekistan, in which special attention was paid to the issues of aesthetic education. In particular, great attention was paid to the network of kindergartens and “kindergarten-school” complexes organized in homes at the initial stage of the education system, that is, in the field of preschool education, to develop aesthetic education. Increased attention was paid to the issues of teaching children foreign languages, choreography, fine arts, music, and computer technologies. All of these are considered to be the main directions in perfecting aesthetic education. In general, the education of aesthetics carried out in preschool education, general education schools, secondary specialized educational institutions, and higher education systems of Uzbekistan, which is striving for its free and prosperous future in the 21st century, is of great importance in the development of the younger generation as complete individuals. The Uzbek people's esthetic upbringing, which has been passed down from century to century, is today of great importance in raising young people to be physically and spiritually perfect and beautiful. Today, it is important that every person brought up in an Uzbek family, first of all, matures by taking aesthetic pleasure in our past heritage and values, and on the other hand, grows up fully enjoying the esthetic upbringing of the peoples of the world. Raising a well-rounded person with a high aesthetic mindset is an important factor and condition for building a bright future for Uzbekistan. The main task facing us today is to raise a person who is perfect in all respects, to grow up as a selfless and enthusiastic person for society.

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