

The Role of National Values in Shaping the Aesthetic Worldview of Schoolchildren

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Abstract: The article examines the importance of aesthetic education of youth by means of national characteristics. Acquaintance with one's national culture. The structure of personality, the role of aesthetic education of schoolchildren, targeted pedagogical processes of formation and integration of moral qualities are discussed.

Keywords: Youth, culture, folk songs, song, music, intelligence, literature, education, child.

Introduction: The basis of upbringing of our youth begins with the family. Today, first of all, the head of the family demands that the parents themselves be educated and, with their exemplary behavior and qualities, contribute to raising their children as well-rounded individuals.

National values, on the other hand, are an integral part of the moral, spiritual and cultural development of a democratic society in Uzbekistan. According to the leading directions of the State Program, the main principles of the spiritual formation of modern youth are the awareness of national identity, the formation of a sense of pride in their homeland, patriotism, the formation of respect for national values, traditions and intellectual heritage.

MATERIALS AND METHODS

Aesthetic education is one of the most ancient occupations in the history of mankind. It is necessary to recognize that aesthetic education has always been the main basis of educational activities, and of course, aesthetic education is of particular importance in the formation of a scientific worldview, in expanding the knowledge of the future generation. Aesthetic education develops a person's ability to perceive, understand and appreciate beauty in reality. Aesthetic education also arises from the need to create aesthetic wealth in any field of human activity, to create

according to the law of beauty. The main goal of aesthetic education is to help members of society develop a full sense of beauty for their all-round development. Aesthetic education is, first of all, to cultivate the ability to see beauty in nature and society, to correctly understand and appreciate it. It teaches the ability to give beauty to all aspects of life and work, to be able to perceive the beauty that exists in the world and to fight for true beauty in life.

Every person compares his life with the exemplary lives of the blessed ones. In his heart, the question is, am I a worthy successor to these people? - he asks himself. They left such a great legacy that he should connect his activity with the feeling of what will be left of me. Indeed, in ancient times, learning a craft was considered sacred and people were valued for their unique crafts that they left for future generations. Human life is like a road that is walked from one destination to another. On this road, there are destinations that are flat or smooth, low or high, far and long, to be reached with great difficulty. We, the youth, are people who are walking on this path, climbing mountains, for example.

It is not without reason that in our country, raising a healthy and harmonious generation is aimed at implementing large-scale, clearly targeted measures to create the necessary conditions and opportunities for

young people to realize their creative and intellectual potential, to grow up as comprehensively developed individuals who can fully meet the requirements of the 21st century. It is impossible not to feel that the future of society, the prospects of the state, and the future of the people are closely linked to the effectiveness and quality of education and upbringing provided to young people. Therefore, not being interested in the behavior, worldview, and interests of our children is also indifference.

RESULTS AND DISCUSSION

Today, all the doors of opportunity for the development of our youth are wide open in our country. Therefore, the question of what principles to base oneself on and what aspects to pay attention to in the educational process in order to protect the spiritual world of the younger generation from destructive influences is in the focus of attention of philosophers and humanities scholars. Taking these aspects into account, this article highlights the fact that aesthetic education of the younger generation based on national values is one of the urgent problems on the agenda. The special focus on the issue of the place of aesthetic education and spiritual education in increasing the socio-political activity of the younger generation indicates the great importance of this issue for today at the life-and-death level.

The basis of the educational activities of students in educational institutions aimed at the formation of national values is the subject-to-subject relationship between the student and the educator, such a relationship should be humane, benevolent and comfortable for students. It is necessary to take into account and ensure the psychological mechanisms of this process - the internalization of values through the activation of students' knowledge, emotions and behavior. Mahalla (mahalla citizens' gathering) is a unique, unique form of small environment, which is closest to the people and combines several types of socialization in itself. It has great opportunities for organizing work on educating young people based on national values, having circles for counselors, students and youth, since the activities of the mahalla are integral and natural, and in the course of daily activities it reflects the principles of pedagogy.

As the closest social environment, the mahalla creates an opportunity to neutralize a number of negative aspects of life, or reduce them to a negligible level, depending on their correspondence to the ideas and ideals of society, the spirituality and culture of the people, and the interests of the individual. This is facilitated by cooperation within the framework of the project "Family-Neighborhood-Educational

Institution", the interaction of higher education institutions and the neighborhood opens the way to organizing various collective and individual activities to instill national values in students.

Museum pedagogy, as a mixture of national values, culture and education, creates an opportunity for the development of a valuable attitude towards the history and culture of their people in students. Various forms and technologies of museum activity open the way to a full and comprehensive study of the wealth and uniqueness of national culture in a broad sense. We can show the activities of young people, who are demonstrating special productivity in this area, on the organization and use of higher education museums, which are focused on cultural values and patriotism. Museum activities ensure interaction with the socio-cultural environment in which they are located, which in turn generates personal opinions, attitudes, emotional assessments in students, and arouses interest in research and organizational activities.

The aesthetic education of each individual in society, as a branch of pedagogical activity, is a process that changes under the influence of its environment and external factors, and is associated with age characteristics. "In school and preschool education, aesthetic education is especially important. Because it is these educational centers that serve to bring to perfection the love of elegance, which is manifested in the child's natural way of thinking, through aesthetic education. Classes in drawing, music, and labor lessons at school, in kindergartens, in fiction (fairy tales), music, various games and toys, have a great influence in this regard, they are one of the most striking manifestations of the first regular and continuous aesthetic education outside the family" [2].

The methods and means used by the Uzbek people for many centuries in preparing the younger generation for life, forms of activities, their own customs and traditions, the idea of education and life experience were embodied in folk pedagogy. Even in the era when there were no schools and no pedagogical ideas, the wisdom and methods of tribal members in the field of instilling in children the qualities of hard work, fighting spirit, decency, elegance, friendship, kindness, and tolerance have reached our time as the fruit of the life experience of that time and have been formed as folk pedagogy [5].

Personal education in society has always been considered an important stage, and the place and role of folk pedagogy in this process has always been important. In her scientific observations, researcher B. Ubaydullaeva emphasizes the important role of folk ethnopedagogy in the future growth of children as kind

individuals. The scientist tried to base these processes on the example of the Surkhon oasis. Taking into account the importance of the qualities of caring for each other in the Uzbek family from a young age, she draws attention to the fact that these processes begin with the birth of the second and third children in the family and that this is traditional. In addition, it is noted that they are instilled with feelings of love and affection for their parents and other family members, as well as for their relatives, relatives, and neighbors. As a result of these factors, it is emphasized that a unique system of values combining feelings of solidarity, mutual support, and awareness has emerged [6].

Our people's belief in mother nature, earth, water, air, and fire, and their glorification are expressed in various customs and rituals, traditions, professional practices, and ancient mythological elements that have survived in the folk lifestyle and customs despite various religious and political pressures. According to the well-known ethnologist A. Ashirov, the traditions of urban planning and architecture that have developed from history, folklore examples, written heritage, literature, and love for art among people have created the basis for the preservation of customs. Our narratives praising evil and goodness have also reached us as examples of folk oral creativity. In the ancient interfluvium, along with the centuries-old celebrations and festivals such as Navruz, Mehrjan, Sada, and Gul Sayli, which were mainly associated with the culture of sedentary lifestyle, the unexpected occurrence of sad mourning ceremonies, the rituals associated with their organization and conduct, and the participation of representatives of special professions organizing them, religious images and rituals, and our traditions have been preserved [6]. These factors, in turn, have served to develop the ethno-aesthetic education of people over the centuries. Factors such as material and spiritual heritage, examples of folk applied art, and traditions of folk economic activities have a positive impact on the aesthetic education of young people through the ethnographic environment. "It can be said that ancient beliefs are one of the first steps taken by people to understand the secrets of nature. As a result of these factors, concepts and beliefs, including fetishistic views such as belief in the magic of natural phenomena, totemistic customs such as worship of the divine power of plants and animals, animistic beliefs such as belief in forces in the form of souls and spirits, polytheistic traditions such as worship of the elements of nature - the sun, fire, earth, water, etc., magical actions such as influencing water, wind and other natural phenomena, emerged" [7]. These factors, in turn, also served to form the elements of the initial aesthetic education of people.

Such an ethnocultural environment, which has this uniqueness, played an important role in the comprehensive mental, spiritual and physical development of people, increasing the coefficient of activity in society, protecting them from external influences, enriching their sense of survival in difficult life processes, expanding the activity of consciousness, and forming aesthetic education. In such an ethnographic environment, as national ethnic culture and spiritual values develop, aesthetic education in young people and all manifestations of ethno-aesthetic culture also develop, fulfilling the following tasks according to their manifestation:

Firstly, ethnocultural factors have a constructive impact on the ethno-aesthetic consciousness and thinking of the younger generation, forming their ethnographic worldviews, and ensuring the formation of healthy, pleasant relationships between people;

Secondly, the traditions and values of the ethnos for the improvement of health in a certain region, seasonally, and professionally have a high significance, contributing to the processes of unification of a number of ethnic groups and peoples living in a certain region, and to the improvement of their ethno-aesthetic culture;

Thirdly, any ethno-cultural traditions and customs legally guaranteed by the state today are the property of the Uzbek people and have the right to full use of them;

Fourth, to introduce knowledge of aesthetic education within the framework of the qualification requirements that students must acquire in general education schools, to establish activities aimed at instilling in them love for the homeland, loyalty to parents, mental and physical health, purification of the soul, and the development of relationships such as peace and harmony in interethnic relations, hard work in society;

Fifth, "traditions, customs and rituals that serve in society as the basis of spiritual and ideological values, as an important part of the national spirituality, lead everyone to goodness and serve to form a perfect person" [7].

In addition to science programs in educational institutions, student education is considered an important factor, and in ensuring it, the systematic use of aesthetic culture and thinking tools during lessons serves to give students a colorful vision of the world. "Because young people not only learn and understand nature and society within the framework of their intellectual capabilities, but also feel and perceive it through aesthetic thinking. At the same time, such a socio-psychological process also requires being directly free, liberated, without any pressure, without

instructions, without orders" [3].

In consciously applying their aesthetic knowledge to society, young students respond to the following:

- 1) through aesthetic education and knowledge, they emotionally perceive existence and, relying on their life experience, philosophically observe the beautiful and ugly sides of things in the world;
- 2) as a result of mastering the secrets of beauty in existence, young people emotionally perceive the different sides of nature and society and, enriching their aesthetic knowledge, bring them to a new level in close contact with the social environment;
- 3) aesthetic categories also perform certain functions in the education of young people. It also has a cognitive nature, expanding the scope of aesthetic knowledge based on the assimilation of the positive side of reality;
- 4) the historically formed national mentality of each people is directly reflected in social life through aesthetic education. This manifestation is clearly manifested in young people when they enter into relations with the external environment, when they become active members of society. National mentality also means the totality of all their actions, such as the aesthetic attitude of young people to the environment and its assessment based on the traditions of society and practical activities. "The issues of harmony of religious and secular views formed in the spheres of interest, activities, worldview of today's youth, the tolerance and social activity formed on their basis determine not only their own fate, but also the future of the state associated with the fate of an entire nation or this nation" [8]. Such activity, in parallel with the spirituality of young people, leads to the formation of the aesthetic thinking of society, and to the improvement of the morale of people.

In educating young people in the national aesthetic spirit, it is necessary to pay attention to important aspects, and they are as follows:

to increase the sense of beauty and ugliness in society by individually developing aesthetic perception in each growing young generation;

to pay special attention to issues of taste and ideals in educating young people with a high aesthetic outlook;

to involve young people in various innovations by strengthening the art of artistic criticism;

to reflect national identity in creating creative examples, enriching everyday life, social relations, and people's behavior with beautiful deeds.

CONCLUSION

In the aesthetic education of young people, the ethnographic environment, as an important process, is

undergoing transformation processes by sensing ideological attacks and ideological influences under the influence of the past and present. Under the influence of this, the threat to nationality from certain forces that seek to evade the current reform process of society, and the preservation of the spirituality of the future generation from the influence of various malicious forces are becoming more urgent. In this regard, a deep understanding of the essence of the "Five Important Initiatives", which have become a widespread propaganda process in our country, bringing folk oral and written creativity to young people using innovative methods, and instilling ethnographic elements in their aesthetic education should form the basis of educational work today.

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