

## NATIONAL AND UNIVERSAL CHARACTERISTICS OF THE RISE OF AESTHETIC CULTURE IN UZBEKISTAN

Khudoyberdiyeva Khuriyat Karimberdiyevna

Doctor of Philosophy (PhD) of Samarkand

State Institute of Foreign Languages

### ANNOTATION

In this article, further development of nationalism and humanity as a feature of the way of life of our people, enrichment of the aesthetic culture of the individual in terms of content and volume of social ties between nations and peoples living in Uzbekistan, national and universal features ideological-political, moral, aesthetic, religious. One of the main socio-philosophical issues in the formation and development of aesthetic culture is the attitude to the spiritual heritage of the people, its strengthening and development. reported.

**Keywords:** nation, spirituality, culture, people, ethnicity, mentality, religion, morality, etiquette, values, aesthetics

### INTRODUCTION

In the XXI century, the whole world recognizes that the aesthetic culture of the developing individual and society in Uzbekistan, with its historically complex image, the national honor, the national mentality of the people, developed in harmony with each other, has national and universal features. Accelerating on the path of such historical development, Uzbekistan has set itself the goal of developing its prosperous future through the lifestyle, moral and aesthetic culture of today's healthy generation.

The aesthetic culture of a person who acquires a national and universal image in each period has never been left out of the eyes of the head of our state. "Our most important task," said Mirziyoyev, "is to strengthen peace and prosperity in our country, to make people and our people happy." To do this, our people must first and foremost be satisfied with the work of leaders. To do this, each leader must pull his own car, be personally responsible for the state of affairs in his field. After that, there will be change and development in our society" [1. 53]. At a time when the development of such an aesthetically sensitive and ambitious person in our society is rapidly developing, it is important to focus on a clear idea, that is, the idea of "from national revival to national uplift." we must not forget that from the citizen to the head of state it is becoming increasingly important to feel sincerely.

When speaking about this, it is necessary to have a deep understanding of the true nature of national and universal characteristics. "Today's fast-changing world opens up new and great opportunities for humanity and young people. At the same time, it exposes them to a variety of unseen dangers. Malicious forces are killing simple, cave children against their parents, against their country, and taking their lives.

In such a tense and dangerous environment, we, parents, teachers, the public, the community, need to be more vigilant and vigilant in this matter. We must raise our children ourselves, not leave them in the hands of others" [2. 23].

In the process of building civil society, nationalism and humanity as an integral feature of the aesthetic culture of the Uzbek people are the ideology, worldview and values of all nations and peoples living in our country. They are the aesthetic culture of all nations and peoples. forms the core of morality and psyche. Because this process is constantly reflected in the pleasant relations between the nations of our country.

National and universal characteristics in terms of values and moral norms are based on the equality of nations and peoples, the principles of deep respect for people of other nationalities, their aesthetic culture, traditions, national feelings.

Today, as a feature of the way of life of our people, it is important to further develop nationalism and humanity, to enrich the aesthetic culture of the individual in terms of content and scope of social ties between nations and peoples living in Uzbekistan. However, national and universal characteristics bring people closer to each other ideologically, politically, morally, aesthetically, religiously and protect them from various forms of selfishness, localism, chauvinism and nationalism.

The rise of aesthetic culture occurs on the basis of everyone's pleasure in reality. Therefore, aesthetic culture as a type of culture develops itself in national and universal features. Thus, "culture is not only a key factor in enriching the spiritual world of people, but also a means of educating a person in the spirit of devotion to their homeland, love of their cultural heritage and respect for other peoples, traditions and customs of their cultures"[3. 69].

From time immemorial, the aesthetic culture of our people has been enriched by our national language, religion, legends and myths, artistic and aesthetic monuments, enriched its image in various ways with masterpieces of philosophical thought. In the process of such development, the worldview in socio-economic systems has created a great difference between one country and another, leading to the diversity of national and universal features of aesthetic culture. But during the Soviet era, such a national-spiritual culture was discriminated against. The development of our language and religion has been subjected to various pressures, and our national pride, honor, various ceremonies and traditions have been seen as obsolete. The priceless works and unique heritage of our world-renowned ancestors have been collected, and many of them have been accused of being enemies of nationalism and the people. Our ancestors, who served the people, were executed on various false charges.

Today, everyone is committed to "eliminating such vices inherited from the old system, discrimination against our country and disregard for our national interests, the restoration of our ancient values, our religion, the establishment of historical justice in our lives, a new society." to consider the spiritual growth of our people as a decisive criterion in achieving the noble goals set for it "[4. 6-7] should strive to enrich the aesthetic culture on this basis.

In this spirit, educating people is the basis of social development, the relationship between different cultures is a condition and factor of the world community and a great value, attaches great importance to national and universal values, their interaction, influence and mutual enrichment. . These aesthetic cultures, historically formed in Uzbekistan, are clearly reflected in the Basic Law of the Republic, which formed its statehood.

The aesthetic culture of any nation, in particular, its perceptions, perceptions, physical and mental activities of reality, are not formed by themselves. This requires certain natural and social conditions, an aesthetic approach to reality, and the connection of the object and subject

of high social significance, the spiritual unity, connection, commonality between the individual and nature and society 'ladi.

Such a social space has been inextricably linked with the oriental community based on age-old values for our people. It is on the basis of this community that we can see the roots of the historically formed moral and aesthetic culture. They are reflected in the qualities of our people, such as kindness to each other, mutual respect, hospitality, respect for the great and the small, compassion, humanity, and helping each other impartially. Because the example of the high aesthetic culture of our people is the interaction of this person with society, that is, kindness to the elderly, generous assistance to the bereaved, helping the poor, the disabled, orphans. zish etc.

On this basis, the aesthetic culture, intelligence, perception, in short, the physical and intellectual potential of each person, which represents a beautiful lifestyle, is determined as a result of a particular social life and the historical heritage of the nation. Therefore, a person's views on social life are formed and developed through the development of aesthetic culture and thinking, exchange of ideas, understanding, communication, social activities.

In the 21st century, humanity has reached a time when as much as any national limitation harms its spiritual life, so much respect and attention to any, national and universal values serve the national-spiritual uplift.

National-spiritual growth is a testament to the moral and aesthetic perfection of the individual, people, nation and society, to the new look and potential of aesthetic culture.

To this day, this has led some individuals to demonstrate their dangerous aspects in their activities. Under the selfish intentions of such individuals, it is possible to observe that "the nation's age-old values, national thinking and way of life are being violated, morality, family and community life, and conscious living are in serious danger" [4. 12-13].

Independence has further expanded the social needs and capabilities of the individual as a shell that protects our people from various dangers. Our people have the opportunity to directly understand the material and spiritual riches created and being created by other nations and states, to know the latest in science, technology and culture.

This freedom, in turn, inevitably led to the formation and development of a new aesthetic culture. As aesthetic culture, by its very nature, develops because of aesthetic values that are respected by all mankind, dear and necessary for all mankind, independence has created such a social environment and historical conditions.

One of the main socio-philosophical issues in the formation and development of a new aesthetic culture was the attitude to the spiritual heritage of the people, its strengthening and development. This issue was a huge socio-historical, ideological and philosophical problem. Because it was difficult to strengthen independence without properly addressing the issues of spirituality, without forming the right attitude of the people to history and modern life.

The formation and development of a new aesthetic culture is seen as one of the components of the concept of spirituality of the independence period. Because when we talk about spirituality, we mean our cultural heritage, traditions and customs, religious values, language and literature, art and historical memories, all these listed social phenomena form the form and content of aesthetic culture. are the main aspects that make it possible.

Aesthetic culture cannot be imagined without objective and subjective factors such as the national language and its problems, historical memory and customs, the beauty of the native land and moral values, and so on.

The life of a person in the environment of his tribe, people, nation and country, his relations and interactions with people through the native language, the place of historical memory, rituals and religious values in the spirituality of the person, man the child's relationship with his or her parents, relatives, neighbors, the sealing of imaginations and feelings such as social relationships such as loyalty, respect, trust, conscience and freedom, all of which nourish the aesthetic culture as well and representing social factors.

The formation and development of such national, universal qualities ultimately reflects the spiritual maturity, in particular, the development of aesthetic culture. The development of aesthetic thinking, in turn, fosters a sense of respect and appreciation for the culture and spirituality of other peoples and countries.

Aesthetic culture acquires social significance as a means of respecting, enjoying, and demonstrating the importance of universal commonalities in the spirituality of peoples for other peoples as well.

Spirituality, in particular, aesthetic culture and aesthetic thinking is not a gift of destiny. It is formed and developed through mental and physical labor, through a historically formed and modern system of education of the nation, enlightenment and a pure conscience and devotion to life.

The result of cultivating an aesthetic culture in a person is that a person becomes confident in his own strength, a person is satisfied with what he is doing, the profession he is doing, and there is stability in his personality. A person with a high aesthetic culture does not indulge in fleeting pleasures, does not seek to build a marriage in an easy way, does not follow destructive ideas. Because aesthetic culture, with its social essence, is an expression of delicate emotional perception that calls individuals, humanity to unite in the world of beauty and creativity.

Therefore, "Spirituality is the power of a person, a people, a society, a state. Where there is no one, there is no happiness" [4. 79]. Thus, since the aesthetic culture and thinking of the individual is an integral part of spirituality, the factors, system and function of its formation and development are a social problem.

Since aesthetic culture depends primarily on the emotional world of the individual, external and internal influences and impressions, it was also a necessary social task to develop a clear system of direction of objective and subjective factors. Because during the Soviet era, the attitude towards our language and religion, our high spirituality, was negative. Therefore, among the reforms carried out in Uzbekistan, first of all, it was important to give the national language the status of the state language.

"Finally, on October 19, 1989, this very important issue was discussed at a session of the Supreme Soviet, and after almost a century and a half of dependence, Uzbek was declared the state language in our country. Our native language, one of the sacred values of our people, has gained its legal status and protection. This was a truly great event in the history of our country. In addition to the state language, the adopted law provides for the development of the languages of all nationalities and ethnic groups in the country, state protection, education, information, necessary information in the native language of every citizen, regardless of language, religion

and nationality. The issues of guaranteeing their rights, such as obtaining information, were clearly defined ...

The Constitution of the Republic of Uzbekistan, adopted on December 7, 1992, clearly defines and strengthens the status of the state language. Thus, the Uzbek language has become one of the sacred symbols of our independent state, which is protected by law, along with the flag, coat of arms, anthem, Constitution "[4. 84-85].

The restoration of the national language and giving it the status of the state language has played a great role in the development of the aesthetic culture of our people. Not only that, as any country gains independence, it pays special attention to restoring the uniqueness of the national aesthetic culture in the first place. It is this national identity that will be of great importance in determining the place and position of this country, this nation among the peoples of the world.

The first President I.A.Karimov also paid serious attention to this issue and developed a concept of educating a person of methodological importance in the spirit of new thinking.

After gaining independence, great attention was paid to the education of each person in the spirit of love for the motherland, the heritage of our ancestors, devotion to the ideas of independence. To do this, it was necessary to change the places where people live, study and work. In order to form a new aesthetic culture, it was first necessary to create a new socio-aesthetic environment.

This aesthetic activity has begun to bear fruit not only in education, but also in other sectors of our society, in our villages, which are a major part of our people. Because this high example of aesthetic culture was inherited by our ancestors.

It is obvious that in the policy pursued by our state, the issue of personal development, the formation and development of its new culture is highlighted as a huge social problem related to the future of our state and society.

During the period of independence, conditions were created for the realization and upbringing of such qualities. There is a commonality in the interests and responsibilities of the individual, family and society in the upbringing and education of the younger generation. At the same time, parents and society have great responsibilities and responsibilities. Only a person with a broad mind, deep knowledge and enlightenment about man and humanity can mobilize all his mental and spiritual potential for the destiny and development of his nation and country, to enjoy every achievement of his people and country. overcrowded and may suffer from shortcomings and mistakes that hinder progress. The sum of such experiences becomes socialized as a result of a new aesthetic culture, thinking and worldview.

At the center of post-independence socio-spiritual reforms, the issue of raising a harmoniously developed generation has become a nationwide task. The future of our country, the issue of creating a free and prosperous life, the place and position of Uzbekistan in the world community in the XXI century depends on how the young generation is formed. If they are properly brought up, if their new thinking, deep national and universal values are deeply ingrained in their spiritual world, if all material and spiritual needs of aesthetic culture are taken into account in time, the intellectual potential of our state and country will be strengthened. . Given the fact that each person by nature is curious about everything, good and bad, and susceptible to various influences, his age, interests and abilities aside - to strengthen independence, to think about

the future of the native land and It is a great social problem to bring up people who are serious about science, profession and work. One way to solve this problem is to unite the heads of citizens, to unite and shape them around the ideology and ideals of independence.

Aesthetic culture does not decide as a pure spiritual product beyond the moral, religious, legal, scientific, artistic and practical needs, dreams and aspirations of man. Aesthetic culture is embodied as a general and common expression of all aspects of the individual's mind and heart.

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