

Healthy Beliefs in Youth Outlook in the Harmony of Morality, Culture and Art: Problem and Solution

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Abstract. In this article, thoughts are expressed about the formation of the worldview of young people, education, important rules of educational art, technologies of educational art, art and culture in connection with the worldview of young people. Also, the important aspects of art are explained by the nature of nationalism and universality, opinions were expressed about the formation of love for the motherland and feeling of patriotism in the harmony of art and culture.

Keywords. Youth, future generation, healthy faith, education, art, culture, nationality, universality, love of country, feeling, trust, morality, personality, society, upbringing, purpose.

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Relevance of the research topic. Education is pedagogical creativity. Pedagogical creativity does not appear by itself. This is a whole system of activity, the positive effect of which is manifested not as a result of direct influence on the individual, but in the behavior of the representative of the young generation being educated. 'ati is also expressed in this way.

of education is based on several rules, and their implementation depends on the skill of the pedagogue. They are as follows:

First, in communication with young people, behavior - when evaluating the character, it is necessary to start only with positive ideas, after such a dialogue, along with decision-making, plans are formed by themselves. Second, the order of bans should be done rationally: in extreme cases, prohibitions have an impact on the educational process. If the prohibitions are in moderation, it follows that they should follow moral standards. Thirdly, do not be afraid to encourage them in the process of upbringing: after getting such an opportunity, most young people will want to justify it themselves from time to time.

Why did we start our discussion with the art of education? Education art When thinking about technology, education is often understood as the art of personal development. Also, education includes a social process, and as a result, young people gradually gain life experience, and on the basis of this, they can have an active influence on self-education. In education, it is legitimate to focus not only on socially important goals, but also on individual goals. As a logical continuation of the above points, it is permissible to dwell on ways to achieve individual goals. These goals can be achieved by ways of shaping and improving their worldview.

Worldview is a system of general views on the world and a person's place in it, people's attitude to the reality around them and to themselves, as well as the beliefs, ideals, principles of knowledge and activity of people based on these views. Worldview is related to a person's age, life experience, knowledge, and ideology. Philosophical, scientific, religious, political, ethical, legal, aesthetic knowledge and views formed in the society are reflected in worldview. A person's worldview is closely connected with social relations. Also, the worldview is formed on the basis of a person's necessary understanding and evaluation of himself and the world. In this respect, worldview is a subjective reflection of reality in the human mind.

an individual worldview associated with the consciousness of an individual, and a social worldview associated with the social consciousness of a particular social group, stratum, class, nation, and society. They complement each other, affect each other, develop each other. Initially, the individual perceives the world emotionally (feeling the world). In this case, the individual understands reality as a result of direct emotional perception. Then, based on the accumulated knowledge about reality, an individual's worldview appears. This is called understanding the world. Through the person's understanding of the world, his self-understanding is also formed. In this way, all knowledge about the world is highly generalized and a holistic outlook is formed. Worldview has developed during the historical development of mankind.

The level of study of the problem. The issue of harmony of healthy faith, morality, culture and art was discussed by the President of the Republic of Uzbekistan Sh.M. Mirziyoyev was reflected in his lectures and works, laws adopted in Uzbekistan, works of Central Asian thinkers, works of Greek philosophers, etc.

The ancient Greek philosopher Aristotle founded ethics, the science of ethics, for the first time in the history of world science. His spiritual ideal in the field of morality is God, God is the highest philosopher and thinker. Aristotle puts the activity of the intellect, consisting of observation and observation, above all blessings, he considers it a source of goodness, pleasure and pleasure. And practical activity is not always subject to the judgment of reason, so it is better to choose the middle way by using both reason and life experience in everyday work.

Today, we think that the role of art in improving the worldview of young people is incomparable, because art is a special kind of aesthetic activity, a magical spiritual mirror. Its magic lies in the fact that a person who perceives a work of art sees in it both the world of the person who created this work and his own world through the prism of values; he can clarify what he is and where he is, his achievements and shortcomings, his mind and emotions. Its aesthetic essence is determined by its perception and evaluation of beauty, grandeur, tragedy, ridiculousness, ugliness, baseness and other aesthetic features through the medium of space and time reality. Art shows the appreciation of values and devalued values, creates a unified, generalized image of a person and the universe in the form of one person or several people, ensures their harmony. It teaches a person how to live, encourages beauty, elevates him spiritually. For this reason, it is stated in the sources that there is no period in the history of mankind without art.

Another important aspect of art is its nationalism and universality is explained by the feature. In art, they appear in a dialectic unity. Also, through art, love for the motherland, the feeling of protecting it, and the feeling of preservation are formed in the worldview of young people. After all, the feeling of homeland is the highest feeling in the human heart. As a result, glorifying the homeland means treating it with infinite love.

Patriotism is one of the universal feelings and spiritual values common to all people, peoples, and nations, which has been refined over the centuries. Historically, patriotism is a set of feelings that have been developed in the process of social development of people related to the fate of their homeland, the struggle of peoples for the inviolability and independence of the territory they live in. This is manifested in pride in the past and present of the homeland, in protecting its interests. It is not for nothing that they say that loving the country is a matter of faith.

Head of the Republic of Uzbekistan Sh.M. In his lectures, Mirziyoyev said, "We rely on the help of our respected intellectuals, active and selfless scientists and creative people to educate our youth in the spirit of true patriotism, determination, bravery and courage. It is especially important to study the life and military activities of our great-grandfathers, military heritage, and promote it among our youth. Therefore, the Republican Center of Spirituality and Enlightenment should quickly prepare and publish more historical-artistic brochures in the series "Courage and military heritage of our great commanders" with the involvement of famous scientists and artists.

Social and humanitarian sciences are of great importance in the development of our national spirituality, instilling it in the life of our people, especially our youth [1].

Methods of analysis : scientific methods of philosophical thinking such as logicity, analysis, synthesis, systematic and comparative analysis, deduction, analogy were covered.

Conclusion and solution.

As for the educational value of art, it can be explained as follows. Art should reflect the incomparable richness and variety of life, the beauty and ugliness, the high and the low, and should fulfill this task while standing in the position of a clear aesthetic dream.

Beauty in art has multi-faceted, multi-dimensional aspects, among which the aesthetic desire has a determining importance. Art can depict both beautiful and ugly events. But it itself is always beautiful, because it is an integral part of the aesthetic dream, that is, the imagination that has absorbed the necessary property of beauty.

Art at all stages of its development has delicately and sensitively expressed the changeability of aesthetic desire, its dependence on social and national aspects. The main content of the aesthetic dream established in art is the imagination of the desire to see human beauty according to the concepts of people, nations, and social groups of different times. For many centuries, art has developed two main directions of realizing the aesthetic dream. The first of them is the way to realize the aesthetic dream by creating a positive character image. A positive hero-creator is a manifestation of the aesthetic dream, and through it, the society.

The second way of solving advanced dreams by depicting life events opposite to them is no less effective and aesthetically significant than the first. One of the great masters of words said the right thing that art does not require people in a dream (ideal), but a dream in the creator himself. In the case of such a dream, the depiction of the most terrible, ugly, low life events does not diminish the positive aesthetic value of works of art.

The great thinker Pharobi thought about the management of the society and believes that the management of the society is a special art. A person who is consistent in morals and activities , works according to one norm, i.e. according to one standard, actively participates in society and property. The art of finding action is the art of leading. According to Alloma , the head of the state should have such an art that he cannot be a means of serving something or an object of control by another art. All other arts are subject to the art of governance . A person with this art is not controlled by anyone else , he has attained perfection and has become practical intelligence and understanding. Such a person must have attained a high degree of perfection and must be at the height of bliss. Any action that helps him achieve happiness is known. He should know how to clearly express his knowledge through words and guide people to happiness in the best ways. Only perfect philosophers have such qualities.

The attainment of happiness and the development of innate abilities do not happen by themselves, but in this matter, the need for some kind of teacher or leader arises. Not everyone can lead others and raise them to the level of happiness . A person who does not have the ability to make someone happy, to inspire them to do the necessary work, and who is powerless to carry out this work, such a person cannot be a leader at all.

According to scholars, a virtuous community leader should have a number of innate natural qualities: he should be sensitive and insightful by nature; to have perfect limbs; to have a good memory, remember the details of what he saw, heard and perceived; to be sharp-witted, clever; have expressive speech; to be eager for education, knowledge and enlightenment, to be tireless in studying and learning, and not to shy away from hard work; to be able to refrain from lasciviousness, drunkenness and sexual feelings; love the truth and those who fight for it, hate lies and liars; to be a self-respecting and honorable person, to be innately high-spirited and aspire to great deeds; not chasing after wealth; to be fair by nature; he should be persistent, persistent, courageous, courageous, and not allow cowardice and hesitation in carrying out the necessary action. [4].

In order to further develop our spiritual life, a number of important documents will be issued in the future, including the decision to increase the reading culture, improve the culture and art sphere, and establish creative schools and centers named after our great artists in the regions, and orders were also received. When talking about this, it is worth noting that the Alley of Writers was built in the city of Tashkent, where memorial complexes dedicated to the great figures of our literature were erected, as well as the great enlightener Ibrat in

the Namangan region, the famous artists Hamid Olimjon, Zulfiya and Sharaf Rashidov in the city of Jizzakh, and the fire breather in the Khorezm region. Hafiz Komiljon Otaniyozov, Hero of Uzbekistan, People's Poet Ibrayim Yusupov in Nukus, Erkin Vahidov, Abdulla Oripov, Muhammad Yusuf in Fergana, Kashkadarya and Andijan regions.

As a logical continuation of these works, a number of measures are being taken to reveal the talent of young poets and writers, actors, artists and singers, journalists, and to show them attention and care [2].

The needs that serve the free development of a person, enrich and develop his positive abilities and qualities are healthy needs. At the same time, we need to educate a new generation of cadres who will be reformers , who think strategically, and who will be educated and qualified. That is why we are consistently reforming all stages of education, from kindergarten to higher education . In order to increase the knowledge and level of not only young people, but also the members of our society as a whole, first of all, we need knowledge and high culture. Where there is no knowledge, there will be backwardness, ignorance and, of course, error.

The greatest wealth is intelligence and knowledge, the greatest inheritance is a good upbringing, the greatest poverty is ignorance!

Therefore, for all of us, acquiring advanced knowledge, becoming the owner of true enlightenment and high culture should become a continuous vital need. The need for family education and trust has a profound effect on children's mental world, feelings and emotions in relation to social education. The well-known pedagogue AS Makarenko noted that education up to the age of five is very important in the formation of a child's personality. He wrote about this: "...the main basis of education ends at the age of five, so what you did before the age of five is 90 percent of the educational process, and the next education continues on the basis of re-education." In this process, it is necessary to be very attentive to the upbringing of the child .

The ancient Greek philosopher Aristotle thought about moral education, and at the core of the theory of education are moral and spiritual views: the purpose of education is to perfect the highest aspects of the soul, intelligence and will. The three closely related aspects of education - physical, moral and mental education - correspond to the three types of the soul, that is, the driving forces of reaching maturity are natural abilities, skills and intelligence, and the work of education is based on these forces. necessary.

recognized that European philosophers have advanced much more than the East in the matter of free will and attention to it in the moral education of a person . It is known from history that during the early formation of the culture of the Islamic region, there were heated debates on this issue . After the debates between the Jabaris and the Qadaris, special attention to this problem in the Mu'tazila kalam, and in the end it was solved decisively in the teaching of Imam Abu Mansur Moturidi, later this problem was not paid much attention. However, Imam Moturidi and his followers were more busy emphasizing the absoluteness of God's power and will in the process of discussion with various heresies of their time, and in the matter of human free will, they used the concepts of free will, profession and verb. were limited to interpretation. In the European ethics of the new era, the issue of human free will has always been the focus of philosophers' attention . In particular, Immanuel Kant, the founder of the German classical philosophy, views on the invisible world ("Ding an sich"), "theoretical reason" and "practical reason", the limits of human knowledge, and on this basis his special attention to the ratio of free will and responsibility (duty) is noteworthy. According to Kant , a person as an individual has free will and freely determines his life goals. At the same time, every member of the human race must refrain from any behavior that restricts the freedom of others. The philosopher calls this supreme responsibility a " strict rule" ("categorical imperative").

the hearts and minds of young people, and in educating them in all aspects. After all, in the works of our scholars who devoted their life and potential to understanding the true essence of life, issues related to the education of a healthy generation are given a special place. In their works, Eastern scholars paid attention to the problems of raising and educating children , leading them to enlightenment and culture. For example, one of the famous ethicists of the East, Husayn Vaiz Koshifi, states that a person cannot attain the position of honor and honor without following the path of good behavior and beautiful (moral) behavior , and it is impossible to reach from the wilderness of animals to the property of humanity. At the heart of Koshifi's moral views is the call to

humanity and understands it in a very broad sense. According to him, people's need for humanitarian virtue is more important than the need for water and fire. According to Koshifi, a person should follow ten rules: "first - do not do opposition (opposite) work to others; the second - wishing justice to one's self; the third - not revealing the person's fault; the fourth is to forgive (inappropriate, bad) behavior that occurs in everyone; the fifth is to turn it towards good; sixth - to meet the needs of the hungry; the seventh - suffering for a person; the eighth is self-control ; ninth - to appear to the people with a clean face ; the tenth is to say a good word to a person" [5].

Also, another ancient Roman ethicist, Epictetus, a freed slave, has the following moral rules: fate is inevitable; common sense is the only and reliable criterion of morality; the outer world strictly depends on the will of the gods, the inner world is under the judgment of man; the will of a true sage is that he does not confuse what belongs to him with what does not belong to him; the purpose and meaning of life is to realize personal inner freedom and gain it; there is only one way to reach it - unconditional obedience to the will of the gods, moderation in needs, carelessness, doing business with a cool mind. According to Epictetus , happiness, true happiness lies in virtue, and virtue is entirely a human creation, because it is formed by man.

puts forward the idea that you should not impose conditions you don't like on others , if you don't want to be a slave, don't allow slavery around you. Epictetus means a free man, a truly free man, who lives according to the call of his conscience, who is not afraid of suffering, even death, any attack on this path. "A free man rules only over what he can rule without hindrance . And without any hindrance, he can rule over himself alone. Therefore, he who wants to rule over others , not himself, is not free: he is a slave to his desire to rule over people," says Epictetus [6].

Culture is a set of symbolic devices and works that define human activity and the importance of this activity. Culture is music it can be manifested in such activities as literature , artistic image , architecture , theater , cinematography , lifestyle. In anthropology, the term "culture" refers to products and their production, aesthetic meaning, and social relations connected to these processes. In this sense, culture includes art , science , and spiritual systems.

Above thought and to comments conclusion who does culture — society , man creative strength and abilities historical of development certain is the level . People life and of activity different in views , as well as they which creates material and spiritual in riches is expressed . This concept certain historical period concrete society , people and nation , as well as man activity or of marriage to himself special fields explanation for is used . Medium century of culture great representatives Abu Ali Ibn Sino , Beruni and another city marriage style of the team maturity shape as interpretation those who did For example , Pharoah according to har one human being o z nature see , " high level to maturity reach for strives ", such to maturity only city team only through is achieved . His he said , " cultural society and cultural city (or country) so it happened in the country each one man profession - trade free , everyone It's a matter of people in the middle difference it wo n't be , har who o zi wanted or chose profession - craft with is engaged . People true meaning with free they live ."

Alisher Navoi mature morals , good manners and fair society , team the issue note reach with together , spiritual to the height to reach main criterion that humanity to g ' oyas compatibility understood . of the 19th century second in half to the field came democratic ma ' philanthropy of movement representatives Muqimi , Furqat , Zavqi , Ahmad Donish , Avaz O ` tar , Kamil Khorezm and another the people cultured of doing factor science ma ' rifatin in possession that they knew They are medium century to his ignorance against people in the middle science education and culture Excellent passion with promotion ibi they did For example, according to Furqat, science is a torch that should illuminate the path of happiness for mankind. The representatives of the Jadidism movement that arose in Turkestan at the end of the 19th and the beginning of the 20th century, Munavvarqori Abdurashidkhan son, Mahmudhoja Behbudi, Abdulla Avloni, Abdurauf Fitrat, Sadridin Ainiy and others made an important contribution to the development of culture with their enlightening work. They published various newspapers and magazines, established publishing houses and printing houses, opened libraries, theaters, and new schools, promoted our past culture and history, and encouraged the in-depth acquisition of worldly

knowledge. As a result of the spread of enlightenment, it can be seen that the general culture of the people has improved .

The real purpose of paying attention to young people today is to bring up a person who embodies the image of a real person, who is the real person of his time, the support of society, who protects his country, people, and Motherland. All this is reflected in the highly valued basic feeling - confidence. After all, this is defined in detail in the Law of the Republic of Uzbekistan "On State Policy Regarding Youth". Including , Article 5 . The main directions of the state policy regarding youth are as follows:

- ensuring the rights, freedoms and legal interests of young people ;
- protection of life and health of young people ;
- helping young people to mature spiritually, intellectually, physically and morally;
- providing open and quality education for young people ;
- employment of young people and creation of conditions for their employment;
- educating young people in the spirit of patriotism, sense of citizenship, tolerance, respect for laws, national and universal values, able to resist harmful influences and currents, to have firm beliefs and views on life;
- protection of young people from actions leading to violation of moral principles, terrorism and religious extremism, separatism, fundamentalism, ideas of violence and brutality, etc.[3]

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