



**METHODS OF DETERMINING THE LEVELS OF FORMATION OF
STUDENTS' AESTHETIC WORLD VIEW**

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ABSTRACT

This article talks about the methods of determining the levels of formation of students' aesthetic outlook. Based on pedagogical data, the author analyzed the problem based on existing scientific literature and methods of determining the levels of formation of the aesthetic outlook of students.

KEYWORDS

Pupils, aesthetic outlook, degree of formation, methods of identification.

Introduction

It is known that the scientific discoveries created by our great thinkers and scientists, the rare spiritual and cultural heritage, the highest value of our society, form the basis of the formation and development of the moral and aesthetic outlook of a person. In fact, the moral-aesthetic outlook is a sum of scientific, philosophical, legal, ethical, political, aesthetic, religious views and imaginations of people about the objective existence and its change and development, as a result of which universal ideas are formed. , values, knowledge are acquired, ideals (social, moral, aesthetic) are formed, social attitude towards the Motherland, society, nation, traditions, native history and language is formed.

It should not be overlooked that the essence and importance of the moral-aesthetic outlook is determined by the scope of its influence on the socio-political, spiritual-cultural and economic development of the society, and the maturity of young people. According to this, the moral-aesthetic worldview is developed, and the morals, knowledge, thinking, belief, scientific, religious, and ideological views, ideals, faith and will of the people, nation, we understand the people who can connect with society, interest, development, perspective of the Motherland. Also, people with a developed moral-aesthetic worldview conduct their activities in compliance with the criteria of morality, duty and responsibility, justice and truth, honesty and truthfulness, humanitarianism and philanthropy, and legal obligations accepted by the society.

Main Part:

The moral-aesthetic worldview of students of higher education institutions studying in the field of professional education is extremely wide, multifaceted, deep and complex in terms of essence, and it requires theoretical and practical analysis according to its content. Therefore, first of all, by clarifying the theoretical and practical aspects, similarities, integrity and differences of the concepts of "worldview", "ethics", "aesthetics", considering the essence of the phrase "ethical-aesthetic worldview", social-pedagogical phenomenon we consider it appropriate to justify it and to develop technologies for its development in future vocational education teachers.

It is known that "worldview" is a socio-philosophical concept, which is an important category in the content of the science of philosophy and forms the basis of philosophy. And philosophy, as a science that loves wisdom, explains worldview as a category that expresses people's views, knowledge, thinking about the world and people, it is manifested in events and phenomena, practical activities, relationships, and their understanding.

Based on this, "Worldview" is a phenomenon that expresses people's perception of reality, its change and development.

So, based on the worldview, a person understands himself, reality, reacts to existence, therefore, on the basis of this, he learns his place in society, determines his goal, personal and social position based on the acquired knowledge. This is a necessary condition for the formation of the characteristics of a person of a legal democratic state and civil society, the formation of humanitarianism, patriotism, loyalty to national and universal values, and the skills of practical assistance in preserving and improving them.

Morality as one of the forms of social consciousness, as certain norms and rules that regulate the behavior, discipline, behavior and relations of a person in his personal life and to society, in the younger generation, honesty, purity, duty, conscience, faith, nobility, selflessness, love of the country, respect for the country, helping the poor, etc. is also a force that educates several human qualities. Where there is no morality, a person cannot be formed as a social person. Only under the influence of perfect morality, the young generation will clearly understand themselves, the meaning and purpose of life, their responsibility and duty to their parents, people, nation, society, happiness, faith, belief, religion, goodness, evil, correctly perceives such qualities as evil, justice, understands the norms of self-control, and therefore is related to the worldview in essence and content.

One of the important signs of morality is manners. Etiquette is a criterion that shows that moral qualities are reflected in a person's daily life and activities. Because ethics, by regulating, forbidding and evaluating people's behavior and behavior, educates discipline, behavior culture, respect for elders, respect for children, self-control in the community and family. Encourages him to fulfill his responsibilities, to preserve his honor and pride. From this point of view, it complements the content of worldview. These factors play a role in determining the value of each person, his place in the world, in social life, his attitude and responsibility to society, and his views.

Etiquette embodies the social needs, necessities, accepted customs, examples, customs, and social and personal norms of every nation. Impudence is a departure from the limits of moral criteria of a person, such as faith, conscience, honesty, shame, concern, humanity, and hard work, which is based on a form of immorality. Experience shows that if any person grows up in an impolite family, surrounded by impolite people, when he reaches adulthood, it will be very difficult for him to get rid of the impurity of impurity embedded in his psyche and body.

In short, in order to prevent minor immorality in the manners of our young people, it is necessary to inculcate in their minds and thinking a sense of respect for a healthy lifestyle, national and universal aesthetic standards, starting from childhood.

In fact, it is perceived and evaluated from the point of view of moral feelings, legal and ethical attitude, and beauty. Because morality is a socio-pedagogical phenomenon closely connected with elegance (beauty). At the same time, the basis of a person's knowledge and behavior is aesthetic pleasure, which is the unity of emotional growth, and therefore it is recognized as one of the basic rules of education of sophistication. Therefore, aesthetics is an important tool for effective organization of morality. In

fact, in enjoying beauty, not only works of art, but also categories such as mutual respect, honor in the community, pride in good deeds, perfect behavior, loyalty, and conscientious work play an important role. This is an objective process for progress in both social life and work. In a perfect and developed society, it is manifested in the relations between people, actions, behavior, it is expressed in the views and imaginations of certain people, social groups, strata, it is embodied in works of art, production tools.

Humans naturally seek beauty. His moral actions, manners, feelings, imagination, beauty, that is, dreams, goals, desires, happiness, joy cannot develop without emotional states. After all, if moral qualities such as duty, obligation, responsibility, mutual respect, humanity, nobility are accepted from the point of view of refinement and become personal property, they gain social importance. Because beauty is the activity itself, and the results of nature and human labor are the perfection of human relations. From this, sophistication forms the aesthetic consciousness, which means expressing things and events in reality from the point of view of beauty and treating them in the direction of perfection. "Consciousness, as one of the forms of social consciousness, stands alongside social phenomena such as moral consciousness, political consciousness, legal consciousness, religious consciousness, philosophical consciousness, and is an aesthetic feeling, an aesthetic taste that arises in the social life as a set of spiritual and spiritual events. , means a system of thoughts, dreams, theories.

Results and Discussions:

Aesthetic views are a collection of ideas, thoughts, imaginations, and opinions about beauty in reality and art. Aesthetic views are also a form of perception of reality formed on the basis of aesthetic consciousness, aesthetic feeling, aesthetic culture. In this case, aesthetic views are not limited to the perception of existing events and events, but also express in imagination how it should be in the future. In this, a person is not limited to reacting to the beauty of nature, society, works of art, but also imagines, enjoys and enjoys the results of good deeds, achievements, and creative activities. From this point of view, aesthetic views are consistent with moral views. After all, a morally perfect person is a person who has aesthetic consciousness, aesthetic feelings, and an aesthetic ideal. Because, at the core of the aesthetic ideal, moral-aesthetic qualities such as sophistication, perfection, justice, nobility, humanity, nationalism, and patriotism are embodied. Based on the essence of this closeness, this connection, this harmony, it can be said that if moral behavior, moral relations, actions, behavior culture are perceived and evaluated from the point of view of beauty, then the rise in turn prepares a person for moral activity. Based on this, it can be said that moral views, combined with aesthetic views, form a moral-aesthetic worldview and encourage people to understand their behavior, manners, beliefs, intelligence, and reality based on the laws of beauty. This, in turn, is a social quality that a member of a democratic legal state should acquire.

It is necessary to accept the development as a phenomenon that never goes back, is directed to the future, and is connected with necessity. From this point of view, if we apply development to a person, it is a state that ensures the physiological, spiritual-pedagogical, spiritual-intellectual growth of a person, and changes from quantitative to qualitative changes. Development of moral-aesthetic worldview in teachers of future professional education - deepening of legal-democratic changes in the Republic, formation of foundations of civil society, beautiful socio-economic life, perfect society in them and it would be reasonable to emphasize that it is a socio-pedagogical phenomenon that

represents the educational process aimed at forming new people who can fight against foreign ideological views and ideas.

Based on this, it can be said that the development of moral-aesthetic worldview is of great pedagogical importance in forming the worldview of mature people, as well as in training the builders of a perfect society and experts who have a deep understanding of the national ideology. Because a person with a developed moral-aesthetic worldview preserves nature and is responsible for its reproduction, remaining loyal to universal values, raising national consciousness, contributing to the development of the country, and fully fulfilling his duties and responsibilities. .

It should be recognized that it is necessary to develop a worldview in the minds of students that is specific to the requirements of the national ideology. This worldview should be based on the customs, traditions, culture, language, history and spirit of our people and instill in the minds of young people such feelings as trust, kindness, enlightenment and compassion. Based on this need and demand, the development of the moral-aesthetic worldview of future vocational education teachers is recognized as a socio-pedagogical phenomenon, and it is manifested in the following directions:

1. To strengthen national independence, to ensure the gradual transition of a future great country to a market economy, and for this to establish new socio-economic, political and moral relations, to ensure that all reforms implemented in the country serve the interests of people. and the fact that bringing up a competent generation has become a priority task of official organizations.
2. The need to improve the construction of a legal democratic state and to ensure that the foundations of civil society are in line with the will, spirit, national feelings, and aspirations of the people, focusing on the development of the ethical and aesthetic worldview of professionals.
3. Of course, updates in the country will develop in accordance with the interests of the nation and the Motherland, future plans, the content and spirit of our national traditions. This, in turn, means that every person, especially young people, should have the right attitude to the positive changes in various aspects of the development of the reform process in the country (political, legal, spiritual, economic, etc.) that it has become a necessary need.
4. The most important task that requires the renewal of the pedagogical thinking of future specialists is the implementation of the main goals and ideas of the national independence ideology in order to harmonize spiritual purification, spiritual growth with economic recovery and economic development. is to serve. Since these goals and ideas represent the interests of workers, it is important to make them a part of the spiritual and economic lifestyle.
5. In the process of building a civil society, statehood develops, and various tasks of management are performed directly by the people. For this, highly educated experts need to be aware, knowledgeable, and enlightened in order to convey the true nature of the law and other directives and regulatory documents adopted in the country, the content of ideas, recommendations, and instructions in them to the minds of the general public. After all, the harmony of the concepts of the legal society and the enlightened, mature generation has become part of daily consumption.
6. It is known that al-Khorazmi, al-Farghani, Abu Nasr Farabi, Abu Rayhan Beruni, Ibn Sina, Ahmed Yassavi, Imam Bukhari, Khoja, who have made a great contribution to the treasure of human culture, spirituality, and thought of our country. It is a country that has given birth to hundreds of ancestors such as Bahauddin Naqshband, Imam at Termizi, Amir Temur, Mirza Ulug'bek, Alisher Navoi, Babur. It is natural to inculcate their teachings created by philosophical and pedagogical thinking, imbued with the ideas of spirituality, justice, humanitarianism and forming the basis of Eastern pedagogy into

the minds of young people, and to educate them to strive for science. This, in turn, requires the formation of pedagogical thinking, ethical and aesthetic worldview in every specialist.

7. Development of moral-aesthetic worldview in future vocational education teachers is not a process that goes beyond the activity of a specialist. Because it is a process necessary not only for the whole society, but also for the perfection of each specialist. In this sense, it is the arrival of the reform that determines the moral image of the society and ensures the protection of creative labor.

Conclusion:

A lot of work is being done in this regard in our country. Today, the public of the republic is doing important work to raise the training of specialists with high moral and moral potential to the level of modern requirements.

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