



## PERCEPTION OF THE WORK OF ART IN THE FORMATION OF AESTHETIC IMMUNITY OF YOUNG PEOPLE IS A MATTER OF EDUCATION

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### ANNOTATION

This article discusses the role of aesthetic culture in the life and work of young people from a scientific and philosophical point of view, as the formation of aesthetic immunity in young people is a constant socio-educational issue.

**Keywords :** *Artistic perception, subtle perception, emotional perception, mental perception, subtle upbringing, art, modern perfect man, factors, means. The concept of artistic and subtle perception; a matter of emotional and mental perception of the work of art.*

### INTRODUCTION

If we analyze the participation of young people in social life, the issue and content of cognition is a broad concept that covers all existing areas. Cognition, in turn, helps a person to interpret the specific properties of things through thinking and to study different relationships. The correct formation of the cognitive process is also a key factor in mental development. In short, by reflecting the holistic view of perceptual objects and events, it demonstrates the ability to define and manage reality through the influence of human sensory organs. While this view expresses a general view of cognition in young people, cognition is uniquely expressed in each area. However, perception does not copy images from the outside world as a simple copy, but as a result of inquisitiveness, active action. Indeed, the fields in which moral cognition, social cognition, philosophical cognition, biological cognition, spiritual cognition, and similar cognitions participate, react to reality from their own spheres of research. In fact, artistic perception is also reflected in the creative process, and these aspects play an important role in the lives of young people.

In contrast to the perception of material objects, the processes of artistic perception are characterized by extreme demands. Because, as noted above, artistic perception is manifested in relation to the creative process.

### MAIN PART

Young people in particular are now “preparing” to perceive another artistic process. He does not apply his impressions of the previous work to the details of existing events in the new work. After all, the details of the events in the novel "Last Days" do not correspond exactly to the details of the events in "Satan". Perception of artistic creation is in this respect different from perception of material things. whereas the material object in most cases does not change and at the same time always leaves the same impression on the person. As a result of artistic perception of a work of art, the younger generation tries to take a deeper look at reality, to solve existing problems using subtle emotions.

Influencing the spiritual world of young people, bringing it to a higher level in terms of art and sophistication is one of the main problems of subtle perception. This problem, in turn, requires a person's emotional and mental attitude to reality and his ability to perceive in a subtle way, the ability to feel the experiences of the protagonists of the work and the culture of conscious observation. It is also advisable to approach the process of creating artistic values related to the content of artistic perception on the basis of subtle theories, based on modern-historical stages. For it would be appropriate to refer to subtle theories in order to properly understand how a work of art contributes to the development of a nation, and what role it plays in the development of the nation's artistic thinking. However, in these respects, artistic perception constantly enhances a person's interest in life, and develops itself on this basis.

These circumstances are a sign that artistic perception does not exist in isolation from subtle perception. So what are the characteristics of subtle perception in it?

Subtle perception is a concept that has the same theoretical and practical significance as artistic perception. For without the study of subtle perception, it is impossible to fully comprehend the theory of artistic creation and to reveal the social nature of art. Indeed, "Nafosatlia" enriches the content of the concepts of "art", "art", "delicacy". Therefore, the issue of subtle perception has a significant impact on the development of the relationship between man and society, man and the state, man and nature, because it is directly related to the subtle upbringing of man. This is because the peculiarity of perceptual perception is determined, first of all, by its influence on the nature of artistic creation and the social essence of art. Second, the study of the laws of subtle perception provides an opportunity for art and artistic creation to fully express its content and essence. In short, subtle perception is essentially manifested in the fact that man assimilates reality through artistic images.

## ANALYSES

Color perception in works of art is a complex process. This requires a conscious attitude towards a work of art, even paying attention to the national characteristics of color. Indeed, the ability to perceive color appears to be the basis of the viewer's imagination. This, in turn, is an important component of a complete understanding of a work of art. We found it necessary to turn to the art of sculpture in order to express our views on this subject in a slightly broader way.

It is known that an artist can draw a work on any subject in any size. For example, the image of a natural landscape, whether large or small, is perceived by the viewer as the beauty (or ugliness) of nature. After all, if the spectator learns a meaning by watching it from a distance, then a sculpture intended to watch that work up close will also show a meaning. The interesting thing is that there are such works of art that it is possible to fully comprehend its content and essence only by watching it from a long distance. The monument to Amir Temur erected in the Central Avenue of the capital is distinguished by such features. If you look at the statue from afar in the evening, the majesty of Jahongir Temur, his glorious figure, shows his stature. On the contrary, such a feature does not appear as a result of close inspection. It is not even a question of the size and scope of the statue. After all, if this statue of Sahibkiran is made smaller, it will not give us the above content.

A similar situation is observed in the process of watching a theatrical work. At the same time, the spectator looks carefully at both the stage decorations and the costumes of the actors, their behavior. And he tries to bring

all these situations into proportion through his subtle imagination. With this in mind, the artist seeks to take into account the importance of subtle distance in the impact that the work has on the viewer. The process of formation of subtle perception develops on a gradual basis and manifests itself after certain observations, whereas it was never formed spontaneously. Man satisfies his spiritual need at the same time as he perceives the work of art delicately. It is this need that ultimately helps to alleviate some of the worries of life, to go through the complex paths of life with courage, and to create innovations. After all, a person brought up with a delicate intellect derives from Navoi's "hamsa" creative feelings, from Qadiri's "Last Days" loyalty, from Cholpon's poetry love for the homeland, from Abdullah Qahhor's stories humiliation, humiliation, hatred of begging, Chusti's poetry.

When we talk about the features of subtle perception, we must first pay attention to the specificity of the cognitive processes in the subtle perception of the work of art. This, in turn, defines the difference between the perception of a work of art and the perception of a scientific work. The peculiarity of the perception of a work of art is that the artist pre-determines the plan of his creative activity, "materializes" "intangible" things with the help of artistic textures, that is, brings the reader to the unexpected. Accordingly, the function of works of art is essentially to satisfy the delicate needs of man. In this respect, the emotional perception of a work of art is different from the perception of a scientific and theoretical work. After all, in order to understand a scientific work, the reader must first be aware of the knowledge in this area. Otherwise, this work will remain completely uninteresting and incomprehensible to him. There is no need to study this process in order to know the essence of a work of art or to master its content. After all, human subtle perception is by nature close to the creative process, and this state is involved in all stages of human perfection.

Also, when creating a work of art, the artist first of all thinks about how the work will impress the perceptor, how the work can evoke in the reader a sense of racism. Inner states, such as grief, sorrow, excitement, and pleasure, which arise as a result of the perception of the work, in turn, lead to the emergence of a personal "I". While, on the other hand, in the process of subtle perception, the perceptive (spectator, reader, reader, etc.) becomes aware of the processes that take place in reality. All this ultimately lays the groundwork for the emotional perception of the work of art. The Spanish philosopher Jose Ortega i Gasset (1883-1955), in his book *The Dehumanization of Art*, drew sufficient conclusions about the processes of art creation, its horny impact on human potential, and at the same time its debilitating properties. In particular, he emphasized that through the emotional and mental perception of a true work of art, a person will be able to strive for higher deeds (ideals), a sense of confidence in the victory of goodness and truth, and beautiful feelings in his heart.

It should be noted that the artist tries to express the work in two ways, in a complex or simple way. Some quickly understand the complex processes in a work with their ability to perceive it mentally and emotionally. This is why this category of readers prefer to read books with a more philosophical content. Others tend to read works written in a simple, bold way. However, in any case, given that the work embodies certain aspects of ideological ideas, in order to understand such situations, it is necessary that the perceptor has sufficient knowledge in this regard, as well as the mental and emotional perception of young people. This is exactly what is required of today's readers. Indeed, the ideological and ideological goals underlying books in the spirit of extremism, films that hinder the development of the nation, and colorful literature that leads to evil can be revealed only through the formal education of mental and emotional perception.

In general, both artistic perception and subtle perception are essentially important in nurturing the feelings of young people, in enjoying the joys of life, in carrying out beautiful activities in social relations.

Every people, nation, state dreams of the emergence of great inventors, highly talented artists among its citizens, and strives for this glorious goal. This, of course, does not happen spontaneously. For this, first of all, it is necessary to form in young people a spiritual-enlightenment, moral-moral upbringing, respect for national and universal values.

Today, Uzbekistan is on the path to building a democratic state based on the rule of law, a free civil society. All the work that is currently being done, the programs that are being developed are essentially focused on the issue of educating the citizens of a humane society. Indeed, as the head of our state said, "the development of the spirituality of a free citizen, a conscious citizen, an independent thinker, should be our main national idea."

Whatever the name of the twentieth century, it has left an important mark on history as a century of great discoveries. It is no exaggeration to say that in this century man has, in a sense, been able to demonstrate his higher potential than in previous periods; built modern-looking cities, erected magnificent, majestic, skyscrapers, and developed the material goods needed for need. At the same time, all this is the product of human thought. The right direction of thinking is a process directly related to educational issues. Delicate upbringing serves to beautify thinking in this process.

It is known that the main task of education is the perfection of human existence. After all, in all a number of forms of education, such as legal, moral, economic, political, lies the issue of man. Each of them has its own impact on human upbringing in one way or another, depending on the scope of their research. In this regard, the delicate upbringing is to cultivate the taste, feelings, imagination of the person by certain means. The foster child, in turn, must be a follower of such foster care. Therefore, the theory of subtle upbringing is interpreted through the subtle essence between nature and man and encourages a deeper look at the life activities of the individual.

As noted, delicate upbringing is not a spontaneous, evolving "microorganism" nor a "mechanism" that suddenly stops. It is gradually formed through life experiences, skills, knowledge acquired by man. Second, delicate education works as a goal-oriented activity in certain aspects of social development. Moreover, this form of upbringing can occur as a result of different activities of individuals or groups. The essence of a subtle upbringing is related to a human deed (ideal), and the person who possesses this deed is distinguished from others by his delicate eyes and pure feelings. It is known that young people participate in various spheres of social development, as well as directly participate in this system. Eventually, young people will become a delicate subject of social development. Therefore, we can say that not a single young person living in a society is excluded from the delicate processes, on the contrary, by his certain behavior, he influences these processes to one degree or another. The purpose of delicate upbringing is to direct such influences on the basis of beauty, grandeur, delicacy.

For example, in the process of forming a delicate upbringing, the issue of delicate development is very important. Delicate development is sometimes caused by factors that are unique to man, and sometimes by external forces that do not belong to him. Nevertheless, the subtle development is essentially a sign of human

existence. Because in both cases, man shows his existence. This, in turn, is explained by the subtle attitude of man towards reality.

It should be noted that delicate education is inextricably linked with artistic education. However, this does not mean that "subtle education has the same meaning as artistic education." After all, art education is only a part of the human understanding and mastery of the world of diversity in the creative process. Sensitive upbringing is an important element that helps to create a spiritual environment in society, it is a force that shapes and develops the human religion, and thus brings a person closer to social relations.

In addition, while a delicate form of education is involved in social processes, he considers it his main goal to arouse people's interest in the positive work carried out in society, a sense of interest in democratic relations. That is why the ultimate goal of delicate upbringing should be to enrich the spiritual world of man.

The task of delicate upbringing is not only to encourage people to create innovations, but also to teach them to develop on the basis of the principles of delicacy, the requirements of beauty. After all, a person does not come into the world with a rich outlook, feelings and vision. On the contrary, these skills are the result of observing, studying, and drawing relevant conclusions from reality. In the end, under the influence of these feelings, man discovers a world that is completely new to him. It is obvious that a person who deeply understands this need has no spiritual right not to participate in the social development of society, to be indifferent to it. It can be said that as long as a person lives, it is a necessary requirement to strive for innovation, to acquire modern knowledge, to establish friendly relations, to receive education.

At present, the scope of delicate education is growing. Therefore, delicate upbringing has set itself a number of great tasks;

- not only the active assimilation of works of art, works of art in people, but also the development of their ability to understand and appreciate the subtle nature;
- to show the creative potential of members of society and to inspire confidence in their ability to use them;
- to develop the ability to relate to nature and social processes with a pure feeling and to work diligently for their development;
- Creating a land for a sense of respect for our past spiritual heritage, the formation of national pride, national pride;
- It is an urgent task to develop all forms of creativity, to face the world and to promote the aspects that benefit them for the benefit of the nation.

## CONCLUSION

It is obvious that the real task of delicate upbringing is to ensure that delicate senses and delicate senses are stable in all human activities. That is why delicate upbringing finds its fulfillment only when it fully implements its role in human relations and its possibilities. This is evidenced by the fact that today in our society, more

attention is paid to the fact that this process should be organized by man himself, rather than managing human activity.

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