



ETHICAL VIEWS OF AGENCY AND THE PROBLEM OF PERSONAL FORMATION

A.P. Embergenov

Candidate of Philosophical Sciences, Associate Professor

Nukus State Pedagogical Institute.

ansaty@bk.ru

Abstract

With his creative work, Azhiniyaz actively influences the formation of the moral consciousness of the Karakalpaks, at the same time developing the national consciousness of the people.

Keywords: consciousness, worldview, self-awareness, wisdom, humanity, content.

An attempt to penetrate into the depths of human consciousness and perception of the world, to reveal its structure and role in the general historical process is increasingly recognized in science as a task of paramount importance. Thanks to its solution, the analysis of the determination of spiritual processes moves from external descriptiveness to understanding the internal mechanisms of the formation and development of such processes.

Azhiniyaz is one of the most prominent representatives of the Karakalpak literature of the 19th century. Developing the best traditions of the classical poetry of the East, the poet enriched the Karakalpak literature with new content and form, had a great influence on the development of imaginative thinking and the growth of self-awareness of the people. "If the Karakalpak poets, who lived and worked before Azhiniyaz, Berdakh and Utesh, limited themselves only to dissatisfaction with the existing life, then at the time of Azhiniyaz the struggle for freedom and national independence becomes the main theme of their works" (1.9)

The progressive ideas put forward by Azhiniyaz about the greatness of man, about the Motherland, its fate, and moral values are reflected in the expression of Azhiniyaz "And the land is famous for the people, and the people for the land" embodies the deepest idea of the intimate connection between the people and the land on which he lives. Native land is the basis of the unity of the people and this is the main condition for happiness, prosperity, peace and freedom, that is, those circumstances that make a person humane, humane, merciful and sympathetic.

The analysis of the historical development of the moral consciousness of the Karakalpaks shows how gradually, through taboos and customs, moral relations are





transformed into mechanisms of moral regulation. These early forms of morality lay a solid foundation for popular wisdom. The simplest moral concepts include respect for elders, patriotism, and diligence. Simple norms are developed in the genre design of folklore - dastans, epics, legends. Subsequently, the spiritual and moral ideas of the people are formed in national fiction, representatives of social and philosophical thought are included in their development. Their role in the people's awareness of their moral values is especially great during the period of enlightenment. The author's forms of art indicate that the values of a given nation acquire a universal sound.

Ajiniyaz, relying, on the one hand, on popular morality, on the other hand, gives them such depth and completeness, thereby raising the moral standard to the level of ethical and philosophical ideas. With his work, he actively influences the formation of the moral consciousness of the Karakalpaks, at the same time developing the national consciousness of the people.

Experiences associated with the interests of their nation, with its features, merits and role in the universal human process, as well as a kind of aesthetic perception of native nature, language, folklore, art and literature, are formed in the form of national feelings.

Each nation, living in certain natural conditions and leading a certain way of life, develops an appropriate worldview and a corresponding dynamic stereotype, a special, original, artistic vision of reality, and its reproduction in images. Of course, such a special vision of the world is also associated with the common to all mankind, due to the unity of human nature, but it is richer than the general in that it includes some peculiar features of a given nature, as well as features of the cultural development of a given nation (2.5).

The people in their folklore in professional art undoubtedly expresses universal human values common to all other peoples. In addition, he invests in them his own national manner of perceiving these values.

By themselves, these values, expressing the corresponding feelings - joy, sorrow, love or grief - are common to all mankind, but the nature of their expression is different for different nations.

Consequently, the national form in art is not a "form" in a certain sense of the word, but is an artistic materialization of the way of conducting the world of a given nation.

The national form of perception and reproduction of reality facilitates its cognition and is an independent value for its immediate recipients.





The ethical and philosophical problem of the correspondence of form and content in the work of Ajiniyaz is actualized by the poet not only in the sphere of literature and art, but also in the sphere of moral relations, where it is considered primarily as a spiritual problem.

The work of the Karakalpak classic poet Azhiniyaz reflects the real reality of that time. Nevertheless, the ethical values promoted by him in our conditions not only did not lose their relevance, but acquired new facets, new understanding and everything is also in demand by society.

For example, the feeling of patriotism was perceived and perceived, first of all, as a positive emotional attitude towards strengthening the independence and freedom of the Motherland. Therefore, the ethical ideas of Ajiniyaz in the aspect of devotion to the Motherland are so relevant today. He fosters a sense of patriotism on specific artistic images and through moral and edifying poetry. Love for the Motherland through its influence is formed as a strong moral conviction.

Patriotism in the understanding of Ajiniyaz is the adequacy of the national consciousness to the awareness of the need for independent development, the correct social orientation in its development, which is one of the important indicators of the spiritual maturity of society. Therefore, the feeling of love for the Motherland as one of the deepest and most intimate feelings in the work of Ajiniyaz is a measure of the moral consciousness and development of the Karakalpak people. Another aspect of Ajiniyaz's ethical views is the interaction of nature and society, which today has become a global problem.

This also fully meets modern trends in both national and human culture, the essence of which is the revival on a new social and philosophical basis of the spiritualization of nature inherent in the folk poetry tradition as a whole.

It seems that it is the ideological and emotional motives that underlie the preference for the landscapes of the native side to all others - up to the most perfect, from the point of view of universal human criteria, how numerous associations are associated with the aesthetic perception of a person in the aspect of a kind of dual unity - objectively existing phenomena with intimate sides of emotional experiences.

The artist makes these values, the aesthetic originality of his native nature the property not only of his nation, but also of other peoples, at the same time, not excluding the possibility of seeing the peculiarities of the beauty of the nature of a foreign land, sensitively catching in contrast unusual forms, rhythms, color and smell of nature in other geographical latitudes ... The progressive ideas put forward by Azhiniyaz about the greatness of man, about the Motherland, its fate, and moral





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Ajiniyaz is credited with the continuity of the ideas of humanism and the best moral qualities of a person, people, nation, which he inherited from the greatest thinkers, philosophers of the East. He is one of those who serve as an important transmission link in the continuity of both a certain type of worldview and ethical and aesthetic principles of the national Karakalpak culture.

Ajiniyaz's work is an integral part of the spiritual heritage not only of the Karakalpak people, but of the entire Central Asian culture. Therefore, the poetry of Ajiniyaz acts as the foundation for the formation of a high moral culture of the individual and is both a means and goal of forming a perfect personality model.

Therefore, Ajiniyaz, by the power of his poetic talent, gives the people's morality such depth and completeness that he raises it to the level of high ethical and philosophical generalization, where the ethical and philosophical ideas of the people are formed in the form of national feelings and turn into the basis of the national identity of the nation.

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