



INTERRELATION OF AESTHETIC CULTURE AND SPIRITUALITY OF A PERSON

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Annotation

The article describes the relationship between aesthetic culture and spirituality, the formation of spiritual and moral qualities of a harmoniously developed personality in a civil society.

Key words: spirituality, aesthetic culture, spiritual and moral qualities, civil society, intellectual maturity, aesthetic perfection, spiritual qualities, ethics and art.

The formation of a harmoniously developed personality in a civil society has risen to the level of state policy. Such a person should embody intellectual maturity, moral purity, physical perfection and aesthetic perfection, make decisions in the spiritual world on the basis of national and universal values, and comprehensively develop spiritual qualities. Therefore, without this it is impossible to imagine the aesthetic culture of the individual.

In today's complex world, where globalization is taking place, national spirituality, as well as universal aesthetic values, have an impact on the aesthetic culture of a person and are an important factor in the formation of human beings, moral values and norms. At the same time, it is necessary to enrich the content of realistic and subjective conditions in creating creative activity in all spheres of personal activity. The harmony of objective and subjective factors contributes to the aesthetic culture of a person, content and forms, as well as social significance. As a result, a person can enjoy his honest work, cultivating a healthy aesthetic taste, understanding art, receiving spiritual food from his point of view, spirituality and morality, a deeper participation in beauty, a sense of creativity in his profession, changes will occur. It also increases the sense of respect for the artistic and aesthetic values of other nations, the recognition of the national and universal aesthetic heritage, values and the burden of creating aesthetic, spiritual values for the development of their nation and country and the inheritance of their descendants.

The socio-economic basis of this process, which is a large-scale process of spiritual purification and education in our republic, is based on the market. This process is based on the defining role of ethical values in individual aesthetic culture. Thus, in the culture of beauty, the relationship between beauty and kindness has become an integral component of the spirituality of a harmonious person and has become a factor in human perfection.

Since the first days of independence, increasing spirituality has become a priority, the role of literary, artistic and aesthetic significance in the revival of national ethical values and the development of human spirituality has increased. Addressing the writers, the First President of the Republic of Uzbekistan I.A. Karimov said: "Your work - every word is needed, because it is spiritual nourishment" [1], "our writers are committed to a profession chosen of

their own free will, a form of national identity to change consciousness of our people, moral values and an increase in spirit were noted in every respect" [2].

Indeed, real works of art, aesthetic values serve to purify human morality. In life there are people who are to a certain extent aware of aesthetic ideas and feelings, have a certain knowledge of literature and art, strive to enhance the aesthetics of high life, but their behavior does not meet ethical requirements. And, on the contrary, it is morally high, but the aesthetic taste and views are not too simple or even not developed. This should not cause misunderstanding that aesthetic taste should influence the morality of the individual in itself. Relative independent ethics and aesthetic values are two necessary edges that are in fact closely related to the human spiritual world and its activities. In this regard, we are more interested in the question not of their commonality, but of diversity, that is, aesthetic aspects and their positive impact on the individual. After all, an ethically perfect personality is at the same time aesthetically developed, which in itself becomes one of the impressive motives of his activity and behavior, his whole life. In other words, the activity of anyone, not a person, filled with high moral, progressive moral desires, can have an aesthetic meaning.

The great Russian writer L.N. Tolstoy dwells on the personality of not ordinary people, but figures of artistic and aesthetic creativity, emphasizes that faith is not only innate, but also their moral virtue as an artist, the artist showed from his own experience that the doubts that arise in the hopelessness of the faith of the individual have negative meaning. The authors of that time write that suspicions born in faith testify that they are not mutual unions[3].

For example, in the Diary of a young Tolstoy, who was just embarking on a writer's path, an entry appeared: "No artistic stream dismisses participation in public life." Much has changed in Tolstoy's aesthetic views, which have evolved over more than half a century of writing. But the idea of the inseparable connection of genuine art with reality, with social life has always remained guiding in his judgments on aesthetic issues.

Of course, these arguments are a reflection of the position of Leo Tolstoy on the issue of the priority of humanity and ethics in the work of artistic and aesthetic creators. These thoughts are not just the idea of a great writer, but the existence of reasonably pragmatic things is obvious. As long as the ethical culture of people with an aesthetic culture and their lack of common sense in dealing with people, how can their writings have a higher educational effect for ordinary people, a natural question arises. It is worth noting that Salieri, who has a high aesthetic culture, has a negative attitude towards his student Mozart. At the same time, artistic creativity is highly educated and capable, and it is likely that moral creativity can be seen as people.

Aesthetic culture and its various forms constitute one of the most important aspects of a person's spiritual consciousness. The intellectual wealth of a person, his creativity in his aspirations and activities, as well as the spiritual attitude towards the world and people will largely depend on the level of their functioning and development [4].

Events of aesthetic culture influence the spiritual, moral and intellectual aspirations of a person. The aesthetic aspect develops and enriches the emotional and intellectual world of a person, stimulates free activity in accordance with human norms, and has a positive effect on the formation of morality and morality. In this sense, interrelated and balanced ethical and aesthetic aspects are a sign of his moral and aesthetic perfection.

Aesthetic culture and its various forms make up Since ethics and art belong to the sphere of values, naturally, their subject is a person. This can be explained by the fact that

ethics and sanity are closer to each other, but not infinite values. Ethical principles are based on the principles of sincere moral values that have been created by the individual for centuries, and art is historically unique and has always had an aesthetic impact.

At the moment of transition from a person to spiritual and creative activity, the need for perfection grows. The socio-political, economic and spiritual processes that are taking place today have this characteristic. This situation requires a higher ethical and aesthetic culture of the individual. Therefore, in the creation of an aesthetic environment in the upbringing of a person, the second place cannot be denied. Neglect of this is the cause of cultural poverty and spiritual deprivation of society and its members. Moreover, non-use of aesthetic factors in the sphere of reforms and non-representation of their social, humanitarian possibilities can lead to spiritual shortcomings. In this regard, there is a need for an ethical and aesthetic consideration of "news" in society. The aesthetic culture of human consciousness means the unity of aesthetic knowledge, beliefs, emotions, behavioral and behavioral norms. These aspects of the human spiritual structure, which have the same quality and quantity, are the criterion for creative possibilities, which is the standard of self-aesthetic culture.

Thus, there is a great need to educate a person in a healthy aesthetic taste, educate the ability to understand art, expand its spiritual qualities, expand its horizons, increase the influence of aesthetic culture on the formation of spiritual and moral qualities of goodness, beauty.

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