



Relationship Of Aesthetic Culture And Spirituality Of Personality

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ABSTRACT

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

KEYWORDS

Spirituality, aesthetic culture, spiritual and moral qualities, civil society, intellectual maturity, aesthetic perfection, spiritual qualities, ethics and art.

INTRODUCTION

The formation of a harmoniously developed personality in a civil society has risen to the level of state policy. Such a person must 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, influence 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 the creation of 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 raises a sense of respect for the artistic and aesthetic values of other nations, 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 cleansing and education in our republic, is based on the market. This process is based on the defining role of ethical values in the 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 of human perfection.

MATERIALS AND METHODS

From the first days of independence, increasing spirituality has become a priority task, the role of literary, artistic and aesthetic value 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 IA 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 our people, moral values and an increase in spirit have been noted in all

respects "[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, morally high, but aesthetic taste and views are not too simple or even not developed. This should not cause a misunderstanding that aesthetic taste should influence the morality of a person by itself. Relative independent ethics and aesthetic values are two essential edges that are in fact closely related to the human spirit 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 influence on the personality. After all, an ethically perfect person is at the same time aesthetically developed, which in itself becomes one of the impressive motives of his activities and behavior, of his whole life. In other words, the activity of anyone, not a person, filled with high moral, progressive moral desires, may have an aesthetic meaning. The great Russian writer L.N. Tolstoy dwells on the personality not of ordinary people, but of 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 doubts arising in the hopelessness of the individual's faith have negative meaning. The authors of that time write that the suspicions born of faith indicate that they are not mutual alliances [3]. For example, in the Diary of a young Tolstoy, just entering the path of writing, there was an entry: "No artistic stream does not dismiss from participation in public life" Much has changed in Tolstoy's aesthetic views, which have developed over more than half a century of writing. But the idea of the inextricable connection of genuine art with real reality, with social life has always remained guiding in his judgments on

questions of aesthetics. Of course, these arguments are a reflection of Leo Tolstoy's position on the priority of humanity and ethics in the work of artistic and aesthetic creators. These thoughts are not just the idea of the 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 relations with people, how their works can have a higher educational effect for ordinary people, a natural question arises.

RESULT AND DISCUSSION

It should be noted that Salieri, who has a high aesthetic culture, has a negative attitude towards his student Mozart. At the same time, artistic creation is highly educated and capable, and it is likely that moral creativity can be viewed as human beings.

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

The spiritual, moral and intellectual aspirations of a person are influenced by the events of aesthetic culture. The aesthetic aspect develops and enriches the emotional and intellectual world of a person, stimulates free activity in accordance with human norms and positively influences the formation of morality and ethics. In this sense, interrelated and balanced ethical and aesthetic aspects are a sign of his moral and aesthetic excellence.

CONCLUSION

Since ethics and art belong to the sphere of values, naturally, their subject is man. This can be explained by the fact that ethics and sanity

are closer together, but not infinite values. Ethical principles are based on the principles of sincere moral values that have been created by an 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. Socio-political, economic and spiritual processes that are taking place today have such a characteristic. This situation requires a higher ethical and aesthetic culture of the individual. Therefore, the second place cannot be denied in creating an aesthetic environment in human education. Neglect of this is the cause of cultural poverty and spiritual deprivation of society and its members. Moreover, failure to use aesthetic factors in the field of reforms and failure to present their social and humanitarian opportunities can lead to spiritual shortcomings. In this regard, there is a need for ethical and aesthetic consideration of "news" in society. Aesthetic culture of human consciousness means the unity of aesthetic knowledge, beliefs, emotions, behavioral and behavioral norms. These aspects of a person's spiritual structure, which are of the same quality and quantity, are the criterion for creativity, which is the standard of self-aesthetic culture. Таким образом, существует большая потребность в воспитании у человека здорового эстетического вкуса, воспитании способности понимать искусство, расширении его духовных качеств, расширении его кругозора, повышении влияния эстетической культуры на формирование духовно-нравственных качеств добра, красоты.

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