



## Formation Of Moral-Aesthetical Values In Cadets Of Higher Education Institutions

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### ABSTRACT

Every country, its society and people believe that their future, prosperity and development depends not only on the minerals and other natural resources that country possesses, but also on their scientific potential, intellectual ability and the ability of the younger generation to become harmonious.

### KEYWORDS

Free and prosperous life, people our children

### INTRODUCTION

As the first President of the Republic of Uzbekistan I.A.Karimov pointed out, “Today, one simple truth should be clear to all of us: our noble goals - the great future of our country, our free and prosperous life, the place of Uzbekistan in the world community in the 21st century, all of that depends, first of all, on the new generation, on what kind of people our

children will grow up to be”<sup>1</sup>. Therefore, due to the change in the political system, there has been a change in the minds of both citizens and military personnel, which has eventually led to a change in the education system that exists and has functioned in our army before. In this context, society demands that citizens be offered a system of moral, aesthetic and other

<sup>1</sup> Каримов И.А. Юксак маънавият – енгилмас куч. –Тошкент: “Маънавият”, 2008. –70 б.

values, including the creation of all conditions for service to the motherland. Positive developments in the modern army have proven that they can help officers by forming ethical and aesthetic ideas about their profession. At the same time, moral education enabled the officer to distinguish between good and evil, honor and shame. Aesthetic education allows you to organize military service in accordance with the laws of aesthetics. It is known that the formation of a moral and aesthetic attitude to the profession of an officer is the object of study in many disciplines, such as "aesthetics", "morality", "ethics", "spirituality", and "moral values". Aesthetic values, "moral attitude", "aesthetic behavior" and others are the subject of research in history, philosophy, sociology, political science, psychology, pedagogy and other disciplines, because these categories constitute the axiological and spiritual realm of the individual and society.

The formation of an ethical and aesthetic attitude to the officer profession is a complex and contradictory teaching process. Qualitative solution of the problems of formation of moral and aesthetic attitude to the officer profession among cadets while studying in military universities requires in-depth study of the scientific basis of the studied process, identification and history of origin and development. This important area of training in military educational institutions, ways to increase efficiency and the conditions that determine the success of its implementation are being studied.

The existence of such fundamental contradictions in the understanding of moral and aesthetic values by well-known philosophers is determined by the fact that modern man himself has become a central element, an integral carrier of the system of moral and aesthetic values. Its elements and the classical hierarchy of moral and aesthetic

values are characterized by a trinity combination: truths, goodness, and beauty.

It should be noted that in the ancient world, the purpose of education in general was manifested on an aesthetic basis. For example, the teachings of such great thinkers as Plato and Aristotle had in common that the system of aesthetic education had different aspects, which served to determine a single aesthetic dream, to form a single moral character and civic qualities.

In the Middle Ages Asia and Europe, aesthetic education was aimed at believing in God, the source of divine power, and instilling in the human person that "this world is of a fleeting insignificance." The desire to strengthen the divine and secular nature of the ideas of aesthetic education has not lost its relevance even now, because in aesthetic education divinity was closely connected with human labor and everyday life: it was combined with secularism.

Art education is an integral part of aesthetic education, which is the main content and purpose of aesthetic education - the formation of relationships through the means of art. It would be a mistake to equate aesthetic education with artistic education, as well as to confuse them. It should be borne in mind that aesthetic education is not limited to art, but its main content is to activate and develop a person's aesthetic attitude to reality. Aesthetic education, first of all, has a great influence on the formation of people's aesthetic tastes. A person expresses his identity through his aesthetic taste. Aesthetic taste refers to the realization of a person's mental and emotional world, dreams, needs, goals and interests. Taste is expressed not only through mood assessments, but also through the effects of human activity. His taste is reflected in all the fruits of human activity. Aesthetic education also requires a certain sense of criterion in the culture of human needs, a sense of criterion

that combines personal need with the need of society. Achieving maturity in accordance with this criterion is one of the most important tasks of aesthetic education. At the present stage of development of Uzbekistan as an independent state, the importance of aesthetic education is growing.

Among the factors of aesthetic education are the environment of household items, living furniture, the location of rooms and buildings, their colors, paints and other factors. The similarity, harmony, beauty, compatibility, high taste, and, finally, the usefulness and practicality of urban planning, architectural complexes, residential areas, gymnastics facilities, recreation and leisure parks also serve as important factors in aesthetic education. All the parts and components of the environment of human person affect his mood, state of mind and create his emotional state.

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