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Classification Of Modern Aesthetic Problems

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ABSTRACT

The article is devoted to the description of the formation of aesthetic taste in humans and the types of the aesthetic problems. The work aims to show the role of the aesthetic education and its aspects into the current society. Virtually, there are some threats to the aesthetic education that can impact to the aesthetic education of the mankind. Hence, the article takes into account the solution of aesthetic problems, as well as measures to prevent them.

KEYWORDS

Aesthetics, education, culture, perceptions, tracking, propaganda, influence, human, society, spirituality, mass culture

INTRODUCTION

There are modern forms of the formation of the beauty of character in man, and taste and ingenuity are the hallmarks of high culture, and ignorance is a defect in the perfection of the individual. There is an aesthetic culture of the individual and society, and the influence of the socio-spiritual life of society on the formation of aesthetic culture is high. There are national and universal aspects to the rise of aesthetic culture. The positive and negative effects of “popular culture” on aesthetic taste are

enormous. Aesthetic development, on the other hand, is dialectically related to aesthetic need and aesthetic taste. There are also spiritual and aesthetic aspects of sports, the impact of sports on the beautification of the human body and lifestyle, the modern importance of sports aesthetics is incomparable.

As times change, so does human attitude towards society and nature. Apparently, it is a process of human thinking. After all, there is no

process in human relations that does not involve thinking. It is no coincidence, therefore, that the influence of people's thinking and worldview on reality is recognized as a condition for the formation of aesthetic taste, which is the most pressing issue of today. In these processes, aesthetics manifests itself in practice through aesthetic education. After all, the education of delicacy helps a person to enjoy the beauties of life and art, to appreciate them and to form a sense of creating beauty itself. However, this process is not spontaneous, but involves a number of factors and tools.

Aesthetic education is inherently connected with the human ideal, and the owner of the aesthetic ideal is distinguished by his delicate taste and pure feelings. It is known that a person participates directly and indirectly in various aspects of social development, and thus the person becomes an aesthetic subject of social development. Accordingly, we can say that no individual living in a society is excluded from aesthetic processes, but rather influences these processes to a greater or lesser extent by his or her specific behavior. The purpose of aesthetic education is to direct such influences on the basis of beauty, splendor, tragedy, humor. Aesthetic education is carried out through a mechanism of influencing a person's emotions and spirituality through an aesthetic approach. In addition to aesthetics, for example in the past, the ways in which socialization has been punishable by inflicting bodily harm on people, positive or negative factors through purely biological means, are also known from history. True humanistic education rejects such methods and uses the means of aesthetic influence instead. Aesthetic attitude is inherent in human beings, in this sense it refers to a person's social attitude to reality [1].

LITERATURE REVIEW

It should be noted that aesthetic education is in constant contact with art education. However, this does not mean that "aesthetic

education has the same meaning as artistic education." After all, art education is only a part of a person's aesthetic understanding and mastery of the world of diversity in the creative process. In this sense, aesthetic education is an important element that helps to create a spiritual environment in society, it is a force that shapes and develops the human taste, and thus brings a person closer to society.

While the aesthetic form of upbringing is involved in social processes, it, in turn, considers its main goal to be to make people enjoy the positive things that are going on in society, to arouse their interest in democratic relations. Therefore, the ultimate goal of aesthetic education should be to enrich the spiritual world of man. It not only encourages people to innovate, but also teaches them to develop on the basis of the principles of sophistication, the requirements of beauty. Indeed, a person does not come to the world with a rich aesthetic outlook, feelings and taste. Rather, it develops skills as a result of observing, studying, and drawing appropriate conclusions from reality. Under the influence of these emotions, a person discovers a world that is completely new to him. Therefore, it is self-evident that a person who deeply understands this need has no moral right not to participate in the social development of society, to be indifferent to it.

External threats to national spirituality also have a significant impact on the process of aesthetic education. This requires a targeted focus on aesthetic education in the system of socio-spiritual relations. It is worth noting that under the guise of aesthetics, there are many different types of sites that promote "healthy lifestyles", "entertainment" and "pure feeling". Most alarmingly, it is worrying that in recent times there has been an increase in the number of sites on the internet related to the aesthetics of vampirism and its propaganda. These promotional sites are easy to find with a simple search command. It is time to fight against such threats by introducing beautiful values to the world, creating characters that

reflect the rich and unique aesthetic world of our people, which shows the need for aesthetic education in the spiritual development of young people. This is the first aspect of threats to aesthetic education.

The second aspect of the threat to aesthetic education is determined by the need to study the relationship between a person's external and internal appearance. This science is known today as physiognomy in biology and medicine. However, in the past, this area has received a lot of attention and a number of brochures have been created. For example, the German classical philosopher Immanuel Kant described this science as "the study of the inner world", while Eastern scholars referred to it as *Risolai fil farosa* (10th century), *Farosatnoma* (12th century) those who wrote.

Typically, the concept of ingenuity is defined by aesthetic evaluation. We react when it is offensive, inappropriate, or unpleasant. This is probably why we seldom use the words "intelligent person, intelligent, intelligent", but such concepts as taste, understanding, ingenuity belong to the science of aesthetics, and understanding - to the truth, intelligence - to goodness, taste - is manifested through the attitude to beauty. At the heart of all three events is the ability. In this sense, intellect is mental, intellect is moral, and taste is aesthetic. In particular, aesthetic taste and ingenuity require a complex educational process. It is a combination of mental, moral, and emotional upbringing.

"Thus, what does this science have to do with aesthetic education?" It is natural to ask. The fact is that it is tastelessness and ignorance that prevent a person from knowing his true nature and understanding his intentions. After all, we have to discern with the help of intellect, ingenuity, taste that any good-looking, ambitious, well-mannered person does not always do good deeds. Since the growth of a person's spirituality depends on his qualities, this process, of course, requires aesthetic education.

ANALYSIS AND RESULTS

Here are a few considerations that need to be addressed and highlighted as a third aspect of the threat to aesthetic education. Of particular importance are the psychological aspects of the impact on the aesthetic education of man. This can be explained by a subconscious phenomenon.

1. Perceptions. It can be said that these 5 senses have the ability to subconsciously perceive what they do not perceive. Emotions continuously record the process in memory. But we cannot distinguish them all. Indeed the rainbow has millions, if not millions, of colors, we can only distinguish seven.
2. Tracking. An example of this is advertising and its aesthetic nature. That is why product advertisements are placed in crowded places (markets, streets, etc.), and direct observation is an important factor. At the same time, the interest in the product increases due to the devotion to the person advertised.
3. Propaganda. Ongost propaganda can be influenced by sounds that are not naturally heard. Music in supermarkets, cafes, markets and entertainment venues is also intended to attract customers.
4. Influence through hidden frames. The latent influence on the human subconscious, in particular frame 25, has been persecuted by most states. Experts say that this type of propaganda is not always used in a good way and can reach most people with malicious intent. For example, in a movie or series, "If a person continually says, 'Kill your neighbor!' medical psychology has proven that if exposed to a hidden frame of shape, it can commit murder without hesitation.

Ignoring the four aspects mentioned above will lead to the rise of "popular culture", which is now recognized as a worrying and threatening phenomenon, and to the proliferation of modern aesthetics. In this regard, the First

President Islam Karimov in his book "High Spirituality- Invincible Force" suggests, "Naturally, under the guise of" popular culture "to spread the ideas of moral depravity and violence, individualism, egocentrism, and, if necessary, to gain wealth thousands of years of traditions and values of other nations, indifference to the spiritual foundations of the way of life, and dangerous threats to their destruction are disturbing" [2].

It is recognized in modern cultural studies that "mass culture", which is a certain type of production of spiritual goods, is intended for the "average" consumer and is not original for commercial, material gain. It is meant, the ability to reproduce and distribute the new product [3].

CONCLUSION/RECOMMENDATIONS

An important aspect of popular aesthetic culture is that it clearly defines its consumer in terms of age, social and national category chooses appropriate artistic and aesthetic methods and values, uses various means for material gain [4]. Popular culture is inherently linked to folklore and has deep social and cultural roots. Industrial production, especially radio, film, television, video, and computers, played an important role in its emergence and development.

The popular culture of the 21st century is manifesting itself in a modern way under the guise of integration into the so-called developed cultural world. It is the need of the hour to understand the negatives under the guise of masks and the sharp differences between the flaws they can shape and universal values. It is also important to understand that popular culture is dangerous, first and foremost, by undermining national morality and disrupting the ideological system of society.

Overall, all aspects of upbringing must be balanced in order to form a person who is resilient to these dangers. Aesthetic education for the same purpose remains an urgent task of

educating the younger generation in the image of an aesthetic ideal that does not contradict the nation, with a high taste.

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