

AESTHETIC CULTURE AS A SPIRITUAL AND IDEOLOGICAL WORLD OF SOCIETY

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The article reflects the development of the aesthetic culture of young people formed during the period of independence, the manifestation of our national values in the social life in a modern spirit.

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Political education, legal culture, moral ideals and spiritual factors in society are important in the formation of aesthetic culture. At the same time, the mobility and aspirations of young people are renewed on the basis of certain knowledge, and their innovative development is influenced by development, literature, art, culture and spirituality. All this plays an important role in shaping the spiritual and ideological foundations of aesthetic culture, a better understanding of the ideas of enlightenment.

The spiritual foundations of culture are the examples of artistic and aesthetic thinking that have been passed down from ancestors to generations over the centuries, serving the life of faith, aesthetic activity, and the ideological world. In the past, the artistic creativity, deep intellect, unique philosophical outlook and life experience of our ancestors and wise mothers passed the tests of history and passed on to future generations the ideology, spirituality, enlightenment and morality of the people. The spiritual foundations of a high aesthetic culture are "not only have the wonderful monuments created by our skilled ancestors over a long period of time survived to the present day, but they have been developed by amazingly talented creators" [1: 316]. This means that we all need to strengthen the way of life, national traditions among the population through the press, television, art and culture on the basis of a new philosophical worldview and aesthetic ideals.

Our spiritual heritage, which was lost due to independence, has been revived, and Uzbek values, customs, values and traditions have begun to develop in the national spirit on the basis of the national idea. "This idea of diligence, determination, patience, kindness, respect for the great, honor for the small, pursuit of the good, avoidance of evil will serve to further develop the virtues of our people" [2:17]. It serves as the basis for the cultural, moral, spiritual and ideological maturity and physical maturity of the younger generation.

The spiritual foundations of aesthetic culture, as a product of the people's creativity, are polished between times and epochs, and gradually, in an innovative way, society, especially the youth, is more and more absorbed into the aesthetic consciousness. The created spiritual heritage independently finds its place in social life in a historical-philosophical, artistic-aesthetic, ideological way and becomes a national value in the society. At the same time, there is no spiritual basis stronger than the traditions, customs and moral ideals, which are the rich and unique moral and spiritual, spiritual and aesthetic heritage of our spirituality. Such an attitude in such words and phrases as "well done", "ball", "live", "do not do", "it will be a shame", "it will be a reward", "it will be a pity", which is widespread among our people and embodies the spirit of prohibition and enthusiasm. finds its clearest expression "[3:26]. Adherence to such moral ideals, along with the formation of high morality in our youth, creates a unique ideological immunity.

- The spiritual foundations of aesthetic culture are reflected in:
- At a young age in the feelings of love for the Fatherland, devotion to the motherland, patriotism;
- in the application of higher moral rules to the family;
- to bring up children in a good manner, to teach them the advice and teachings of their ancestors;
- Respect for national values, conservation of nature;
- in the concise and beautiful conduct of weddings, which are ingrained in the blood of our people;
- Respect for the elderly and the young;

- Preservation of high cultural samples, works of folklore, fine and applied arts;
- Preservation of rich historical heritage, cultural monuments, study of ancient manuscripts;
- The people will be clearly visible in the continuation of holidays, ceremonies and seasonal celebrations, and so on.

Spirituality is respected in society as a rich heritage of human beings, which does not exist in reality, but is created as a result of artistic and aesthetic thinking. Therefore, spirituality includes not only human qualities, but also various aspects of aesthetic culture. Man realizes the beauty of being because of his spiritual world, feels it and expresses high feelings in himself. The creation of works of art from the processes of reality through the aesthetic consciousness, the enjoyment of beautiful scenery that attracts the spiritual world, the enrichment of intellectual and emotional feelings on the basis of the aesthetic worldview serve to enrich the aesthetic culture. At the same time, the highest spiritual qualities of a person are developed, and aesthetic perception is achieved through the perception of beauty, observation and life.

The spiritual foundations of aesthetic culture do not limit themselves to the aesthetic perception of beautiful landscapes in reality, but in the process allow a person to strengthen his ability to think, analyze what he sees and hears. It is possible to understand the relationship between aesthetic culture and spirituality on the basis of pleasure relations, to study the reality of social life. Therefore, in the process of gradual development of spirituality, aesthetic activity plays a key role. In every field, the singular aesthetic culture also has certain needs, that is, a person's interest in beauty, inspiration from natural landscapes, enjoyment of the blessings of the natural environment, and a passion for the spiritual world of man. Therefore, "the general sign of an aesthetic need is that it embraces all aspects of human activity, is visible through them, and gives it a spiritual spirit. In the narrow sense, the aesthetic need is the aesthetic perception and evaluation of all the values of reality, the pursuit of perfection in the field of human activity "[4:23]. Thus, aesthetic needs lead to the development of culture in society, the enrichment of spiritual culture, not far from reality.

Positive changes in the spiritual and ideological sphere of our society, in harmony with the age-old aspirations, goals and aspirations of our people, are permeating the aesthetic culture of our youth in the spirit of the national idea. Such changes in the process of development occur on the basis of objective and subjective factors as a historical necessity in accordance with the laws of development of aesthetic culture. "While the laws of development of aesthetic culture in a society cover all spheres of social life, the unique freshness of the surrounding landscape, the aesthetics of the individual, the creative and creative nature of the individual, based on different situations (objective and subjective factors). serves to reveal their abilities "[5:32]. As a result, objective factors reflect the influence of national consciousness, spiritual and cultural activity on the development of cultures active in certain historical conditions, and subjective factors on the laws in force today.

The wide-ranging existence of the spiritual and ideological foundations of culture in society depends on the historical conditions and the dialectical connection of the spiritual and moral environment with aesthetic processes. An important aspect of this connection is that the stronger the influence of spiritual factors on the aesthetic thinking of young people in society, the more the penetration of ideas alien to the aesthetic ideals of real reality is prevented. This is because strong spiritual and ideological foundations reduce the development of an innovative environment in society, the negative impact of destructive ideas and ideologies on the minds of young people. "So, knowledge, faith, belief, enlightenment and high moral ideals serve as a strong shield for the minds and hearts of our youth in the fight against destructive ideas. Selfishness, indifference, indifference, kinship, localism, jealousy, envy and jealousy also help to get rid of sinful vices "[6:90].

The ideological foundations of aesthetic culture are formed in the process of historical development on the basis of the spiritual and aesthetic needs of different ethnic groups, and as a result of human intellectual activity are passed down from generation to generation on the basis of dialectical connections with the environment, nature and society. In particular, they are a unique cultural heritage that for centuries embodies the thoughts, dreams, experiences, achievements and other values of our ancestors.

At a time when the principle of "from national revival to national uplift" is gaining ground in our country, the ancient traditions and ceremonies of the Uzbek people, the national culture is gaining great interest in the world. We need to educate our youth in such a new spirit of aesthetic culture, to form a deep national idea in their aesthetic thinking, to propagate to the general public the roots of the ideology created by our ancestors.

The national traditions of our people have their own philosophical worldview and have been enriched by each artist. Due to the strength of ideological foundations, the exchange of generations has developed the principles of strong faith in the national idea, solidarity, mutual trust, respect, compassion and sincerity. We see that human life, like man and conscience, humanism and patriotism, is based on the great spiritual pillars that can serve as an example for us "[7: 145]. That is why we see the stability of the national idea in the ideological foundations of aesthetic culture. In turn, on the basis of such a philosophical worldview, the ideological foundations of aesthetic culture are formed. These include:

- The emergence of ideological succession between past and present on the basis of the assimilation by future generations of values that have been refined in the process of historical development;
- Ideology of national (Navruz, seasonal folk festivals) and religious (Ramadan, Eid al-Adha) holidays, which have been practiced by the people for centuries, in the system of aesthetic culture;
- that the spiritual heritage of our great thinkers, who have made their contribution to world civilization, finds its place in the development of civil society and becomes the basis of ideology in society;
- The rise of national pride and pride in our citizens on the basis of the world recognition of historical and architectural monuments in the system of spiritual culture created by our ancestors;
- An important factor in educating the younger generation in the spirit of patriotism in the system of aesthetic culture of national examples of fine and applied arts, formed on the basis of folklore.

Today, the development of statehood, language, history, spirituality, customs and traditions in Uzbekistan is not accidental, but the fact that the strong foundations of ideology are deeply ingrained in the way of life of the people. Inheritance between generations, the attitude of the younger generation to history has changed radically as a result of a deep study of the spiritual and ideological heritage of our ancestors. In order to intensify such processes, it is necessary to "promote traditions and customs that bring people closer together and unite them. Because our goal is to build a democratic society based on the invaluable heritage of our ancestors, national customs and traditions, to restore our values and to support each other on the basis of scientific achievements and high technologies "[8: 107].

In short, it is necessary to reconcile the aspirations of young people to the realities of things and events, to the laws of aesthetic culture. On the way to the future of Uzbekistan, we have tried to reveal the full development of our youth as full-fledged human beings, the acquisition and development of modern aesthetic culture in harmony with the world.

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