

STRUCTURAL ELEMENTS OF ETHICAL AND AESTHETIC CULTURE AND THEIR CHARACTERISTICS

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Abstract

In the analysis of moral and aesthetic culture, it is not only general philosophical, but also based on the concepts developed and based in the philosophy of culture.

Keywords: moral-aesthetic culture, conditions of globalization, cultural philosophy, moral and aesthetic culture of leaders, spiritual-moral qualities, culture, structural elements of moral-aesthetic culture.

Today, modern societies are forced to pay special attention to the formation of moral and aesthetic culture in people. Carrying out scientific research in the field of moral and aesthetic culture requires determining the theoretical and methodological aspects of its approach. From this point of view, in the analysis of moral and aesthetic culture, which is a complex social phenomenon, it is necessary to rely not only on general philosophical concepts, but also on concepts developed and based on the philosophy of culture. In the conditions of globalization, it is natural that the events that promote immorality, the events that are contrary to the spirit of our national mentality, the ideal of a perfect person, as well as the creation of an uncompromising critical attitude to works of art, the development of the aesthetics of national life, the enrichment of personal spirituality with the content of moral-aesthetic culture cannot be realized. After all, the development of a person is, first of all, based on the formation of spiritual and moral qualities. Therefore, determining the dialectic relationship between society and individual culture is one of the important conditions for the spiritual strengthening of independence.

The question of the composition and structure of the moral and aesthetic culture is inextricably linked with the problem of the moral and aesthetic culture of the leading personnel, and its constituent elements are manifested in individual moral-aesthetic perfection. Therefore, the scientific-theoretical justification of the structural elements of moral-aesthetic culture and their uniqueness requires a clear definition of the essence of each leader's culture.

Before dwelling on moral and aesthetic culture, it is necessary to understand what culture is, its essence and meaning. Culture - (Arabic - Medinan, urban, educated) - is a unique way of human activity reflected in nature and mutual relations. Culture reflects the life activity of an individual, the way of life of a social group or society. At first, the concept of culture expressed the meaning of human purposeful influence on nature (land cultivation, etc.), as well as human

self-education and training. Later, through the concept of culture, the content related to civilization began to be understood.

Culture, as a unique form and method of realizing the essential powers of a person, embodies and develops his creative possibilities, abilities and needs through activity, therefore, culture is the basis for defining the creative activity of people philosophically and methodologically. The concept of "culture" is a set of important and necessary qualities, achievements and creativity of the people's life at a certain stage of social development [1]. It is impossible to imagine the laws of cultural development without taking into account the materialized results of human creative activity. Naturally, these results reflect the products of material and spiritual culture and specific methods of human activity. All this is an expression of human creative ability and is nothing more than the realization of his creative potential. It means the highest form of human enlightenment and knowledge, a deep, conscious and reverent attitude to the past heritage, the ability of creative perception, the level of knowing and changing reality through activity. Human individuality shows its fullness at the cultural level.

In scientific literature, when describing various forms of culture and their various components, they often refer to the concept of value. Naturally, the study of the social existence and functioning of these components helps to reveal the essence of culture, the laws of its influence on society and human life.

Cultural values are created as a result of people's influence on nature, changing their spiritual world and their relationship to each other. Social phenomena, practical skills, scientific and technical achievements, works of art are not only an expression of the essential powers and abilities of a person, but at the same time, they are considered a cultural value as a factor of his perfection. Accordingly, society's culture is, on the one hand, a set of experiences of creating and distributing cultural assets, values, and on the other hand, the process of their distribution and assimilation.

Philosophical elimination of any contradiction leads to the emergence of a new quality. The main way to resolve the relevant conflicts in the functional functioning of culture is that it requires people to rise culturally not only as subjects of social activity, but also as subjects of social relations. In this case, the subjects of culture formed by the interaction of social and cultural processes are to show their creativity in mastering the blessings. As artist Rozi Choriev noted, "Creative efforts will definitely pay off one day. The real work created by the artist fills the heart of the creator with endless joy. Then he will be satisfied. This situation brings peace to creativity" [2]. People who have reached a certain level of culture are not only those who master it, but at the same time, they are also living embodiment of culture, ensuring socio-spiritual development, and creators of high examples of artistic creativity. Academician S. Shermuhamedov writes that as a result of high artistic and aesthetic activity, a person creates incomparable beauties, as well as works of literature and art. "Various forms and manifestations of the artistic-aesthetic perception of the world depend on the ways of reflecting

the positive or negative ideal of the creator, society or era, his intentions and goals. The experience of the development of literature and art, the entire artistic culture shows that the more universally the ideal of the creator is embodied in the content of the work, the more vividly individualized - vivid, unique images, the deeper the humanitarian spirit, the higher the artistic-aesthetic, moral-spiritual, world culture. such a huge contribution will be added to its treasury" [3].

A morally cultured person is not indifferent to the history, spiritual heritage and current social development of his people, he closely connects his life and activities with the development and prospects of the Motherland, he does not imagine himself apart from the nation, country and socio-historical life. One of the distinctive features of moral culture is its modernity, that is, it is determined by the manifestation of achievements achieved in each era in the moral life of a person. Also, moral values that have been refined over the centuries form the basis of moral culture. Important components of moral culture, such as manners, etiquette, professional etiquette, etc., will be discussed separately in this regard.

As mentioned above, moral culture is closely related to aesthetic culture. Aesthetic culture as a complex social phenomenon, the processes and results of aesthetic assimilation of nature at the level of society, aesthetic aspects of work, life, social relations; a certain state of aesthetic views, tastes and interests of classes and social strata; the theory and practice of aesthetic education means the colorful manifestation of social-aesthetic activity of people. Until today, the concept of aesthetic culture is given different definitions in the scientific literature. In particular, "Aesthetic culture is a set of aesthetic values, methods of their creation and consumption" [4]. In this definition, aesthetic culture is taken within the framework of values and shows its connection with moral culture. It is also explained by the fact that "Aesthetic culture is a complex system of human needs, in which human feelings, skills, knowledge, norms, skills are closely connected with each other" [5]. It means that aesthetic culture depends more on human needs. In general, aesthetic culture serves to satisfy people's real socio-aesthetic needs as a unique expression of aesthetic consciousness and practice based on it. As a system of colorful activities and aesthetic relations, it includes professional and amateur types of artistic creativity, fashion, design, mass communication media, and processes related to the formation of the culture of aesthetic perception.

Aesthetic culture as a complex social phenomenon is the processes and results of the aesthetic assimilation of nature at the level of society, the aesthetic conditions of work, life, social relations; a certain state of aesthetic views, tastes and interests of classes and social strata; the theory and practice of aesthetic education means the colorful manifestation of social-aesthetic activity of people.

Aesthetic culture serves to satisfy people's social-aesthetic needs as a unique expression of social aesthetic consciousness and the practice based on it. As a system of colorful activities and aesthetic relations, it covers the processes related to the formation of professional and

amateur types of artistic creativity, fashion, mass communication tools, and the culture of aesthetic perception. Here, aesthetic values that are understandable and useful for society in the axiological sense are meant.

When it comes to moral and aesthetic culture, it is necessary to distinguish between its social and individual levels. The moral-aesthetic culture of society is a set of moral-aesthetic values created as a result of its interaction with the world, improvement of the entire system of social relations. And the moral-aesthetic culture of a person is a set of feelings, perception and creative abilities that fully express their essential powers based on the laws of beauty and goodness of nature, social life.

Thus, the study of historical succession embodied in the methods and values of activity as a cultural phenomenon is of great importance in the philosophical analysis of aesthetic reality. Such an analysis allows to open the dialectic of mastering and reproduction of certain values, in which the products of artistic and aesthetic activity of people, the culture of production embodied in them, as well as the aesthetic aspects of cognition and communication are of particular interest.

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