

## **THE INFLUENCE OF SOME AESTHETIC FACTORS IN THE MORAL RISE OF THE INDIVIDUAL**

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### **ABSTRACT**

In this article, it was learned that our people have long been an important way to learn, master and follow the rules of etiquette, so that serious attention should be paid to the issues of ethics, moral science, culture of treatment and the formation of a beautiful lifestyle, especially since by today's era of globalization and information, the system of inter-human moral and aesthetic relations, aesthetic factors such as Labor aesthetics have been analyzed in detail.

**Keywords:** Moral and aesthetic norms, national lifestyle, aesthetics of life, aesthetics of Labor, aesthetic maturation, taste, national and universal values, aesthetic principles.

### **INTRODUCTION**

Harmony of understanding and intelligence in determining a person's subjective attitude to life and aesthetic phenomena, healthy aesthetic taste provides a unity of social and personal factors, forms skills of a creative and critical approach to reality. On the basis of the formation of these phenomena, pure spiritual feelings for life in a person, creative potential are enhanced, moral and aesthetic norms are prioritized in the attitude towards nature, society, family and people. Therefore, the need to rely on aesthetic factors is increasing day by day. The socio-aesthetic essence of independence is determined, first of all, by the fact that the legal-democratic state and civil society being built in our country are based on the priority of human interests, the recognition of a person as the highest value, the priority of free creative labor, the foundation of high spirituality in the development of all spheres of The general direction of this process, at the same time its spiritual-social and humanistic purpose, moral-aesthetic nature "it is necessary that the reform is reflected in the daily life of our people first of all, and not in dry numbers" <sup>1</sup>— President Shavkat Mirziyoyev.

The idea of creating a new Uzbekistan expanded the scope of aesthetic assimilation of reality by a person, provided real opportunities for creative activity, for the elevation of aesthetic culture. Alternatively, in the course of the transition to market relations, one can also observe a lack of understanding, aesthetic taste and culture in most areas of activity. The spiritual and artistic heritage of our ancestors is being studied in cooperation with foreign scientists. The introduction of aesthetic principles into our National way of life is connected with the task of instilling beauty in the minds of our people, harmonizing understanding, taste, intelligence. It is not for nothing that in the era of independence, great importance is attached to the development of an individual's aesthetic consciousness, worldview and culture in raising his spirituality. Why, a person became the owner of his own destiny, responsible and responsible

<sup>1</sup><https://yuz.uz/uz/news/shavkat-mirziyoyev-islohot-quruq-raqamlarda-emas-avvalo-xalqimizning-kundalik-hayotida-oz-aksini-topishi-zarur>

for social well-being, freedom and creative work, at the same time having a guarantee of free political, economic, spiritual activity<sup>2</sup>.

The aesthetic maturity of a person decides the human attitude to his work, social responsibility, transforms moral standards into humanistic-aesthetic beliefs, and its social significance raises emotional and intellectual qualities, creative potential, high. Aesthetic maturity forms an active life position, ending the discrepancy between the knowledge, behavior, feeling and duty of a person, his work with words. The attitude of a person to the subjects of Labor and Labor has changed radically, in the recent past, the spirit of private ownership and the status of its ownership, completely alienated from the natural essence of a person, have decided. In the context of globalization and economic crises, conservation of nature, maintaining its aesthetic and educational potential, has become one of the most important tasks. Our new society, built on the basis of national and universal values, assumes a humanistic approach to nature in aesthetic education, rational use of its laws and wealth. This is also manifested in its inextricable connection with the question of understanding, intelligence. Because today the entire educational system, including aesthetic education, must, on the one hand, form in a person a free, that is, impartial relationship with nature. Whereas, as the head of the country noted "We need to seriously worry about increasing the ecological culture of the population"<sup>3</sup>. On the other hand, globalization, the industrial and socio-demographic process, as well as the lack of attention to educational requirements and norms in a market economy, caution to nature is an extremely delicate spiritual issue that requires taste and insight from the individual. The aesthetics of marriage is one of the main areas of a person's attitude to etiquette, appearance, culture of dress, things-phenomena and settlements in everyday life. The material manifestations of the living culture of various peoples, social groups, etc. are inextricably linked with the totality and variety of people's perceptions of things-the world of objects, aesthetic tastes and social ideals. The culture of living, which embodies the economic, social, functional, aesthetic norms and conditions of the human living and social environment, forms the basis of the aesthetic perception of the world, its aesthetic culture. The aesthetics of living are connected in aesthetic consciousness with the issues of privacy with commonality, intuitiveness with rationality, influence of different cultures, lifestyle and method, traditionalism and novelty, nationalism and universality, as well as fashion manifestation, represent aesthetic aspects in the field of technology, ecology, equipping the environment, education, are effective means of integration of material and artistic culture. In the aesthetics of marriage, the entire inner and outer qualities of young people are manifested. The development, formation of youth understanding is perfected first in the environment of the womb, family, family members, and later in kindergarten, neighborhood, school, Lyceum, College, Higher Education and public institutions. In this regard, the Hadith also says: "good word is soul, bad word is a pile", "the beauty of a person is known from his language", "Man commits error more with his own language", "tenderness is the beginning of wisdom", "avoid a sentence that sounds bad in the ear", etc. Directly influenced by marriage, a person's worldview, faith, ideological orientation, feeling of life,

<sup>2</sup> Mahmudov T. Mustaqillik va ma'naviyat.-Toshkent: Sharq, 2001. – 37-b.

<sup>3</sup> <https://daryo.uz/2022/02/02/odamlarimiz-hatto-hovlisi-atrofini-tozalashdan-daraxt-gul-kochat-ekib-saranjom-sarishta-qilib-qoyishdan-erinadigan-bolib-qoldi-shavkat-mirziy>

mood, taste, emotional activity, in other words, socio-mental state is decided, at the same level of spiritual life his aesthetic consciousness develops. Therefore, labor, socio-political creativity gives a meaningful direction as the first and main source of marriage to the formation of its aesthetic need, taste and purpose, aesthetic consciousness from the initial blacks, to which the individual is not yet fully involved. The analysis of the socio-aesthetic nature of marriage assumes an emphasis on three things. These are the world of colorful objects, largely surrounded by which a person lives; cases of the manifestation of a person's self in communication with others; opportunities and features of human relations reflected in etiquette. These aspects with a certain aesthetic potential, on the one hand, represent the general level of aesthetic culture of the individual, on the other hand, they are significant as tools for absorbing the skills of aesthetic culture into his consciousness.

These aspects have their own characteristics, which are primarily associated with the issue of life expectancy in an environment in which a person is covered by various things-phenomena. These are, above all, "private elements of traditions, social relations, educational, religious and aesthetic forms"<sup>4</sup>. Clothes that are of importance as; technical and cultural means of living (colorful informative, radio-television apparatus, sewing and washing machines, carpentry weapons, etc.); consists of furniture products, objects and their rich reserves associated with the art of architecture. Clothing, a dress is not only a set of objects of material, but also artistic-aesthetic significance, which also embodies the appearance, taste, self-assessment, specialization, social status of a person; not only today, it also represents the organizational and mental situation. It should be noted that it is no secret to anyone that the penetration of foreign films and publications into our social life in a public way, the prevalence of audio and video tapes, the national identity have not fully formed, their influence on our young people, who have a narrow worldview. Today, when we are at the peak of the globalized era, under the guise of "mass culture", we are contemplated by the penetration into our land of a huge number of vices that poison the minds of our youth, thwarting their goals and intentions. "Current popular culture is one of the most important and extremely effective means of promoting destructive ideas, new unconventional values, as well as non-moral norms of life"<sup>5</sup>. Because young people form the basis of each state. If the mind, worldview of our youth is poisoned by foreign ideas, then we can see that the progress of the state and society is slowing down. For this reason, in our youth, through understanding, harmony of reason, we must form a perfect person with a healthy worldview, with his own firmness, who duly fights their threats today. Therefore, being aware of the sphere of influence of progressive countries on globalization, being wary of their aspects, "mass culture", which gradually adversely affect the consciousness and psyche of the individual, is darcious. President Shavkat Mirziyoyev: "the level of evolutionary development of the dynamics of changes in our spiritual life in today's world, the implementation of the common laws inherent in it and the special importance we place on the specific national characteristics associated with it are growing in the globalized and enlightened sphere"<sup>6</sup>, - he argues. As a result of the adoption of the "national program for the development of public education in 2022-2026" by our country, the educational system in

<sup>4</sup> Sodiqova N. O'zbek milliy kiyimlari. XIX-XX asrlar. – Toshkent: Sharq, 2003. – 5-b.

<sup>5</sup> G'oyibnazarov Sh. Ommaviy madaniyat. Toshkent: O'zbekiston nashriyoti, 2012, -b 227.

<sup>6</sup> Мирзиёев Ш.М. Янги Ўзбекистон стратегияси. – Ташкент: “Ўзбекистон” нашриёти, 2021. – Б. 268.

schools began to be radically reformed. In accordance with this program, great work is being done to strengthen the material and technical base of about ten thousand secondary schools existing in our country, to radically improve the content of the educational process, to financially and spiritually stimulate the work of teachers. The reform of the education system was envisaged not only the city, but first of all the villages and districts, the interests and prospects of the general public. As a result, the work carried out in order to study and honor the rich history, spirituality, culture, values and traditions of our people, to make our country more prosperous and beautiful. All reforms carried out in Uzbekistan are significant in that they are aimed at the benefit of a person, the upbringing of a harmonious, healthy generation and bringing him to adulthood, a prosperous lifestyle, making him morally mature and socially active. Among the important factors in ensuring understanding, harmony of reason in an individual is the aesthetics of Labor. Because in the process of Labor, a person acquires a number of positive qualities and qualities, skills and abilities. After all, labor is an expression of creative abilities that harmonize the interests of the individual and society. Thanks to labor activity, a person embodies and develops his creative forces and abilities, in which a person acts, firstly, in the influence of certain objective conditions, and secondly, in the harmony of subjective-personal qualities. Among these, the conditions under which Labor takes place, the state of its organization, social status and the level of human appreciation play an important role. In this process, along with objective conditions, the social significance of human labor, which is a subjective factor, its personal responsibility, the qualities of creativity come to the surface. With human conscious activity in the process of Labor, a person has a purposeful effect on nature, processing them in accordance with vital and social needs, aesthetic taste requirements. "Giving aesthetic pleasure to working conditions and Means mobilizes a person with aesthetic maturation to perform, its useful practical tasks, also in a wider range. As a result, aesthetic content becomes an important factor in improving labor productivity, efficiency and quality. Labor is also the vital need of a person, the tool that forms him the aesthetics of marriage. In addition to the modernity of the means of production from the formation of Labor aesthetics, there is also a role in the mutual moral and aesthetic environment in the labor collective. Because of the stable community, the ethical-aesthetic attitude of mutual has a positive effect on the quality and aesthetics of the work process"<sup>7</sup>. In fact, aesthetic aspects in the process of Labor the aesthetic form of human activity consists in the free development of physical and intellectual forces, as an aesthetic aspect of the material-beneficial process, creative elevation, behavior, modifications are carried out. Labor also has an impact on the uplifting of human spirituality. This process is caused by a person's aspiration, behavior, fulfillment of certain actions. A person who is interested in the success of his work strives to perform actions perfectly. At the same time, dexterity, skill, understanding, taste, harmony of reason are manifested. A person is satisfied with his work, enjoys, aesthetically enjoys when he freely employs his physical and spiritual abilities, envisaging creative and high goals. Regardless of the content of the activity and its dependence on conditions, labor acquires an aesthetic character when it is free, when a person is directly interested in and enjoys its results, directs his creative abilities to high spiritual goals. Ghafur

<sup>7</sup> Abdullayeva N. Dizayn, atrof-muhit va texnika estetikasi. Toshkent 2012. 54-b.

Ghulam “"What Is Beauty?" wrote in the poem, beauty is to work, to sweat, the beautiful is the work he has earned, to be reconciled with praise!”<sup>8</sup>

However, the aesthetic feeling that is born in the process of Labor does not mean simply enjoying the appearance of performance. He becomes creative as a game in activity, retains his social transformative meaning, manifests itself in a serious and complex way of activity, even if he goes in a free, natural way. Therefore, the aesthetic pleasure that is born in the process of Labor will be connected with the spirit of his vital creativity, with the realization of this thoughtful, Botanic essence. A person feels creative even when he employs some simple, at first glance simple actions in the process of Labor, realizes the meaning of his labor as a re-creation. The process of live labor forms a more complex structure - a component of production. In the process of production, people have a certain social attitude towards each other and the means of production. Naturally, in the preparation of products, it is necessary to fulfill a complex task, such as the provision of certain labor weapons (machine, machine tool, armor, etc.), as well as their intended placement and interaction. All this constitutes social production, which takes place at a certain pace, has its own function, structure, organizational appearance. This structure acquires aesthetic expressiveness with a high degree of well-being and perfection. This process of communalism has a positive effect on the development of moral and aesthetic qualities in a person. A highly organized process, the picture of its embodiment and rejection at a certain pace, has an aesthetic effect on people, creates an emotional upsurge that evokes a creative attitude to activity. Aesthetic factors have a special role in the development of the intellectual culture of the individual and society. In this regard, the aesthetics of living, the impressive power of Labor aesthetics can be singled out. Under the influence of these factors, a person spiritually rises with maturity intellectually. When our country gained independence, the attention to young people became more intense. In particular, a lot of work has been done on their education. As a continuation of this work, the announcement by our president of 2021-the year “youth support and Population Health Promotion”, and 2024 – the year “youth and business support”, showed the constant and continuing focus on youth. At present, broad conditions are being created for the activity, knowledge and skills of young people and their activities. The future of our motherland, the next day of our people, the prestige of our country in the world community depends primarily on how our children grow up and grow up and enter life as people. Our president has repeatedly stressed that we should never forget such an acute fact.

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<sup>8</sup> G’afur G’ulom. Mukammal asarlar to’plami. O’n ikki tomlig. Birinchi tom.- Toshkent: Fan,1983. – 22-b.

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