



AESTHETIC UNDERSTANDING AS A PERSONAL VIRTUE

Karshi State University Associate Professor,
Candidate of Pedagogical Sciences,
Rakhmonova Makhfuzha Kholmuradovna

Annotation.

In this article, the specifics of aesthetic taste and its role in aesthetic education of the person are analyzed.

Key words: aesthetic feeling, aesthetic taste, aesthetic consciousness, "popular culture", beauty, aesthetic culture, aesthetic education, aesthetic values, beauty, Internet.

The aesthetic perfection of a person is determined by the integrity of such virtues as aesthetic feeling and aesthetic taste and is inextricably linked with them. Aesthetic taste combines the qualities of understanding-intellectual and foresight-moral. Scientist A. Sher "In particular, aesthetic taste requires a complex process of upbringing. Because it consists of a whole that combines both intellectual, moral, and emotional upbringing"¹ admits. Indeed, if these abilities are not cultivated, he cannot rise to the level of aesthetic taste. It is not always correct to assess a person's aesthetic taste as high just because he dresses tastefully, his house is full of modern furniture and rare works of art. The richer a person's aesthetic experience, the sharper his taste, the clearer his spiritual choice, he knows what he likes and what he does not like. When researchers talk about the levels of aesthetic taste, they emphasize the second-rate aesthetes who consider refinement not for pleasure, but as a means of showing their culture and education to others. Aesthetic taste, which occupies a special place in the system of aesthetic consciousness, is one of the most delicate, contradictory, complex, and also interesting and relevant issues. As Kant noted, one can argue about taste, and on the contrary, one can not argue. That is why the debate around it continues today. However, it is no secret that some works of art, which are being introduced in a variety of colors and tones, called "mass culture", are leading to the degradation of the taste of young people. "Mass culture" is intended for the "average" consumer and refers to the opportunities for the reproduction and distribution of original intellectual products for the purpose of commercial and material profit.²

"Mass culture" clearly defines its consumer in terms of age, social and national category, selects appropriate artistic and aesthetic methods and values, and uses various means for material gain. As a result, indifference to beauty or its distorted perception, and a taste for vulgarity appear. Therefore, "aesthetic taste finds its expression in a person's thoughts, behavior, actions, and products of material and spiritual creativity"³, The general direction of taste is determined by a person's ideals and worldview. Therefore, the problem of taste is

¹ Абдулла Шер, Баходир Хусанов. Эстетика. 2nd edition.–Т.: Ўзбекистон файласуфлари миллий жамияти нашкёти, 2010. 93-р.

² Большой энциклопедический словарь: философия, социология, религия, эзотеризм, политэкономия.– Минск, УП «Минская фабрика цветной печати», 2002. - С. 483.

³ Фалсафа. Қомусий лугат.–Тошкент: Шарқ, 2004. - 464 р.



Western European Journal of Historical Events and Social Science

Volume 3, Issue 4, April, 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

inextricably linked with the development of a person and forms the structure of his aesthetic culture.

The task of educating young people, who make up 63 percent of our country, with their independent thinking, time-tested vital and national values, a healthy worldview, aesthetic taste, rich spirituality, and readiness to respond to any ideological pressure and spiritual threats, is an urgent one. Therefore, our President Sh. Mirziyoyev said, "My greatest concern, my goal is the education of young people. We need an educated generation for the achievements we have made. We are trying to create all the conditions for this. And you, having reached the value of time, should use all the opportunities and study"⁴, - they emphasized. In order to form aesthetic taste in young people, to prevent a void in their spiritual world, there is a need to form a healthy lifestyle, a sense of respect for national and national values in their hearts and minds. In Uzbekistan, raising a comprehensively developed, mature, aesthetically cultured person, raising him as a well-rounded person, and developing a knowledgeable, qualified, and independently thinking young generation is a priority issue of our state policy. These aspects directly require a deep understanding of the past of our people, respect for national values, strengthening democratic principles in society, and living in harmony with the times. Ensuring and achieving the unity of nationality and humanity in the aesthetic culture of each person is one of the urgent problems of today. After all, "a spiritually mature person and society do not look indifferent to aesthetic values, on the contrary, they create favorable conditions for their development and prosperity. A person with low aesthetic culture, aesthetic taste, and understanding will never be able to reach the peak of spirituality".⁵

Aesthetic taste is one of the indicators that plays an important role in a person's assessment of works of art in terms of beauty. A person's aesthetic taste is manifested in his enjoyment of a true work of art and his critical attitude towards ugliness and vulgarity, as well as in the process of perceiving and creating beauty in his work. From this point of view, in order to form an aesthetic taste in a person, it is necessary to carry it out systematically, that is, to develop abilities and skills aimed at creative activity. This reveals the qualities of creativity and originality in a person. As is known, true works of art serve to develop a person's aesthetic taste and purify his morality. It is not far-fetched that in life there are people who are aware of aesthetic ideas and feelings to a certain extent, have a certain knowledge of literature and art, but whose behavior does not meet moral requirements. And, conversely, there are also those who are morally high, but whose aesthetic taste and views are too simple or undeveloped. Morality and refinement are two sides of the spiritual world and activity of a person. Therefore, there is a great need to cultivate a healthy aesthetic taste in a person, the ability to understand art, and expand the opportunities for spiritual enjoyment from it, in harmony with moral education. Today's spiritual and cultural reforms are aimed at this goal.

The socialization of education, the formation of the aesthetic worldview, high spirituality, culture and creative thinking of the subject of education pursue these same goals. Because as a result of the transformation of aesthetic knowledge and taste into norms of belief and behavior, an active struggle against ugliness and baseness is manifested in every person, in his life and in changing the world "according to the laws of beauty." In this regard, literature and art, which are capable of educating young people on the basis of patriotism, honesty, justice, courtesy,

⁴ <https://daryo.uz/2024/10/31/mening-eng-katta-tashvishim-maqsadim-yoshlar-tarbiyasi-shavkat-mirziyoyev>

⁵ Умаров Э., Абдуллаев М. Маънавият асослари. -Тошкент: Шарқ, 2005. – 10 р.



Western European Journal of Historical Events and Social Science

Volume 3, Issue 4, April, 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

oriental morality and universal human values, in contrast to tasteless, artistically shallow and ideologically irrelevant works, are of great importance in shaping free speech, free thought and a free human worldview, as well as their artistic and aesthetic culture. That is why great attention is paid to art and literature in our country.

As is known, the aesthetic taste of young people is formed and develops in everyday practice, in public and labor practice, under the influence of various socio-historical factors. The aesthetic needs and tastes of a person, who is both the subject and object of aesthetic activity, depend on the historically formed traditions and criteria of the nation to which he belongs, as well as on the specific natural-territorial, geographical and social conditions of life. Today, in the process of globalization, the influence of the Internet and television on the spirituality and tastes of young people is increasing. As a result of the development and improvement of computers, the Internet, mobile communications and other modern technologies in this changing society, our young people are increasing their knowledge potential by learning the secrets of managing modern technologies and their effective use. In recent years, the number of users of the international network in our republic has increased several times. In particular, as of 2024, the number of Internet users amounted to more than 30 million. Of course, this audience of users also includes young people. Today, the most popular way to spread one's interests around the world is through information attacks, and the most effective means are information systems and tools. Here, young people appear as the main consumers of information. Information aimed at poisoning their minds and worldview with ideas of alien content makes up a large part of Internet content. The activity of various social networks, forums, and dating sites quickly attracts young people.

Today, there are about 9 thousand sites promoting easy ways to commit suicide, more than 4 thousand with erotic content, 12% of which are pornographic in nature, 42% of children and adolescents are exposed to online pornography, 49% of computer games are in the spirit of violence and evil, and 41% are extremely militant (brutal wars, murders, shootings, explosions, etc.). Therefore, it is extremely important to create websites on the national network that are spiritually meaningful and contain modern topics that directly cover the interests and problems of the younger generation, taking into account the psychological characteristics of young people, based on their worldview and interests.

The education of aesthetic taste plays a major role in the development of the human personality, and today, along with art, the media and design are also emerging as its main tools. The effective use of these tools is also of great importance in the development of the aesthetic taste of society. The place of a person in society also depends on the level of aesthetic consciousness and taste, and the higher the aesthetic taste, the more meaningful, productive and useful his work will be, and he will benefit from his work. It is clear that the issue of aesthetic taste is of great importance for the culture of the individual, society and the nation. That is why great attention is paid to the education of aesthetic taste, the most active and important element of aesthetic consciousness.

Aesthetic taste is formed by the environment surrounding a person. If a person lives in a world of beautiful objects and things, if he is in contact with ideologically and aesthetically mature works of art, he learns to enjoy beauty. Therefore, the purposeful and productive use of existing technical capabilities, modern means such as audio-video, multimedia, attention to the



Western European Journal of Historical Events and Social Science

Volume 3, Issue 4, April, 2025

<https://westerneuropeanstudies.com/index.php/4>

ISSN (E): 2942-1926

Open Access| Peer Reviewed

 This article/work is licensed under CC Attribution-Non-Commercial 4.0

development of people's sense of belonging to the environment, creativity and imagination is becoming more important than ever. Because in order to stabilize the cultural environment of society, the creation and development of an artistic and aesthetic environment is an important social task, not only the integrity of social life, but also the formation of the aesthetic abilities of each person, ensuring his activity in increasing the aesthetic values of society.

Literature

1. Абдулла Шер, Баходир Ҳусанов. Эстетика. 2nd edition.—Т.: Ўзбекистон файласуфлари миллӣ жамияти нашкёти, 2010. 93-р
2. Большой энциклопедический словарь: философия, социология, религия, эзотеризм, политэкономия. – Минск, УП «Минская фабрика цветной печати», 2002. - С.483
3. Фалсафа. Қомусий луғат.-Тошкент: Шарқ, 2004. - 464 р.
4. Умаров Э., Абдуллаев М. Маънавият асослари. -Тошкент: Шарқ, 2005. – 10 р.
5. Sunatov Dilshod Hoshimovich. (2022). Influence on Moral Consciousness in the National Cultural Space Factors. *Zien Journal of Social Sciences and Humanities*, 13, 31–34.
6. Sunatov Dilshod Hoshimovich. (2023). INTERRELATIONSHIP OF CULTURAL SPACE AND PARADIGMS OF MORAL CONSCIOUSNESS. *Galaxy International Interdisciplinary Research Journal*, 11(9), 218–226.
7. <https://daryo.uz/2024/10/31/mening-eng-katta-tashvishim-maqsadim-yoshlartarbiyasi-shavkat-mirziyoyev>