

## Conceptual foundations and modern practice of aesthetic education in personality development

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### ABSTRACT

This article analyzes the conceptual foundations of aesthetic education in the process of personality development and reveals its internal dynamics related to the pursuit of beauty, harmony and perfection in the human mind. Aesthetic education is interpreted as an essential factor in the formation of personality, not only the influence of the external environment, but also the spiritual uplift, spiritual harmony and moral growth that occur in the inner world of a person. The article highlights the stable role of aesthetic values in the spirituality of the individual and the cultural development of society, and justifies aesthetic education as a fundamental basis for the development of the individual as a holistic, harmonious and spiritually perfect being.

### ARTICLE INFO

**Received:** 14<sup>th</sup> April 2025

**Accepted:** 11<sup>th</sup> May 2025

**KEYWORDS:** personality, aesthetics, globalization, aesthetic culture, aesthetic education, beauty, education, society, information.

The 21st century is constantly testing a person in terms of consciousness, thinking and moral criteria. Globalization, digital culture and the postmodern information environment are pushing the human personality towards a more complex formation than ever before. In this case, the issue of enriching the inner world of a person, directing it towards spiritual harmony and aesthetic harmony becomes of the utmost importance and urgency. Aesthetic education emerges as one of the main tools in this process, forming not only taste, but also a philosophical attitude to life, the ability to perceive beauty and spirituality.

The spiritual renewal of society is central to Uzbekistan's development strategy. It is in this process of renewal that the integration of aesthetic values is manifested as the most important means of strengthening national consciousness, spiritual qualities and cultural heritage. Aesthetics, as a process of searching for beauty and meaning in human life, is the core of spiritual growth, leading society to internal harmony and spiritual perfection. From this perspective, the spiritual renewal of Uzbekistan strengthens humanism, moral norms and cultural roots by deeply embedding aesthetic values into the life of society, which in turn creates the foundation for sustainable development and national unity. As the President of Uzbekistan Shavkat Mirziyoyev noted, "We need to clearly understand the state of affairs in all areas such as spiritual revival, preservation of traditions, development of culture and art, and how effective the reforms being implemented will be."<sup>1</sup> Therefore, the problem of spirituality, the issue of aesthetic and moral education are gaining particular importance today.

The 21st century is trying to solve social problems for the benefit of humanity, and the attitude towards aesthetic education is changing in all countries of the world. Enriching all things and phenomena in reality on the basis of aesthetic laws, turning them into a source of joy and happiness is the dream and hope of all peoples. Spiritual culture includes spiritual wealth created by man, artistic and artistic works, moral and aesthetic views. On this basis, improving aesthetic education, educating the younger generation in a high patriotic and spiritual aesthetic spirit, and raising a spiritually perfect person are urgent tasks today. Therefore, in order to establish a high aesthetic culture in society, we need to acquire certain skills in creating and consuming material and

<sup>1</sup> Shavkat Mirziyoyev. Qonun ustuvorligi va inson manfaatlarini taminlash – yurt taraqqiyoti va xalq farovonligining garovi. - T.: O'zbekiston, 2017.- 48 b.

spiritual wealth in a new way of life. Such aesthetic activity includes the creation of material and spiritual wealth, production and scientific achievements, family, aesthetics of life, the education system, the study of universal human cultures, etc. The most important issue is that the roots of these factors go back to the factors of aesthetic education.

Aesthetics is a conceptual expression of human thinking about beauty. In a philosophical approach, aesthetic education is not just about understanding beauty, but also about living in beauty as an ontological and axiological state, turning it into the meaning of life. Since ancient times, in particular, in the views of Plato and Aristotle, aesthetic values have been recognized as a factor determining the spiritual maturity of a person. In particular, when Plato said that “beauty is the perception of reality through intuition,”<sup>2</sup> he emphasized that aesthetic education serves internal intellectual and spiritual wealth.

In today's globalized era, a modern person is not only the owner of an individual consciousness, but also appears as a complex structure trying to live in society based on moral, cultural, and aesthetic criteria. His inner world is full of contradictions. Among these contradictions are: consumer culture and the need for spiritual satisfaction, external success and internal emptiness, the need for speed and immersion in thought, which cannot but affect his inner spiritual world. Aesthetic education arises as a source of spiritual strength that helps a person to reconcile these internal contradictions, to understand himself, to observe his soul, to appreciate beauty and to create it.

Aesthetic education is essentially connected with the human ideal, and the owner of the aesthetic ideal is distinguished by the possession of refined taste and pure feelings. As is known, a person directly and indirectly participates and acts in various aspects of social development, thereby becoming an aesthetic subject of social development. Accordingly, we can say that no person living in society is aloof from aesthetic processes, but on the contrary, influences these processes to one degree or another with his or her specific behavior. The purpose of aesthetic education is to direct such influences on the basis of beauty, grandeur, tragedy, and humor<sup>3</sup>. It follows that aesthetic education is the main tool that plays the most important role in the development of a person and enriches his or her spiritual world.

Aesthetic education is an integral part of labor education. The education of artistic taste is extremely important, it forms and instills in a person not only a taste for art, but also a taste for life itself. The education of artistic taste in a person means teaching him to see all the manifestations of the inherent beauty of life with the help of art and through art. The education of aesthetics, as a concept that reflects the entire life of humanity, has been interpreted differently by thinkers in the past. It is known that since ancient times, education has served to make people aesthetically and spiritually perfect. Education, fulfilling certain tasks in the life of society, first of all, sets itself the goal of influencing the human mind, feelings, imagination, beliefs, worldview, actions, and behavior<sup>4</sup>.

Aesthetic education is a special form of education aimed at forming aesthetic feelings, aesthetic consciousness and aesthetic attitudes in people<sup>5</sup>. Aesthetic education can also be understood as an integral part of labor education. The formation of elements of aesthetic consciousness such as aesthetic feelings, aesthetic taste, aesthetic ideal in people creates the basis for the development of aesthetic education. The role of the community, family, and educational institutions is important in correctly perceiving beauty in life and art, and in educating and bringing up aesthetic needs in people on the basis of aesthetic education.

It is known that, like all human qualities, the virtue of having aesthetic taste is never innate, but is determined based on the laws of sophistication in social life. Aesthetic taste is a personal virtue associated with a person's high feelings and experiences. The science of psychology studies the laws of the emergence of a person's rich and refined world of sophistication, feelings, and subtle qualities. The theory of aesthetic education, perfectly developed taking into account the spiritual aspects of a person, and its implementation in society fills the aesthetic thinking of each person with beautiful feelings.

Nowadays, the development of our national culture is carried out on the basis of the harmony of national and universal values, and the aesthetic tastes and feelings of citizens are carried out on the basis of national and universal aesthetic norms and principles. In carrying out aesthetic education, instilling aesthetic

<sup>2</sup> Умаров Э. Эстетика. Тошкент – 1995. 18-6

<sup>3</sup> Abdulla Sher, Bahodir Husanov, Estetika. Toshkent – 2010, 174-b

<sup>4</sup> G'aybullayev O. Nafosat falsafasi. Darslik. Samarqand – 2024. 497-b.

<sup>5</sup> Фалсафа комусий луғат. Тошкент – 2004, 466-6

values in the minds of the younger generation, it is important to carry out our past culture and national aesthetic education in harmony with each other. The education of elegance of the Uzbek people is connected with our national values and the principles of humanity in it. Aesthetic education of children plays a major role in their mental, moral, and physical development.

Aesthetic culture helps to form healthy aesthetic tastes and needs in young people. At the same time, the development of aesthetic culture is also influenced in its own way by socio-spiritual factors such as school education, higher education, extracurricular institutions, youth clubs, music schools. Aesthetic culture also affects the aesthetics of professional activity. The aesthetics of professional activity consists of the process of studying and teaching professionals to organize their service activities based on the laws, principles, and means of elegance through an aesthetic attitude to reality, which performs the following tasks in the life of society: 1) assisting their employees in creating, changing, and reconstructing the world based on the laws of beauty; 2) being able to distinguish beauty, heroism, and grandeur from their antipode, ugliness, cowardice, and baseness; 3) organizing aesthetic education based on the laws and principles of elegance<sup>6</sup>.

Aesthetic education forms a worldview in the minds of young people based on the harmonious unity of eternal values such as beauty, truth and goodness. Aesthetic education serves not only to develop artistic perception, but also to understand the ontological essence of man - that is, his place, purpose and responsibility in existence. A person who understands beauty feels the need to create and preserve it. This is a stage of spiritual transformation, moral elevation. Aesthetic culture enriches the inner world of the younger generation, perfecting them not only as consumers, but also as creative thinkers, conscious creators. A person who has developed such a culture can not only enjoy a work of art, but also strives to raise his life to the level of art, that is, he forms the aesthetics of life. In today's era of globalization, when technological progress in many cases alienates humanity from the inner ground - that is, spiritual and aesthetic balance, the formation of aesthetic education and aesthetic culture in the minds of young people is an urgent philosophical and social task. This is a complex process that must be implemented not only within the educational system, but also through the family, cultural and social environment. Aesthetic education and the formation of aesthetic culture in young people are a guarantee of their development as active, creative and spiritually mature individuals in society. Such education, by its very nature, allows a person not only to enjoy the beauties of the past and present, but also to imagine and realize the future in the spirit of beauty.

An important aspect of the issue is to introduce children growing up in mahalla's and families to the world of nature and art beauty from a young age, as well as to educate them with positive factors such as melody, music, the freshness and beauty of elegant flowers, and works of art. The function of aesthetic education is to distinguish the diverse manifestations of the beauty of the objective world and enrich the worldview of young people with feelings of elegance. Aesthetic education is of great importance in educating people's relationships with each other mentally, morally, and physically. Aesthetic education gives a person spiritual strength in observing reality and satisfying the diverse needs of society<sup>7</sup>.

Aesthetic education has always been in contact with artistic education. Artistic education is part of a person's aesthetic understanding and assimilation of the world of diversity in the creative process. Aesthetic education is an important element that contributes to the creation of a spiritual environment in society, it is a force that shapes and develops human taste and, through this, brings people closer to social relations<sup>8</sup>. In carrying out aesthetic education, instilling aesthetic values in the minds of the younger generation, it is important to harmonize our past culture and national aesthetic education with each other.

Today, the spirit of nationalism and humanity is clearly visible in the education of young people. The educational process is so complex and multifaceted that it is difficult to accurately determine the quantity and quality of its impact on the student. Especially today, the issue of excellent education of students in their favorite fields and directions is gaining relevance. Therefore, great attention is paid to the issue of organizing the moral and aesthetic education of students into a certain system. In schools, secondary specialized and higher educational institutions, the education of elegance requires pupils and students to deeply study their past and to have excellent aesthetic knowledge. Aesthetic education of pupils and students is carried out using

<sup>6</sup> Яхшиликков Ж.Я., Мухаммадиев Н.Э. Фалсафа. Дарслик. Самарқанд, 2021 йил, 387 бет.

<sup>7</sup> G'aybullayev O. Estetika. Samarqand – 2004, 116-b

<sup>8</sup> Abdulla Sher, Bahodir Usmonov, Erkin Umarov. Estetika. Toshkent – 2008, 159-b.

the necessary modern equipment, textbooks, musical instruments and other necessary things. In most schools, secondary specialized and higher educational institutions, the high level of knowledge and aesthetic culture of the teacher are of great importance in the aesthetic education of pupils and students based on the beauty of nature and works of art.

In conclusion, aesthetic education is not only a means of understanding beauty in the formation of a modern personality, but also an important factor that enriches the inner world, ensures mental stability, and establishes spiritual harmony. Through it, a person acquires not only a rational, but also an artistic-perceptual approach to life, which forms the depth of thinking, moral perfection, and spiritual stability. A person strives to perceive his existence based on the criteria of beauty - this leads to the rise of aesthetic culture in society, the strengthening of moral criteria, and the deepening of human qualities. Therefore, aesthetic education is not only a part of education, but also a fundamental direction that serves as a foundation for the individual's aspiration for spiritual maturity in the context of modern civilization.

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