

## Objective And Subjective Factors Influencing The Increase Of Aesthetic Thinking Of Youth

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### ABSTRACT

The aesthetic thinking of young people is their perception of beauty, art, nature, and general spirituality, as well as the conscious activity that shapes and develops this perception. Aesthetic thinking is not limited to the perception of art and beauty, but also plays a key role in shaping the worldview, moral values, and personality of young individuals. In the elevation of young people's aesthetic thinking, both objective and subjective factors play a significant role. Understanding these factors is crucial for developing effective approaches to enhance the aesthetic thinking of youth.

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### INTRODUCTION

Aesthetic thinking encompasses not only the formation of an aesthetic attitude toward art but also the development of young people's inner world, worldview, and moral standards. Through aesthetic thinking, young individuals gain a deeper understanding of their emotional and sensory experiences, while also becoming more conscious and responsible in their interactions with the external world. This process, in turn, shapes their system of social, cultural, and ethical values, which plays a crucial role in both individual and collective development within society.

In cultivating aesthetic thinking among youth, objective factors—such as the prevailing artistic and cultural environment, the educational system, mass media, the quality presentation of works of art, and various cultural events—hold significant importance. These elements allow young people to internalize aesthetic values and foster a culture of understanding and appreciating art. Alongside these, subjective factors—personal experiences, inner emotional world, aesthetic sensitivities, and feelings—serve as the primary driving forces in shaping their aesthetic thinking.

Aesthetic thinking contributes to the personal development of youth by expanding their creative potential and offering a worldview grounded in aesthetic and moral principles. This approach not only nurtures them aesthetically but also prepares them as socially and ethically mature individuals. Moreover, aesthetic thinking enables youth to find their place in contemporary society, as through the appreciation of art and

culture, they gain the opportunity to contribute to the spiritual and cultural advancement of the communities in which they live.

Therefore, enhancing the aesthetic thinking of young people significantly influences not only their individual development but also the reinforcement of social, cultural, and ethical value systems within society. Through aesthetic thinking, youth develop a deeper understanding of themselves, others, and the environment around them, while also acquiring the aesthetic and moral competencies necessary for modern life.

The process of developing young people's aesthetic thinking—namely, their perception of beauty, art, nature, and cultural values as a whole—is shaped by numerous objective factors. These include external conditions and the broader cultural, social, and economic contexts of society. Such factors are vital in promoting aesthetic education, fostering a rich cultural environment, and ensuring a comprehensive approach to art. In order to analyze the objective factors influencing the elevation of aesthetic thinking, it is essential to study in depth the works of aesthetic philosophers. In this regard, many renowned aesthetic theorists have shared their perspectives and identified various influential factors.

### LITERATURE REVIEW AND METHODOLOGY

Social and cultural factors play a central role in the development of young people's aesthetic thinking, as they significantly influence how individuals perceive, evaluate, and express beauty and art. During the formation of aesthetic consciousness, young people not only cultivate their personal aesthetic taste, but also begin to develop new perspectives toward various aspects of art and culture within society. In his seminal work *Poetics*, Aristotle discusses the relationship between art and aesthetic thought. He viewed art—particularly theatre—as a means of shaping and refining human emotions, emphasizing its capacity to influence emotional and intellectual development [1]. Mass media—such as film, music, television, radio, and internet-based platforms—play a vital role not only in shaping individual aesthetic perception but also in reflecting and reinforcing the broader cultural and aesthetic values of society.

Among the key figures in aesthetic philosophy, Immanuel Kant, in his *Critique of Pure Reason*, developed a method that conceptualizes beauty as a subjective emotional experience [2]. However, technological factors—including digital art, visual aesthetics, and virtual environments—are reshaping young people's understanding of beauty and art. The current digital and visual culture is fostering new dimensions of aesthetic consciousness among youth.

In his work *Aesthetics of Art*, Hegel offers an in-depth analysis of the relationship between art and thought. According to him, aesthetic thinking evolves through the cultural and intellectual development of humanity over the course of history, and this process must be nurtured within the consciousness of the younger generation [3]. Yet, similar to Kant's view being challenged by modernity, Hegel's notion of aesthetic evolution is also confronted by the rapidly changing landscape of technology. Digital art, immersive visual culture, and virtual realities continue to redefine young people's perceptions of beauty and aesthetics, fostering new forms of aesthetic development in the contemporary era.

The enhancement of young people's aesthetic thinking is shaped by a complex interplay of social, cultural, technological, educational, economic, and natural factors. The works of aesthetic philosophers—such as Kant, Hegel, Marx, and Rousseau—serve as foundational sources for the study of youth aesthetic development. Moreover, modern technologies and emerging cultural forms continue to deepen and expand the aesthetic growth of the younger generation. Equally significant are the contributions of Eastern philosophers, particularly scholars like Al-Farabi and Ibn Sina, whose approaches to aesthetics and culture offer valuable insights. Their works frequently address themes such as aesthetic ideals, art, beauty, and music. For instance, in *Social Wisdom (Al-Fusul al-Madaniyya)*, Al-Farabi emphasizes the importance of aesthetic values in the social lives of youth. He connects beauty not only to the natural world, but also to spiritual and moral dimensions. For Al-Farabi, beauty has a vital social function, as art and aesthetics contribute to the harmony and order of society [4].

In *On Music (Kitab al-Musiqā)*, Al-Farabi offers a philosophical and aesthetic analysis of music, highlighting its role in nurturing the heart and soul. He considers music to be intimately linked to beauty and views it as a powerful tool for moral and spiritual education [5]. In his work *On the Writer and the Teacher (Kitab al-Adab)*, Ibn Sina explores the role of education in cultivating aesthetic values. For him, the writer's goal is not merely to create beauty for its own sake, but to convey it in ways that are ethically and spiritually

beneficial to society [6]. Abdurauf Fitrat, in works such as *Aesthetic Views of Turkic Peoples* and *Eastern and Western Philosophical Thought*, discusses the social role of beauty and art. He interprets beauty not only as external appearance but as a reflection of one's moral, spiritual, and social development [7].

Prominent Uzbek intellectuals such as Abdulla Qodiriy (1895–1938) and Cho'lpon (1897–1938) also played an essential role in the evolution of aesthetic thought. In Cho'lpon's literary works, such as *Shuhrat* and *Fayz*, aesthetic and moral values are examined within the context of societal transformation. He emphasizes the importance of aesthetic thinking, especially beauty in art and literature, rooted in national traditions and cultural heritage [8]. Eshniyoz Sultonov (1937–2005), a major contributor to 20th-century Uzbek aesthetics and art, authored numerous works, including *Aesthetics and Art* and *Aesthetic Thinking: Theoretical Foundations*. His writings focus on developing the aesthetic consciousness of youth and on clarifying the social significance of art [9].

## RESULTS AND DISCUSSION

One of the key objective factors influencing the development of young people's aesthetic thinking is the social and cultural environment. Aesthetic consciousness in youth is shaped, developed, and elevated through social and cultural contexts. Various domains of culture and art play a pivotal role in fostering aesthetic perception among young individuals. Aesthetics itself evolves under the influence of social, cultural, and artistic environments. These factors encourage young people to comprehend aesthetic norms and appreciate different forms of artistic expression.

The interrelation between culture and art is particularly significant in deepening aesthetic awareness. The reception and analysis of works of art contribute to the refinement of aesthetic taste. Music and literature, as primary instruments of aesthetic thought, enhance young people's sensitivity to beauty. They help youth not only become passive consumers of art but also develop as active interpreters and evaluators.

The influence of the social environment also plays a formative role in shaping aesthetic values and standards in the consciousness of young people. Normative and moral values in society—along with traditions, customs, and cultural upbringing—constitute the foundation of their aesthetic worldview. Another objective factor influencing the development of young people's aesthetic thinking is technology and mass media. In today's world, technological advancements and the influence of mass media have become key drivers in the enhancement of youth aesthetic awareness. Mass media—including the internet and social networks—play a vital role in expanding young people's aesthetic experiences and introducing them to a broad spectrum of aesthetic values. Artistic content such as visual arts, films, music, and graphic design can now be distributed rapidly and widely through technology, thus providing young people with greater exposure to and engagement with aesthetic experiences.

Education and aesthetic upbringing are also essential objective factors in shaping youth aesthetic thinking. The educational system plays a direct role in imparting and nurturing aesthetic values among young people. Aesthetic education not only involves the study of art and the appreciation of beauty but also encourages creativity, emotional intelligence, and imaginative thinking. Through modern pedagogical approaches and innovative teaching methods, students are given more opportunities to enrich their aesthetic perception. For instance, the study and practice of music, dance, literature, painting, theatre, and cinema help young people develop their ability to evaluate art, foster creativity, and enhance emotional sensitivity. Interactive teaching methods and new educational technologies further support students' exposure to art and culture, expanding their aesthetic understanding.

Nature and the surrounding environment are also among the objective factors that significantly influence the aesthetic thinking of young people. The beauty of nature—its colors, shapes, and structures—plays an important role in developing aesthetic sensitivity. Nature, with its unique aesthetic character, serves as a powerful source for cultivating an appreciation of beauty and the ability to perceive and value its nuances. Being in nature and experiencing its beauty enriches the emotional and aesthetic sensibilities of young individuals. Jean-Jacques Rousseau, in *The Social Contract*, emphasized the influence of natural beauty on human aesthetic perception. He noted that contact with nature can be a crucial factor in helping youth develop aesthetic values, and in fostering a deeper understanding of art and beauty [10].

One of the most important objective factors in enhancing the aesthetic thinking of youth is the role of art and culture in society. Art institutions, theaters, galleries, musical and artistic exhibitions available within

a society stimulate young people's aesthetic interests. Cultural events and works of art contribute to the development of youth's perception of beauty, their understanding of art, and their ability to express it. Cultural integration within society creates a social environment that shapes the aesthetic outlook of young individuals.

Economic development and social stability are also considered objective factors in fostering the aesthetic thinking of youth. Economic growth and the availability of resources provide young people with access to art and aesthetic education. Social progress and stability ensure an environment that supports the aesthetic development of youth. In a well-developed and prosperous society, young people are more inclined to engage with art and culture, and their aesthetic perspectives become more enriched.

The primary subjective factor influencing the aesthetic thinking of youth is their personal experience and emotional response. Emotions and reactions to works of art are closely tied to an individual's inner world, cultural heritage, and unique character. For instance, while observing a work of art or listening to a piece of music, a person's distinctive emotions and their personal relationship with what they see or hear shape their aesthetic perception.

Personal worldview and values also represent significant subjective factors. A young person's worldview influences their aesthetic thinking. This worldview is defined by their attitude toward life, cultural and moral values, and aesthetic perception. Each individual's worldview is shaped by family upbringing, education, social environment, and personal experiences.

In the realm of subjective factors, creative thinking and imagination play a vital role in the development and enhancement of young people's aesthetic consciousness. Through their capacity for imaginative thought and creative expression, youth refine and elevate their aesthetic perception. The ability to generate original ideas, envision unique artistic concepts, and embrace new forms of art expands their aesthetic experience. By engaging in creative activities, young individuals gain a deeper understanding of aesthetic concepts, which in turn enhances their ability to recognize and appreciate beauty. Creative thinking encourages youth to move beyond traditional aesthetic norms and to develop new aesthetic values, thereby strengthening their relationship with art and beauty.

Through cultural and social influences, young people cultivate and elevate their aesthetic thinking by engaging in reading, exploring works of art, and participating in cultural events. Cultural influences—such as literature, cinema, music, and theater—broaden the aesthetic sensibilities of youth. Cultural events, festivals, and art exhibitions act as subjective factors that shape, develop, and elevate their aesthetic awareness.

### CONCLUSION

In conclusion, objective factors—namely, cultural and social conditions—are crucial determinants in shaping the aesthetic thinking of young people. At the same time, subjective factors, including personal experiences, emotions, and the unique characteristics that foster aesthetic taste, also play an essential role in this process. Moreover, the development of aesthetic thinking is significantly influenced by social technologies and the surrounding cultural environment.

Therefore, in the process of enhancing the aesthetic thinking of youth, it is necessary to analyze both objective and subjective factors in an integrated manner. Aligning these factors with socio-cultural technologies serves to foster a higher level of aesthetic consciousness among young individuals.

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