

THE ROLE OF AESTHETIC CULTURE IN THE MORAL-AESTHETIC DEVELOPMENT OF LEADING PERSONNEL

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Annotation

Among the many spiritual factors in the moral-aesthetic maturity of leading personnel, the determination of their aesthetic culture is also important. In other words, it is impossible to imagine a fully developed person without his aesthetic culture. Therefore, scientific-philosophical analysis of the main components of the moral-aesthetic maturity of leading personnel and their interrelationship, development of practical recommendations in this area is important. At the same time, aesthetic factors have a unique effect on the perfection of a person and determine his high spirituality. Based on this, the formation and enrichment of the moral and aesthetic maturity of the leading personnel, and the justification of the leading factors of its development acquire important theoretical and practical importance.

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A person who has high spiritual qualities is a person who can overcome the weakness of ego and pleasure; raising a person to the rank of perfection and honor means raising his spirituality. The spiritual values on which any society is based will be more eternal if they are imbued with the spirit of universality. A person's dignity will be higher if he shows such a behavior, moral, cultural quality.

As long as the highest standards of perfection are manners and spirituality, mental, moral, aesthetic, cultural and physical activities are its important aspects and include a number of areas. Let's say that physical activity, first of all, requires doing a profession, both profession and science raise a person's career, bring prestige. The same can be said about scholars. This is the reason why our young people are instilled in the spirit of the National program of personnel training to achieve harmony with a deep scientific worldview, modern knowledge, and becoming the owner of a specific profession.

At the core of a perfect human personality are loyalty to national virtues, respect for universal human values, not to be influenced by foreign ideas, having ideological immunity, loyalty to independence, serving the interests of good ideas, physical and spiritual perfection, intellectual depth and, at the same time, sophistication. and lies virtues such as the pursuit of beauty. Therefore, the achievement of aesthetic perfection of a person, on the one hand, is connected with the determination of his general spirituality, and on the other hand, with the formation of his aesthetic culture. If both of the above aspects are taken in relation to each other, they are aspects directly related to determining the moral and aesthetic maturity of the leading personnel - hard work, morality, teamwork, national pride, high taste

and ideal, feeling and understanding of literature and art, social activity, active creativity. we see that it is composed of feelings, spirituality, national and universal aesthetic values, etc.

Naturally, in terms of interrelationship and uniqueness, these factors play different roles in the moral and aesthetic maturity of leading personnel, some are the social essence of an individual (hard work, teamwork, social activity, spiritual elevation), others are national and universal qualities (national pride, high ideal, nationality and universality), and the third embody values that directly shape the aesthetic culture of a person (such as feeling, understanding of literature and art, active creative feeling, sense of sophistication). It seems that social, economic and spiritual factors are directly involved in the aesthetic development of a person, but they perform different functions in the realization of the common goal, most importantly, they serve to determine the aesthetically perfect person as a whole.

One of the main components of the moral-aesthetic maturity of leading personnel is hard work. Hard work is not only the social and moral essence of a person, but also the basis of aesthetic culture, it is a concrete expression of the ideas of goodness and beauty. In other words, the aesthetic value, which is not watered with moral and noble ideas, cannot fully embody the essence of beauty in general. It is known that this brief idea has found its reflection from our ancient sources to our present artistic and aesthetic values.

Ethical-aesthetic culture of leading personnel is connected with their diligence, first of all, their collectiveness, social activity, moral highness, and is the most important quality of perfection. Regardless of the type of activity and its results, hard work means a person's purposeful and conscious participation in this process, enthusiastic participation, and moral satisfaction. Consequently, work in a philosophical sense is a purposeful socially beneficial activity of an individual [1], and as a moral phenomenon, it means giving oneself to him spiritually, spending his energy [2]. Thus, a person tries to materialize his physical and spiritual forces by mastering labor processes. It should be noted that regardless of what goals are set for oneself, work has a certain moral meaning. Therefore, the concept of work ethics is used. This concept becomes especially important when the social function of work threatens to undermine its meaning. When mental and aesthetic work is not valued in society, the importance of work ethics increases in their protection.

It is a legal process for a person to live by satisfying certain material and spiritual needs. A person is not limited to setting certain goals; he uses his physical and mental abilities to realize them. Let's say that a person needs to spend certain knowledge, experience, diligence and behavior in creating material values. Actions on the way to knowledge are also considered a specific manifestation of human diligence. However, "many people, not knowing the difficulties of the process of acquiring knowledge, think that reading books and acquiring knowledge is also work" [3].

Labor activity is very complex and not easy, so labor-loving qualities are not formed in a person by themselves, therefore, regardless of the type of work, there is a need to develop labor skills, clearly imagine the final results, and cultivate a positive attitude towards them. This, in turn, requires getting rid of laziness and indulgence, which are considered vices of human character. Thus, work imbued with the spirituality of humanity acquires a social meaning and activity and turns into diligence.

Diligence is an active subjective state of a person's behavior and refers to the quantity and quality of social benefit results. Hard work is an expression of a person's honesty, passion, and diligence in creating material and spiritual wealth. Diligence, which is a social quality of a person, means a positive attitude to work, feeling the need to work and getting used to it, moral satisfaction from work processes, and interest in its results.

The positive side of hard work is visible in the mutual harmony of life goals with the aesthetic aspect. Therefore, it is important not only to cultivate hard work in a person, but also to find creative harmony for noble goals. Thus, a person's hard work acquires an aesthetic meaning depending on its essence and content. With its content, humanistic nature and orientation, work can attract a person, give moral-

aesthetic satisfaction, and develop creative potential. Thus, hard work is manifested in a person's positive attitude to the work process, activity, honesty, satisfaction and satisfaction with work, and due to the understanding of the main purpose of work, the need and habituation of work, it is the basis of life activities.

Hard work is inextricably linked with teamwork. In order for the individual work of a person to have a social meaning, there is a need to connect with a certain community, category and group of people in the space where his activity takes place. Collectiveness is a custom of our people, and social activities have been carried out through mutual assistance and cooperation for centuries. Therefore, when collectivity is given an aesthetic assessment as a moral-ideological principle of individual activity, its opposite vices such as individualism, selfishness, self-interest, contempt for others, and envy are assessed as ugliness and inferiority.

The practical principles of collectivism in personal development are reflected in the policy based on the harmony of personal and social interests carried out in our country. In finding a solution to this problem, the concept that "reform should serve for people, not for people-reform" serves as a methodological basis. This concept fully answers the questions of what kind of perspective an individual working for the welfare of society will have in his development, whether he can satisfy social needs by realizing his individual goals, or, on the contrary, how social goals relate to personal-individual needs.

Thus, collectivism, based on the principles of the new development strategy, increases the personal responsibility of a person in the way of social interests, each person means not only himself, but also others, the community, and ultimately the society's way of life, affects the formation of patriotic feelings. At the same time, each individual feels responsible for his behavior in front of the community, in front of those around him. In this, the relationship between the individual and the team, the individual and the society is based on cooperation, mutual assistance, mutual demand, honesty, principles, trust and respect.

Above, we have briefly touched on hard work, teamwork, social activity, and national pride, which are inextricably linked with the social essence of human aesthetic perfection. These factors cannot be resolved without the most basic understanding and the high spirituality that makes a person human. Consequently, these qualities characteristic of human life and activity determine high spirituality, because without spirituality, the aesthetic perfection of a person loses its essence.

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