

Aesthetic Education as an Important Factor of Spiritual Development

Tugalov Ismat Khatomovoich

Teacher at Jizzakh branch of National University of Uzbekistan named after M.Ulugbek

Annotation: The article discusses the aesthetic component of education in its basic meaning for the formation of the spiritual culture of the individual.

Key words: education, art, harmony, morality, spirituality, aesthetic attitude, individual, personality, group, team, community.

"Thanks to the perception of the beautiful in nature and art, a person discovers the beautiful in himself"
V. A. Sukhomlinsky

Today, society is more and more clearly aware of the need to introduce spiritual, cultural values into social, educational and personal practice, while performing an educational function in the process of formation and development of the individual. An important factor in the spiritual, emotional, artistic development of students today is their aesthetic education, which can be defined as the formation of a certain aesthetic attitude of a person to reality.

Aesthetic education is a purposeful, organized process of developing in children a developed aesthetic consciousness, artistic and aesthetic taste, the ability to perceive and appreciate the beautiful, sublime, tragic, comic in public life, nature, art, to live and create "according to the laws of beauty".

Aesthetic education is the formation of a certain aesthetic attitude of a person to reality. In the process of aesthetic education, the orientation of the individual in the world of aesthetic values is developed, in accordance with the ideas about their nature that have developed in this particular society, familiarization with these values. At the same time, in aesthetic education, a person's ability to aesthetic perception and experience, his aesthetic taste and ideal, the ability to create according to the laws of beauty, to create aesthetic values in art and outside it (in the field of work, in everyday life, in actions and behavior) are formed and developed.

In a broad sense, aesthetic education is understood as the purposeful formation of a person's aesthetic attitude to reality. This is a specific type of socially significant activity carried out by the subject (society and its specialized institutions) in relation to the object (individual, personality, group, collective, community) in order to develop in the latter a system of orientation in the world of aesthetic and artistic values in accordance with the prevailing in this specific society ideas about their nature and purpose. In the process of upbringing, individuals are introduced to values, they are translated into internal spiritual content through internalization.

On this basis, a person's ability to aesthetic perception and experience, his aesthetic taste and idea of the ideal are formed and developed. Education by beauty and through beauty forms not only the aesthetic and value orientation of the individual, but also develops the ability to be creative, to create aesthetic values in the field of work, in everyday life, in actions and behavior, and, of course, in art.

Aesthetic education harmonizes and develops all the spiritual abilities of a person, necessary in various fields of creativity. It is closely connected with moral education, since beauty acts as a kind of regulator of human relationships¹.

V. A. Sukhomlinsky noted: "Thanks to the perception of beauty in nature and art, a person discovers beauty in himself."²

¹ Kiyashchenko N. I., Leizerov N.L. Theory of Reflection and Problems of Aesthetics. - M.: 1983. P. 139.

² Sukhomlinsky V.A. About education. M., 1975.

The school not only teaches the child to see the beauty in art, in the actions of people, in labor activity, in the results of labor and enjoy it, but also instills in him the desire and ability to create this beauty in everyday life.

Thanks to beauty, a person often intuitively reaches for the good. Apparently, to the extent that beauty coincides with goodness, one can speak of the moral function of aesthetic education.

The issues of aesthetic education by means of fine arts continue to be developed in depth by modern domestic teachers: L.A. Burovkina, N.A. Vershinina, E.V. Vinogradova, S.E. Ignatiev, E.S. Lykova, S.V. Pogodina, M.A., Roshchin S.P., Semyonova, N.B. Khalezova and others. So, Semenova M.A. writes: “We understand art as an aesthetic reflection in fine art, colored by the feelings, emotions, experiences of the artist, it is not a cast or copy of reality.”³

The task of the educator is to use art to influence the moral convictions of the child, to broaden his horizons, to teach him to understand the beautiful in art and life, to teach him to distinguish the artistic from the non-artistic, the ideological from the unprincipled. All this is also important because the aesthetic, as well as moral, upbringing of the child proceeds not only under the influence of the teacher. When children read books and poems on their own, when watching movies, listening to music, the child will have to figure everything out on their own. Systematically carried out aesthetic education expands the horizons of children, strengthens moral convictions, opens before them the richest world of spiritual and emotional life.

The theory of aesthetic education was successfully developed in their works by leading researchers, representatives of aesthetics: Yu.B. Boreev, M.S. Kagan, V.K. Skatershchikov and others, as well as progressive domestic teachers, psychologists, art historians: V.V. Vanslov, D.B. Kabalevsky, B.C. Kuzin, B.T. Likhachev, A.S. Makarenko, B.N. Nemensky, V.A. Sukhomlinsky, Babansky Yu.K., Lerner I.Ya., Skatkin M.L., Slastenin V.A. and others, who considered art as an important component in the life of children, as an effective educational tool.

The tasks of the aesthetic education of the individual can be successfully solved only if they are closely connected with the practical tasks put forward by life itself, on the basis of the improvement of all spheres of social life. Efficiency in work on aesthetic education depends on its systematic, purposeful aesthetic impact on the individual in the family, preschool institutions, school, university, and production.

A significant role in this process belongs to art, which in a synthesized form reflects a person's sensory ideas about the world around him. Modeling the world, it makes it possible to identify various relationships and interconnections of this world, which stimulates the creative and creative abilities of the individual. The sensual nature of art enhances the worldview impact on the individual, turns art into a powerful educational weapon.

The role of aesthetic education in the development of the cognitive ability of the individual is very noticeable. Researchers note that by forming “aesthetic thinking”, education contributes to a holistic coverage at the individual level of the characteristics of the culture of a given era, an understanding of its unity and stylistic affinity, which, according to the Polish scientist I. Voina, is a necessary prerequisite for its theoretical knowledge.

At the same time, paying tribute to aesthetic education as a specific way of developing “intellectual orientation”, one cannot absolutize the epistemological approach, which in practice can be expressed in a purely educational understanding of the essence and tasks of aesthetic education, in reducing the latter to art education, training. To teach an individual to perceive already finished products of aesthetic activity is important, but by no means exhaustive of the whole complex of tasks as a specific aspect of any kind of creative activity.

The main factors of aesthetic education of a young person in a developed society include education:
in labor and other types of human activity;
under the influence of the surrounding object environment;
through the influence of works of art;
in the course of amateur art activities;
theoretical aesthetic education.

³ Semenova M.A. Prospects for the development of art and pedagogical education / Bulletin of the Russian New University. Series: Man in the modern world. 2017. No. 1. pp. 62-66.

The main goal of artistic and aesthetic education and education at school is to enrich the sensual, emotional, value, aesthetic experience of children; development of artistic and figurative thinking, abilities for artistic creativity. In accordance with this, 3 leading content lines are distinguished:

- development of an aesthetic attitude to the phenomena of the surrounding life and art;
- enrichment of the child's emotional world;
- development of creative perception of works of art.

At school, students get acquainted with different types of art, a variety of genres, the originality and richness of the artistic traditions of the peoples of the world and their native artistic culture.

The creative experience of children expands in different types of art.

Artistic and aesthetic activities at the school are carried out in the following areas:

- pictorial
- artistic and speech
- musical
- choreographic
- cultural

The wide use of various types of aesthetic activity contributes to the awakening of artistic interests, the development of the artistic and creative abilities of schoolchildren. The success of all diverse aesthetic activities depends on how students master various types of art and experience the needs and pleasures of artistic and creative activities.

Summing up, we can confidently judge that the modern system of aesthetic education, based on the foundation of philosophical, pedagogical, art history research, is built on the principles of spirituality, harmonious development of the individual, self-improvement, susceptibility to beauty and the ability to creative creation.

Literature

1. Kiyashchenko N.I., Leizerov N.L. Theory of Reflection and Problems of Aesthetics. - M.: 1983. P. 139.
2. Sukhomlinsky V. A. About education. M., 1975.
3. Semenova M.A. Prospects for the development of artistic and pedagogical education / Bulletin of the Russian New University. Series: Man in the modern world. 2017. No. 1. pp. 62-66.