



VALUES AND AESTHETIC FACTORS IN THE FORMATION OF CULTURE AND ART

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ANNOTATION

This dissertation shows the importance of raising the spiritual potential of young people, analyzes the system of tools that shape their spirituality, is an integral part of the spirituality of art, and all types of factors that increase the spiritual potential of young people. It is especially about art in the development of its potential. The ways in which universal spirituality, values and aesthetic education influence the upbringing of theyounger generation through the world of music are described in the teachings of our ancestral scholars.

Keywords and phrases : *Culture, the product of individual social practice, Individualization - culture is an integral unit of the abilities of certain individuals, objective conditions and subjective factors, the concept of value is one of the basic concepts of cultural studies, "Intelligence" highly developed intelligent.*

It is also important to note that during the years of independence, the attention paid to the development of artistic forms of art that enhance the spirituality of young people and the role of art in the formation of spiritual potential.

Culture is not only a set of material and spiritual wealth created by human creativity, but also reflects the level of development of society, that is, the sum of knowledge, criteria and values in society embodied in culture. It is possible not to use objective laws and traditional notions of causality in events in the study of culture.

A systematic approach to culture as a whole allows us to visualize the distinctive features of different cultures that interact, rather than breaking them down into parts. A systematic approach allows the use of many research methods. In other words, the results obtained by some methods are the basis for drawing conclusions without contradicting and generalizing to others.

It is precisely the systemic approach that allows people to understand the spheres of life in which they approach culture. Among them are the spheres of culture, cultural institutions, which have a clear structure and specific tasks, define the system of culture by organizing the principles of social relations, communication, cultural patterns.

The individual has the opposite effect on the culture as a product of social practice. It also enriches the material world of culture in the process of personality formation. Man also changes not only nature and society, but also his personal "nature" by following the norms of culture. Culture becomes the content of the inner world of the individual, the 'second nature'.

A person's relationship with culture can never be complete and harmonious. Social and individual life, as well as the elements of culture, may not be compatible with each other. Culture is always closely connected with man and cannot exist without him. But as a complex, integral unit of reality, it is independent of its own laws of development and of existence. It is richer and deeper than the spiritual life of specific social groups that embody cultural heritage. Culture will always be the greatest source of values, the treasure of experiences. Generations of humanity use it and contribute to it.

As mentioned above, the relationship between the individual and culture is a complex process. The psycho-social and cultural outlook, which allows an individual to take an active part in social life, consists of a combination of positive and negative attitudes. In addition to diligence, devotion, perseverance, and sharp intellect, human beings are also characterized by shortsightedness, laziness, cruelty, inability to understand their own interests, and inability to distinguish true values from false ones. Therefore, it is necessary not only to appreciate and preserve culture, but also to study it critically.

For these reasons, there is a relatively variable balance between society and the individual in a historically structured social and cultural environment under the rule of a particular mode of production. The role of culture in shaping this balance is significant. Culture influences a person and shapes his psychological state, is firmly rooted in his character and knowledge of the world.

A person interacts with culture in the following areas:

- first, it assimilates culture as an object of influence;
- secondly, it operates in a specific cultural environment as a carrier and representative of cultural values;
- and third, it develops culture as a subject of cultural creativity.

Summing up our discussion of the relationship between culture and the individual, his role in the life of the individual, we can say that if nature develops on the basis of spontaneous laws, the formation of the inner world of man can be organized on a purposeful, focused basis. will be one of the most important creative tools.

- Individualization - culture is designed to develop the abilities, talents, characteristics of certain individuals. The culture of the individual is the most important link in all other cultures (society, humanity), which means that the level of perfection of the culture of each individual depends on the culture of society or the whole of humanity.

Any society is an integral part of spiritual culture, a world of rich knowledge, which helps to determine where a person lives and moves, his place in the world and in society in general. Cultural values have a very personal meaning and content, and through them a person establishes relationships with other people and with society as a whole. Values help people create and understand forms of morality that are acceptable to society. What is worthy of a tax is that a person develops a polite attitude towards others, not argumentative. When disputes arise, there are convenient ways of resolving them that are worth strengthening the community.

Society is, first of all, an integral part of the material world, separated from nature at a certain stage of development, and is a set of life activities of developing people. Also, society is a specific stage in a person's history or a specific type of social system. The set of production relations creates a society called social relations, that is, a society at a certain stage of historical development.

The relationship between the individual and society has been different in different historical periods, and the culture of the individual determines the culture of the society, and the culture of the individual, in turn, is shaped by the culture of a particular society. each society sets its own normative values in the development of the individual's culture and satisfies the individual's spiritual needs.

The relationship between society and the individual, the freedom of the individual, his rights and duties, and human values have been important issues throughout history.

Man is the highest product of nature, and its essence is determined by the sum of all social relations. Man is both a product and a subject of historical development. Social relations transform a person into a social being,

shaping his worldview. In the process of production, man not only creates things, but also recreates himself and his personality. In this process, man recreates himself, and in this sense he is a social being.

The social nature of human beings is embodied in the individual. A person is an expression of the social essence and social activity of a person. Man becomes a person as a result of social experiences.

Man, as a set of social relations, has certain rights and duties. It represents his personality. An individual must have a number of rights and freedoms in order to become an individual. A person is not a person at all, but a person with typical freedoms. He is a person dependent on social conditions.

An individual is an individual with unique characteristics. The individual is also a social being. It is formed as an individual in the process of social development through the acquisition of social experiences. The development of the individual as an individual is inseparable from the historical conditions to which he or she belongs and the society in which he or she lives and is educated.

Just as the individual is inseparable from society and social relations, the development of society is inextricably linked with the practical activities of man. The relationship between society and the individual is interdependent and interdependent. Under the influence of social relations, various aspects of a person's life are formed. Social relations in society play a crucial role in the formation of the individual. Each person has a set of characteristics and traits specific to the community, nation, ethnic group, and society to which he or she belongs. A person gets the whole meaning of his life from society, from a community of people. Any person is formed under the influence of an objective unity of objective conditions and subjective factors. Objective conditions play a decisive role in the development of a person. Factors such as the family, educational institutions, socio-political organizations, the press, the neighborhood, and the streets are also important in educating a person. The effect of objective conditions on an individual is through subjective factors.

A person also has a certain freedom as a social being. Its degree of freedom also depends on the social structure of society and property relations. Freedom is a natural right of every individual. Restriction of human rights and freedoms; national and religious discrimination; racism; disregard for the language, customs, history, cultural heritage, national values of peoples, discrimination against their rights and interests.

In addition to human rights and freedoms, a person has a duty and responsibility to society and to humanity as a whole. It is impossible for a person to disregard the rules, regulations, moral and legal norms of the society in which he lives, and to be indifferent to his problems and difficulties. It is the duty and responsibility of an individual to abide by the laws enshrined in the constitution of each country, to respect the national dignity of other citizens, to be intolerant of acts contrary to the interests of society, way of life, morals and culture, to defend the Motherland, and so on.

Each individual has duties and responsibilities that are in the public interest. These include the protection of nature, the preservation of its riches, the preservation of cultural and historical monuments, friendship and peace with other peoples and countries.

In all civilized societies, the law prohibits the suppression of an individual's will, the denial of his rights, the betrayal of his rights, or the failure to fulfill his duties and responsibilities to society.

The nature of all civilized society, its criteria and content are determined by the intelligentsia. Intelligence means not only extensive knowledge, but also initiative, responsibility, moral and aesthetic courage and innate talent.

The intelligentsia is a layer of people engaged in various complex types of mental labor (scientists and cultural workers, teachers, engineers, technicians, doctors).

Civilization means having such human qualities as humility, honesty, truthfulness, generosity, humanity, kindness, generosity, full observance of moral rules, and respect for one's own nation and other peoples.

Intelligence is the ability to be intellectually mature, to understand theoretical issues, to be ready to acquire scientific knowledge. "Intelligence" means a highly developed intelligent, well-educated, highly cultured person, while "intellectual" means a social stratum between classes of people who are engaged in highly skilled mental labor.

An amateur is someone who thinks about everything in the world without having enough knowledge. Dilettantism is a sign of a lack of culture and has nothing to do with true culture or intelligence.

Discipline is a key feature of intelligence, and its general cultural level is often reflected in speech culture. Cultural speech means, first of all, correct speech. A civilized person expresses his/ her opinion through figurative, expressive and beautiful speech.

The intellectual taste of the intelligentsia is high, that is, he is able to think not only about the beauty of works of art, but also about the beauty of people, nature and society, and to overcome it by resisting rudeness and injustice. The sense of norm and harmony in everything is the highest attribute of intelligence.

Intelligence is perfected by knowledge, science, and upbringing. In addition to the general culture, the concept of intelligence includes the subtlety of the heart, in general, a high consciousness in relation to life, social activism. Hence, the concept of 'intelligence' does not only apply to the mentally industrious person. An intelligent person is one who has a deep intellect, intuitive nobility, and a wide range of spiritual needs. The purpose of studying cultural studies is to educate the intelligentsia. An intelligent person is different from a civilized person in that he is morally responsible for the fate of society and thenation. An intellectual is an intellectual who is dissatisfied with his or her own thoughts in individual situations, who has self-contradictory, self-denying inner qualities. These qualities of the intelligentsia show signs of perfection.

The components and spheres of culture play an important role in the development of the culture of labor in society, in raising the political consciousness of the people, in cultivating their moral and aesthetic subtleties in ensuring the perfection of the individual. According to the social differences of the individual, it is possible to speak about the culture of work, the culture of attitudes, the culture of morality, the culture of artistic thinking, the worldview of the spiritual world. Culture as a social structure encompasses scientific knowledge, thinking, moral and aesthetic values, moral and legal norms, customs and traditions.

The following systems of social culture are important in the formation of individual culture:

Political culture is a set of political and legal ideas that express the political consciousness, interests, beliefs and goals of the people and form a special system of spiritual values. This culture emerged in the stages of historical development in connection with the interests of the social strata of society and is inextricably linked with the political activity of society. Political culture, as a political activity, encompasses the process of recreating nature and educating oneself in human activity, and reflects "political production." In this case, political activity in practice reflects the actions of social groups (sociums) for political power, and in spiritual and theoretical terms - the understanding of social relations in the spirit of class stratification, the development and promotion of certain political ideas and programs. In general, political culture is a form of human activity that is

beneficial and class-specific, and refers to the process of active assimilation of political relations by classes and individuals. Political culture includes: ideology, political experience and traditions, political organizations, methods of political activity.

The mode of existence of political culture: the political and cultural richness of society; consists of a practical political culture. The political and cultural wealth of society is a set of historical experience of public administration, tools, methods of political activity, political knowledge. Practical political culture is the existing culture in the political life of a society, group or individual.

Political culture In terms of the form of social manifestation, the political culture of a society can be divided into social groups and the political culture of the individual. The political culture of a society is a set of political and social values, political structures, methods of political activity at a certain stage of development. The political culture of the individual is a system in which the individual assimilates and implements the political, ideological, and socio-spiritual values and methods of society. Political culture consists of the interdependence of the level of knowledge of political culture in a person's political activity and its application in practice.

The development of political culture is related to the legal culture, which means not only the knowledge of the law, the legal level, but also the culture of obeying and obeying the law. In general, legal culture is a system of spiritual consciousness, legal relations, legal values, which are manifested in the unity of legal activity.

The concept of economic culture reflects the relationship between economic knowledge and the method of thought and active production, economic activity. Economic culture includes the interaction of culture and economics, and includes economic consciousness, economic activity, and economic relations.

Economic consciousness is, first of all, the expression of rational knowledge and emotional feelings, which means that people understand their place in social production. Economic activity includes tangible and intangible production, labor, and the transformation of the product of labor. The subject of economic activity is man. Perfect thought and higher consciousness become a phenomenon of economic culture only if they are materialized in activity. With economic thinking, economic consciousness is the criterion of economic etiquette, and economic consciousness is the intellectual image of activity.

Moral culture is the degree to which society, society, and individuals achieve the standards of moral maturity. The moral values that are practiced and assimilated in everyday life, in people's activities, are related to the norms of moral perfection. Moral culture includes moral consciousness, moral attitudes, and moral activity.

Moral consciousness is a subjective aspect of morality, representing historically changing moral relations. Valuing attitudes to reality and human activity is an important feature of moral consciousness.

Moral relations are a special form of social relations, a set of interdependencies and relationships that exist between people in connection with moral activity.

In moral activity, the moral consciousness and moral relations of a person or a society are integrated, and the moral requirements and qualities acquire the essence of humanity. Ethical activity: acquisition of ethical knowledge; formation of moral feelings; self-education; love of work; moral upbringing and so on.

Ethical norms and rules have a clear historical content and reflect the social status of a particular society.

Moral culture cannot exist without a clear picture of human behavior. Moral culture is realized through the behavior of people outside the moral consciousness.

In the system of culture, religion is a symbol of man's faith, the manifestation of the ideas of the hereafter and life as a spiritual and material culture. Religion has also been an area of moral formation in all societies and has gained ideological and political orientation. Formed as an integral part of culture from primitive times, it has created the world's major cultures: Buddhism, Christianity, Islamic civilizations.

The concept of value is one of the basic concepts of cultural studies. While some researchers believe that it determines the needs of the period, i.e., it has a historical character, another researcher, Rickert, says that value has a constant, universal character. T. Parsons says value is the norm. From these divergent and even contradictory views, it is clear that the meaning of value is multifaceted.

Value is a very important event in people's lives. It can be understood in terms of a cultural phenomenon. Then economic, technical, social, political, artistic, scientific, moral values are separated. From a formal point of view, values can be distinguished into positive and negative, specific and permanent, independent and conditional. In material terms, value is an emotional (i.e., a simple sense organ) - vital, domestic, technical, value of satisfaction, etc. ; and spiritual-scientific, moral, aesthetic, religious, and so on. It is not difficult to see in a more detailed study that some values (economic, technical, political) have historical features, that is, they also change with the change of culture and time; other values are permanent, universal (moral, artistic).

As noted above, value regulates social activity and determines the achievement of significant achievements by individuals, groups, and society. Values are inextricably linked to the level of content in the social sphere. The first level of value is related to the advantages of concrete things, situations, and actions that distinguish them from ordinary ones. The second level is related to the choice of image actions or activities that are of interest to social groups that are close to a particular individual. The third level is the highest universal choice, in which goodness, truth, beauty, justice, order, evil versus wealth, lies, ugliness, disorder, and poverty are embodied, or it is a very high choice of destiny (nirvana in Buddhism), like fano in Sufism).

In a complex system based on values, the specificity of different categories of generality, as well as that of the individual, can be divided into basic and repetitive, central and peripheral, dominant and situational. The list of values differs sharply depending on the national and specific civilization of each society. In all ages, in all nations, the highest values are expressed in such criteria as goodness, life, labor, love, truth, happiness.

Values are the essence of natural and social phenomena, which are the real or ideal blessings of the life and culture of people belonging to a particular society or class. These blessings are called values because people value them because they enrich their personal and social lives.

The most basic and common of values is life. Loss of life eliminates the use of all other values, the remaining values are, in fact, the essence of the blessings of life, cultural values.

Value should be understood as a set of natural and social phenomena that are important for man and humanity, and serve the interests and goals of nations, peoples and social groups.

Values are social in nature and are formed and developed in the process of people's practical activities. They are divided into species according to their nature.

First of all, man and his life are the highest value. Natural values: land and subsoil resources, other natural resources play an important role in meeting human needs.

Human labor, material wealth created by the mind are material values. Cultural and spiritual values include the riches that create scientific, technical and intellectual opportunities. Socio-political values such as freedom, equality, and brotherhood also play a role in the development of society and human life. Among the socio-political values, stability, peace and harmony achieved through independence are of special importance.

Values are divided into national, regional, and universal types according to their scope. National values are a complex socio-psychological phenomenon that encompasses the language, culture, history, customs, traditions, total material and spiritual wealth of the nation, all aspects of economic, socio-political life. Regional values are a set of natural and social phenomena that serve the interests of peoples whose economy, culture, history, language, religion, customs and traditions are common.

Universal values are deep and broad in content and have universal significance. Universal values are in line with the goals and aspirations of all nations, peoples and peoples. The more national values are aligned with universal values, the greater the opportunity for their development.

The set of universal values includes universal problems related to the development of human civilization. These are: the development of science on earth, the maintenance of peace, the cessation of weapons of mass destruction, the protection of nature, and so on.

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