



THE ROLE OF THE SOCIO-POLITICAL ENVIRONMENT IN SHAPING THE SPIRITUAL AND AESTHETIC CHARACTER OF A PERSON

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Abstract

This article shows that the formation of the spiritual and aesthetic image of human is a combination of socio-political environment and educational process. Also, today's aesthetic education in the process of forming the aesthetic consciousness of the young generation includes the tasks of educating it morally, labor, and ecologically.

Keywords: Spirituality, morality, aesthetics, secular, socio-aesthetic, value, humanity, universal value, culture, patriotism, aesthetic education.

Introduction

In today's world, where global changes are occurring with great intensity and various new threats and dangers are emerging that undermine stability and the sustainable development of nations, it is more important than ever to focus on spirituality and enlightenment, moral education, and the aspirations of young people to acquire knowledge and reach maturity.

Today, we cannot help but acknowledge that raising every young person as a well-rounded individual is a demand of the times. The laws of our state, encompassing the key links essential for ensuring the moral and aesthetic maturity of the younger generation, place the primary responsibilities for child-rearing on parents and teachers. Indeed, in the words of Victor Hugo: "Just as a man's greatness is not measured by his stature, the greatness of a nation is not measured by its numbers: the only measure is its intellectual maturity and moral perfection."

Explaining to the younger generation the truth, purity, humanism, and tolerance of our sacred religion of Islam—which had an incomparable influence on the lives, knowledge, and thinking of our great scholars and became the fundamental law of their lives—and instilling in them the understanding that it always calls humanity





toward goodness, are among the main means of achieving the targeted goals of education. As the scholar Democritus said, "It is upbringing that shapes a person into a human being." Therefore, creating and enriching the theory of educating the younger generation based on national customs, values, moral virtues, and aesthetic factors is of particular importance today.

Like other forms of education, aesthetic education serves the continuous and stable development of universal and national values. It is well known that aesthetic education aims to influence human consciousness, emotions, imagination, beliefs, worldview, actions, and behavior. In the current conditions of independence, the importance of aesthetic education for the younger generation in our country is increasingly growing.

Aesthetic education implies awakening a sense of pleasure and interest in constructiveness and creativity within a person. It urges a person toward novelty and modernity, teaching them to develop their activities based on the principles of elegance and the requirements of beauty. Therefore, the main goal of aesthetic education today consists of the comprehensive development of the personality and the enrichment of their aesthetic taste and worldview. The significance of aesthetic education in a student's destiny positively influences not only their self-awareness but also the refinement of their aesthetic perception of nature and human society. Furthermore, today's aesthetic education, in the process of shaping the aesthetic consciousness of the younger generation, also encompasses the tasks of moral, labor, and ecological upbringing.

Al-Farabi wrote about the creative power of the human intellect: "Man differs from all animals by his distinct characteristics, for he possesses a soul; from this soul, a force arises, and this force acts through the organs of the body—this force is the intellect. The intellect is an innate power unique only to humans, linked to spiritual strength." Meanwhile, Thomas Aquinas emphasizes: "Reason stands above will. We do what our reason considers good; we strive toward the goals shown by our reason." Indeed, with the formation and development of education, the human character and lifestyle begin to take on a more social nature. Here, one can observe the increasing socialization of human aesthetic qualities and virtues, and the growing role of its component part—education. Regarding the specific characteristics of upbringing in general, and aesthetic education in particular, Abdulla Avloni stated: "'Upbringing is pedagogy,' that is, the science of child-rearing. The foundation of ethical science is upbringing... providing good upbringing for the health and happiness of the child, keeping their body pure, correcting their ideology from a young age, teaching good manners, and protecting them from bad habits." "Educators are like physicians; just



as a physician treats the ailments of a patient's body, the educator must treat the malady of ignorance in a child's being by administering the remedy of 'good character' internally and the remedy of 'purity' externally, thereby bringing them to maturity." To a certain extent, concepts and hypotheses regarding the spiritual image of man have been established. Man is constantly perfecting his aesthetic essence. Scholars have put forward ideas regarding man's spiritual-aesthetic world, social image, physical maturity, and psychological state.

Life itself demands that researchers of human nature effectively utilize the achievements of all sciences, particularly aesthetics, in the field of upbringing. In particular, the socio-humanitarian sciences are placing on the agenda a deeper study of the aesthetic nature of the interaction mechanism between man and the world, as well as the properties and characteristics that reflect his distinct social and qualitative difference from other creatures. Revealing the role of upbringing in the process of a human rising to the level of a personality, and in the formation of his natural-social

essence and spiritual-aesthetic existence, is becoming a primary direction of the current educational system.

Modern sciences illuminate the fact that the transformation of the living being belonging to the biological species called "man" into a human possessing social qualities and virtues is the product of a long evolutionary process. Man is the aggregate of four great powers: body, upbringing, psyche, and spirituality. More precisely, man is a biosocial being. When discussing man's spiritual-psychological state, one understands, first and foremost, his feelings, mood, character, will, and temperament. Man's spiritual state is understood as the aggregate of virtues, traits, habits, abilities, and skills formed as a result of the educational-ideological influence exercised by all social institutions existing in society, alongside objective conditions and subjective factors. A spiritually mature, perfect human being must manifest aesthetic aspects along with all positive virtues. In our independent Republic, the creation of works of literature, cinema, music, and visual arts—the sources of aesthetic education—is being encouraged in every way. The significance of education in a student's destiny exerts a positive impact not only on their self-awareness but also on the refinement of their aesthetic perception of nature and human society. Furthermore, today's aesthetic education, in the process of shaping the younger generation's aesthetic consciousness, encompasses the tasks of educating them in moral, labor, and ecological aspects as well.

In conclusion, a number of criteria for shaping the aesthetic education of students are reflected in the "Code of Ethics for Higher Education Institutions." However, it





would be even better if a separate "Section on Aesthetic Criteria" were formulated within this set of rules. Furthermore, if the requirements for shaping aesthetic education within the section were approached based on the following criteria, even better results could be achieved in forming the worldview of the youth:

- The core content of aesthetic education consists of activating and developing a person's aesthetic attitude toward reality;
- If any form of human attitude toward reality is detached from aesthetic content, it loses its true human essence;
- The aesthetic attitude should cultivate a broad and impartial view of the world, and the ability to perceive socially significant virtues in people and natural phenomena that serve society, humanity, and progress;
- A person should maintain both a moral and an aesthetic attitude toward reality simultaneously, with aesthetic and ethical concepts guiding human activity;
- Ethics constitutes the kernel of the art of living, and in art, ethical rules and dogmas are aesthetically processed: perceived as aesthetic concepts such as beauty and ugliness, sublimity and baseness, tragedy and comedy;
- As emphasized in our idea of national independence, a free civil society can only be built by people who are spiritually mature and for whom noble ideas are a vital belief;
- A spiritually mature, perfect human being must manifest aesthetic aspects alongside all positive virtues, among others.

Aesthetic education serves to facilitate the acquisition of knowledge by the younger generation, the formation of an aesthetic culture within them, the shaping of aesthetic attitudes toward reality, the development of aesthetic feelings, the cultivation of a love for life's beauties and for life and labor, the formation of an aesthetic ideal, as well as the development of skills to adhere to aesthetic laws in organizing daily activity.

Aesthetic knowledge currently has the important task of solving universal global problems, the most urgent of which is related to creating an "aesthetosphere" environment on our planet based on refinement. This is because, in the era of technogenic civilization, technique, technology, and the noosphere in general have become the human habitat. Consequently, in an era where opportunities to satisfy humanity's natural needs are expanding, their need for an aesthetic environment is also increasing.

The implementation of the Action Strategy for the five priority areas of development of the Republic of Uzbekistan in 2017-2021 necessitates the renewal and enrichment of ethical, aesthetic, and logical thinking. In particular, the professional preparation of civil servants cannot be imagined separately from ethical and aesthetic culture, or



logical thinking and contemplation. To achieve this goal, a future specialist or civil servant must primarily possess ethical skills, aesthetic knowledge, and logical contemplation. Furthermore, the knowledge mastered within the scope of the science of aesthetics is not alien to Eastern people in general, and to our people in particular. Indeed, without this science, it is impossible to understand the thinking, worldview, values, culture—in a word, the greatness—of the Uzbek people. The spiritual world and the educational system perform the function of a generator that defines man's social-aesthetic essence and sets his activity in motion. Therefore, the most important indicator characterizing a person's social-aesthetic image is not only the social environment that shapes spiritual culture but also the educational system. More precisely, the harmony of the socio-political environment and the educational process constitutes the formation of a person's spiritual-aesthetic character.

Various modern anthropological, ethnographic, and sociological doctrines emphasize that the great factors regulating human activity and directing it toward a single goal are thought and aesthetic education. If spirituality and culture are the means defining the human nature of man, then aesthetic education is the greatest spiritual phenomenon that leads him to perfection and ensures the unity of his consciousness and activity. We have a great history worth envying. We have great ancestors worth envying.

We possess incomparable riches worthy of admiration. And I believe, God willing, we will also have a great future worthy of admiration. Such a bright future will be built, first and foremost, by you—our vigorous generation, the youth of all Uzbekistan—who are entering life with determination, courage, and enthusiastic aspirations, and who are second to none. Currently, the scope of aesthetic knowledge is expanding to such an extent that it is emerging in almost all fields; examples of this include medical aesthetics in the healthcare system, ecological aesthetics in the field of ecology, and technical aesthetics (design) in the sphere of technical progress.

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