

Educational Aspects of Art

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ABSTRACT

In this article examines the educational features of art, the role of thought, the impact of popular art on the education of young people in the globalization process, the ideas of thinkers about aesthetic education and the social significance of this topic.

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In the process of reflecting reality, art also reveals the moral relations, rules of etiquette, moral ideas and views, the inner world of man, the moral image that prevail in society. Therefore, it can be said that art is a mirror of human morality.

Man has a moral and aesthetic attitude to reality. Aesthetic and ethical concepts govern human activity. The connection between moral and aesthetic views has been known since ancient times. For example, in many works of art. The concept of "aesthetics" is expressed in the form of goodness, moral purity, beauty. A set of ethical issues is an integral part of the content of a work of art.

Even if we open the first page of the Poetics of the Greek philosopher Aristotle, who introduced the word ethics to science, you will see the title "The first masterpieces of the theory of art and literature", and we see that this issue has long been of interest to scientists and thinkers.

There are many factors that have led to the origin of art in human history. Art is a reflection of nature, although it does not have a real appearance, it is a reflection of its main source of energy and endless changes. Our art and art products are sometimes derived from our biological nature. [1. 564.] According to Charles Darwin, in many species, males are aesthetically pleasing in appearance or sound, and are more attractive than females, and are more successful in finding mates than unmarried ones. [2. 7-8.]. This means that art is thought to have originated from the biological nature of man, but the activity of the human mind plays the most important role in its origin.

The first works of art in the history of mankind also served as an educator and played an important moral role. Pictures, patterns, dances, fairy tales and legends were a practical, moral, artistic experience passed down from generation to generation. The first forms of artistic activity also served as organizational, unifying functions. In aesthetics, there is also the notion of moral beauty, which is rooted in the level of human morality, which is rooted in the philosophy of morality. This means that every work of art that studies aesthetics is at the same time, in a sense, being studied from the point of view of moral philosophy.

For example, music and fiction are not as visible as art objects such as sculpture, painting, pottery, and carving, but they can affect the community and the public at the same time, reflecting their thinking and worldview. This feature shows that art is inextricably linked with socio-philosophical, moral-aesthetic, spiritual-political reality.

Well-known educator G.G. Neuhaus said: "Before learning to play a musical instrument - whether it is a child or an adult - one must have already mastered some kind of music. In other words, he must keep the music in his mind, in his heart, and listen to it with his intellect. The secret of talent and greatness is that music exists in a person's mind long before he first touches a key or taps a string." [3.11.]

There have been important signs of aesthetic activity, such as adherence to the criteria of sophistication, a sense of weight, the opposite of equality, the joy derived from the process of creating them. The formation of components of art theory such as harmony, order, normative rhythm required long historical periods for human artistic activity. This is because thinking in artistic activity depends mainly on the following aspects: the construction of the image of the work - thinking about the possible associations, moods and ideas behind them; artistic texture of the work - the development of ideas in the harmonic structure, thinking about the logic of composition, rhythm, texture, dynamics, formation; finding the perfect ways, means, and means of combining thoughts and feelings.

This feature is consistently combined with the important virtue of art associated with the purification of passions, the teaching of discipline and moral perfection. Consequently, the definition that art should completely curb cruelty, cultivate passions, is absolutely formal and general, so the question of what this particular type of education is and what its main purpose is is relevant. Musicologist I. Stravinsky points out three universally recognized qualities of the art of music. These served as a constant source for creativity and the creator - life; nourished the composer - the richness of folk music; that music is a powerful tool of aesthetic education. [4.167.]

Recent recognition of art as a means of purifying passions is intertwined with previous notions of the nature of the softening of desires, and is not without its shortcomings. However, this idea implies the scale of their evaluation, depending on whether or not the event described by the art - events have significance. Their activity in purifying passions from unhealthy conditions is determined on such a scale. Art, therefore, always benefits from the expression of the content of such an effect, since this effect constitutes the substantive purpose of art, we must understand such a purifying content on the basis of its generality and seriousness. When we emphasize once again that the ultimate goal of art is to purify passions and instruct people, we are convinced that this boundary line is very serious. In the most recent period, this intention was often extended to the regulation of moral change, and it was believed that the task of art was to morally perfect passions and inclinations and to achieve these ultimate goals. In this imagination, purification is combined with exhortation, because art purifies passions with an understanding of moral virtue, and - through exhortation, guides people to the right path, for it is its own and supreme interest. In fact, art should not affect the spread of dirt. But propagating morality in this way by turning immorality into the goal of artistic imagery is something else entirely.

"The willow can shed tears figuratively, but no willow has made a moral mistake," he said. In this mood, Oscar Wilde denies that works of art are completely moral and immoral. There is no such book as moral or immoral. It's just that books are well written or poorly written. There can even be morally good influences from morally bad books, the publication of a racist work encourages discerning readers to fight racism and their forces. The work is the product of these actions, so that we can make a moral assessment of the author's roles in the play. [1,223.]

At a time when today's globalization is a struggle for the redistribution of the world based on personal interests, especially for the younger generation, the importance of art, as well as the Internet and the media, which is an important factor in spiritual development and aesthetic culture, is growing. . It's hard to force a book, a theater, a museum, but it's no secret that their need for music,

film, or the internet is becoming more and more voluntary among other needs.

Today, knowing the norms of any technique, even if it is based on ethics, is a topical issue of our time, and this problem requires not to go beyond the bounds of morality. Means such as advertising, fashion, which has become a subtle and powerful weapon of influence - intellectual activity, the displacement of physical labor from all spheres, is one of the characteristic features of popular culture. The main purpose of art is determined by defining the path of truth through art. All his duties stem from that goal. That is, art and morality help young people to understand themselves, to distinguish between the original work of art and the products of popular art, to teach the perceptor of the work of art philosophical observation, and thereby enhance the aesthetic and artistic taste of society.

“In his 1935 article, Benjamin (philosopher) was one of the first to point out that in the age of technical and technological emergence of works of art, mass technologies are gradually dismantling the traditional art form. He emphasized in his reports that technology in all its forms of mass destruction would destroy works of art in the form of video, radio, music and other forms, and lose the spirit of nationalism. In earlier works of art in the form of a religious spirit, all work was done by hand.”[1,559.]

It is possible to draw a moral conclusion from any work of art, but the most important thing is who learns from the moral values described.

“Everyone has to be unique in order to be able to make their own decisions about art in life. This is very important, and a bad work of art has a number of harmful effects: it causes people to be deceived by false pride through this “art”.

- 1) It leads people to a false impression of their own abilities.
- 2) This work of "art" leads to the creation of unfounded euphoria.
- 3) It can destroy reality.
- 4) It leads people to give a false impression of their abilities.

In these ways, deviations in such art can lead people away from reality and into believing in falsehoods.”[1.141.

Thus, moral change is considered a somewhat higher view as the ultimate goal of art, so we also demand its application in art. Art, as shown above, illuminates truth only in an emotional form, depicting compromised contradictions, since its ultimate goal is to depict and illuminate reality in the same way, which means that this goal exists in itself alone. Consequently, a work of art has nothing to do with other purposes, such as exhortation, purification, regulation, making money, fostering fame and honor, and these do not define the essence of art.

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