

CONSTRUCTIVE IMPORTANCE OF AESTHETIC IDEAL IN FORMING AESTHETIC CONSCIOUSNESS OF THE PERSON

Aktamkul Rafikovich Samadov¹

Abstract---this article is about importance of aesthetic ideal and forming of aesthetic consciousness of the person. Aesthetic attitude of aesthetic person to presence which include aesthetic consciousness and activity of the person is analyzed.

Keywords---ideal, aesthetics ideal, aesthetics consciousness, person, art, sport, aesthetics, feeling, taste, moral ideal, adolescence, education-upbringing, spirituality, aesthetics culture

I. INTRODUCTION

In the history of philosophical thought there are various views on the structure, tendencies of formation of the aesthetic consciousness of the person, exploring the essence of the aesthetic ideal, its manifestations, its philosophical meaning. In this regard the views and theories of such philosophers as, Plato, Aristotle, Confucius, Farabi, Ibn Sina, A. Navoi, R. Descartes, B. Spinoza, J. Russo, D. Didro, I. Kant, Hegel, Feuerbach, U. James, C. Sanders, Z. Freud, E. Erikson, and E. Fromm can be recognized. In general, the transformation of a person's aesthetic mind into a particular model, and the upbringing of an ideal person, is a pressing problem at all times.

Because national, political, and ideological views have always been the social practices, methods of manipulation and ruling of humanity. Because of this, the social development of its time was the creation of a modern person, the education of young people, the development of legal and ethical regulations, and the goal of creating an identity model of the era.

It is well known that such areas of knowledge as psychology, pedagogy, jurisprudence, philosophy and sociology are known to be part of the problem of personality. Creation, structure, elements, and the analysis of the individual as a whole and as an integral part of society, differing opinions about the individual. Despite the differences, it is possible to summarize the opinions of all experts. For example, the trend of growth (S.L. Rubinstein), "meaningful motivation" (A.N. Leontev), "dominance attitude" (V.N. Myasishev), "basic life orientation" (B.G. Ananev), "Dynamic Organization of Substantial Human Power" (A.S. Prangishvili).

¹Samarqand state university Chair of national ideology and citizen's society Candidate of philosophical sciences, associate professor

Erickson developed the concept of psychological development of the person, which was divided into eight periods. The philosopher and psychologist of the 20th century, E. Fromm, concludes that the inborn and acquired qualities of a person are inseparable, characterize the individual and represent him in a unique way.

In general, the theme of personality is well-researched in the social and humanitarian areas, emphasizing the individual identity, indivisibility and the ideal formation of the person, emphasizing that they fulfill various functions in society. Thus, the question of the comprehensive formation of the personality, the formation of the perfect person and the theoretical model of its aesthetic ideal, the role of the aesthetic ideal in the person's aesthetic consciousness are relevant.

II. MATERIALS AND METHODS

The ideal idea was perfected in religious, social, and meanings. The concept of a perfect human being, an ideal person, a perfect generation is one of social practices that possesses the ideal characteristics. Formation of a perfect person, the idea of creating a perfect person in every way, and the concepts of personality development have been the subject of creative thinking for centuries.

The great thinker A. Navoi "refers to the personality of man and says," Man is the pattern of the people, every man is better than the beast. " In this way, A. Navoi may be different, a person is a high moral and spiritual understanding that understands the supreme manifestation of sociality, that a person belongs to a particular historical and social unit, and is interested in the future and fate of this unit. It is based on a deep understanding that it is closely related to indifference and indifference." [1,80;].

The name of an individual who is brought up differently from a normal person to a human is a development in the social sciences. The issue of creating a fully-fledged person is reflected in the quintessence of mankind's "absolute purpose", which has been forming for thousands of years. According to him, the spiritual essence of this concept consists of three basic elements: 1) the individual and society's integrity; 2) infinite power, that is, infinite power of the individual and society in the process of world transformation; 3) unlimited happiness, material enjoyment [2, 14;].

Some studies have developed a mechanism for the development of a fully developed personality, and its source and directions are identified in the form of a pyramid [3, 53-54;]. Numerous theories and ideas on the development of a person as an absolute goal, his social environment, the religious environment and his individuality have been created. In all respects, the issue of how to perfect a person, how to create the art of perfection, and how to perfect the ideal of time as a personality has been a matter of debate.

In philosophical movements it can be seen that personality problems were more active in the 19th and 20th centuries than in the early days. At this time the ideas of personalism, which studied the individual as a unique social phenomenon, the ideas of pragmatism as the owner of active and useful works, the ideas of Freudism. The factors of personality education and creation were studied by ancient scholars of the East and by religious and philosophical currents, which included theoretical, theological ideas of human factors and capacities. In the West, the problem of personality began to be explored at a time when social and economic growth and human creativity increased.

Psychoanalysts have profound insight into the creation, structure, ideals, influences, and the inner and outer "I" as a result of extensive philosophical, psychological and sociological studies. Now, as a research object, the human personality has become the object of study in all social and humanitarian sciences. Only Z. Freud's psychoanalyst states that the study

of all layers of personality is a product of complex processes such as the acquisition of id, ego, and superego in which the processes of conscience, self-reflection and ideals [4, 10]. Therefore, personality is a complex social phenomenon.

The creation of a unique phenomenon of the human personality makes it necessary to create the theoretical ideal of the person. Numerous studies have been done in this regard to analyze the ideal, social, and practical, and make it the belief of the person to be created. These researchers were tasked with categorizing the ideal, not going beyond the ideological framework, and developing what they needed only for those who were ideologically prepared. The orders of this period were fulfilled and a number of scientific works were published.

Specifically, such specialists in psychology, art and philosophy of their time as L.M. Arkhangelsky, B.T. Grigoryan, E. Gromov, V.E. Davidovich, O.G. Drobnitsky, E.L. Dubko, L.V. Skvartsov, L.A. Solovey, V.A. Titov, S. Tumanov, L.S. Vygotski, S.LI. Rubinstein, A. R. Luri, B.G. Ananov, N.I. Jinkin, A.N. Leontev, A.A. Leontev, M.P. Galperin, N S. Lukin, V. A. Krutetski, N. C. Leites, A.A. Melik-Pashaev, L.P. Pechko, E.P. Krupnik, E.V. Ilyenkov, S.S. Agzamkhodjaeva, O. Nishonova considered the place of the aesthetic ideal in the person's aesthetic consciousness.

The importance of the formation of human aesthetic consciousness is the subjective form of aesthetic relations, first and foremost, of making deep, complex and meaningful representations, evaluations, and judgments about objects that are directly related to aesthetic value and objects. Aesthetic consciousness is manifested in spiritual need, generates a certain attitude to reality, and is then represented by the specific actions that form the basis of the activity, its element. Although the need for a certain aesthetic relationship is nevertheless not considered as aesthetic.

Aesthetic need is a component of the general need and always reflects people's need for certain aspects of their spiritual life, including important activities and spiritual values that enable them to receive certain spiritual nourishment from the community in which they live and maintain that spiritual wealth. Hence, the aesthetic needs of people are reflected in the objective demands of human activity. "Man understands everything by observing the laws of the soul... Therefore, there is an aesthetic source in any human activity: in the course of its activities, a person lives with the spirituality of joy - joy, hope, freedom - and seeks a social appraisal as measured by the subtle criteria of self and others. 5,77;]. The aesthetic understanding and the beginning of the process of action are based on the aesthetic need. The aesthetic need is of both natural and biological and socio-spiritual significance as the basis of all aesthetic events that occur in human life; the "beautiful" elegance, the appetite for refinement, while maintaining the aesthetic appeal of the person, will be further refined throughout his lifetime, and will serve the aesthetic discussion, aesthetic evaluation, aesthetic taste and aesthetic ideal. The level of culture and spiritual capacity of each person is measured by the range of his or her aesthetic needs [6,16;].

As a result of evolution, human aesthetic consciousness went through different stages. Human thinking has transcended various boundaries and boundaries, modernizing its feelings and needs, and manifesting itself through art. "Person has expressed his needs through art and has developed the sensual state of mind through the art of movement and thinking" [7,50]. The world of aesthetic events encompasses all areas of human aesthetics, labor, housing, and human value. Aesthetic values are realized not only through art in the minds of people, but also through a sport that takes a modern-cultural look and captures the needs and interests of people. The process of aesthetizing events, activities, areas of life, and art in the society can now be carried out only in accordance with the requirements of postmodern culture.

This process shows that the boundaries of the aesthetic scale have been expanded, and the object of human aesthetic needs has changed. It is the sport that defines the object of the aesthetic activity and creates a common aesthetic space,

rapidly entering our socio-cultural life. Nowadays, a large number of people are using sports to create physical culture and healthy living. The most saturated element of the emotional part of aesthetic consciousness is the aesthetic taste in the formation of aesthetic relationships. It is emotionally influenced by aesthetic consciousness and is understood as “the ability of the individual to perceive and evaluate aesthetic values at the level of cognitive activity and consciousness. Aesthetic taste is a system of aesthetic preferences and appraisals of an individual” [8,7;]. Thus, a number of individual factors are interdependent and interrelated, leading to the formation of aesthetic activities. Aesthetic consciousness feels the need for interaction.

Due to this, aesthetic consciousness is capable of reflecting the aesthetic attitude of the person to the surrounding reality, reflecting the aspiration for harmony and perfection, as the highest goal of activity, with the aesthetic ideal.

The complexity of the aesthetic ideal is that, on the one hand, there is a learning system that describes the everyday and theoretical levels of aesthetic consciousness;

The following table identifies two levels of aesthetic consciousness and aesthetic relationship and their components

The following table identifies two levels of aesthetic consciousness and aesthetic relationship and their components. As the table shows, the aesthetic ideal belongs to the highest level of theoretical - aesthetic consciousness.

1-table. The importance of aesthetic ideal of aesthetic consciousness and aesthetic attitude

Aesthetic consciousness and aesthetic attitude	
Daily level	Theoretical level
aesthetic thinking	aesthetic ideal
aesthetic emotion	aesthetic theory
aesthetic sense	aesthetic meanings
aesthetic experience	
aesthetic taste	
aesthetic evaluation	
aesthetic observation	
aesthetic need	

A systematic analysis of aesthetic consciousness and aesthetic attitudes shows that the constituent elements of the aesthetic are disorganized in relation to one another. Aesthetic emotion, aesthetic experience characterizes the emotional area of the individual; aesthetic feelings and aesthetic perceptions are personal qualities, and their formation is characterized by aesthetic evaluation, aesthetic taste, and aesthetic observation - the interrelation of the intellectual and emotional spheres of the human being [9, 23;]. The aesthetic ideal combines the rational and emotional spheres of the individual. Another aspect of this analysis is that all the components of aesthetic consciousness reflect the harmony (and its features) of the object and, therefore, in the perception of an object, attention must be paid to the individual attributes of its

image - emotional, emotional, and intellectual. In this connection we can say that the parallel development of all elements of aesthetic consciousness, with little or no emotional harmony, is manifested in the process and practice of cognition.

There are understanders of emotional and emotional harmony as sensory-intellectual abilities or perceptual-evaluative abilities, and symmetry and asymmetry as measurement units. Harmony is a conceptually significant capability that evolves over the course of human life, the main theme of its time, the spiritual and spiritual world of the individual. The aesthetic ideal, as noted in the "Big Psychological Dictionary," is that the "psychic action" that is supposed, imagined, anticipated, anticipated, planned, thoughtful, is reflected in the perceived emotional, figurative, evaluative-logical representations, "rising" from the realm of unconsciousness, partly becomes the content of consciousness [10, 406].

Many pedagogical, psychologic and philosophical studies of personality aesthetic consciousness (S.L. Rubinstein, B.T. Likhachev, E. Kvyatkowski, E.L. Yakovleva, S.T. Pogorelov, G.I. Ratgauz, L. P. Pechko) prefer to seek out external factors of the formation of aesthetic consciousness in research. Similarly, research identifies external factors that influence the development of all the constituent elements of aesthetic consciousness. One of these factors is the aesthetic activity of the individual and his / her types. That is, from aesthetic perception to independent creative activity.

From the above scientific and pedagogical and philosophical researches we can conclude that the aesthetic consciousness and the aesthetic ideal in it, on the one hand, depend on the age and the internal and external influences on the personality of the developing child. The following table shows how the structure of personality aesthetics changes during the adolescence and adulthood.

2- table.

stages of forming	Parts of aesthetic consciousness			
till 5-10 years old. includes preschool and primary school	Aesthetic consciousness	Aesthetic interest	Aesthetic emotion	Aesthetic evaluation
11-14 years old: adolescence	Aesthetic imagination	Aesthetic need	Aesthetic feeling	Aesthetic taste
15-16 years old: adulthood	Aesthetic ideal			

According to Pechko, the first and second stages involve the formation of the child, while the third stage is the age, puberty and maturity. To clarify the contents of this table, it is appropriate to list the mechanisms and levels of the formation of the aesthetic identity of the person. According to L.P. Pechko [11,167], the mechanisms for the development of aesthetic consciousness of the individual in the course of aesthetic activity are the following:

3-table.

Levels	Development level of aesthetic consciousness of person	Forming mechanisms of aesthetic consciousness
1-level	emotional -accidental	aesthetic emotions on things and events, forming evaluation attitude of aesthetic objects
2-level	symbolic meaning	stability of aesthetic feelings to things and events
3-level	traditionality and standard	growing of aesthetic consciousness, subjective evaluation relations, interrelation of person's aesthetic emotions to society's aesthetic-cultural traditions
4-level	ability of personal-critical thinking	activity of person's aesthetic capability and aesthetic feeling. Growing of inner meaning in describing aesthetic objects and the world, the ability of choosing the beauty and personal skills
5-level	creative cooperation	cooperation work with aesthetic objects and presenting emotional ability
6-level	Creativity	forming of aesthetic relations to aesthetic values and events, aesthetic culture, discussion on issues, period of activation effective emotions

By examining the stages of the formation of aesthetic consciousness in the formation of personality, one can draw the following conclusions: Firstly, the period of formation of aesthetic consciousness and its elements in the child, adolescence and adolescents under the influence of socio-psychological factors coincides with the aesthetic ideal; secondly, the formation of aesthetic consciousness of the individual is divided into stages, levels, and depends on the age and features of the social environment; Third, aesthetic consciousness has a system of values that are manageable and difficult to control, including the period of artistic and creative subconscious processes, the growth of self-awareness of one's own power; fourthly, the formation of a personalized layer can, in turn, be followed by aesthetic ideal, such as aesthetic ideal, idol, standard, model, model; fifthly, the formation of a person's attitude to aesthetic value and aesthetic reality (positive and negative) implies a controversial, irreconcilable struggle for the social problems posed by the aesthetic culture of society, the discussion of objects and subjects. Because the creative, the individual passes the social environment through the prism of its advanced aesthetic ideal and sets the boundaries between beauty and ugliness.

The third form of manifestation of aesthetic ideal in art is a contradictory image. This controversial, controversial modus appears in early art. The critical, satirical portrayal of reality gives the person the ability to discover beauty, to distinguish ugly and beauty from various vices. The artist creates his hero, the athlete, in an ideal, perfect way, separating his performances from that contradictory, conflicting reality. For example, the good manners of Alisher Navoi are caused by the presence of imperfect, immoral people around him.

According to A. Erkaev, who studied the aesthetic consciousness and the manifestation of the aesthetic ideal in it, "... the hero does not achieve his goal for various reasons and is a victim. The heroine's demise causes the viewer and the reader to be frightened and helps to clear away the small things - envy, greed, and greed. The hero of the tragedy represents the high ideals of society. The higher ideals are beautiful in their essence, they nurture humanity, kindness,

justice and thirst for truth. Thus, tragedy is the emergence of beauty itself. And, on the contrary, comedy helps to get rid of the feelings and passions of life.” [12,134-135].

The result of this contradictory, antinomial thinking (antithetism) is the manifestation of the aesthetic ideal. The aesthetic ideal of the person is the constructive value of the ideal, which organizes the internal and external conditions of human activity in art and sport, from natural to artificial reality. A positive hero is always modus of aesthetic consciousness of the person, artificially growing from the natural-aesthetic being, and using the antithetical way to create an ideal image of historical figures and athletes in the artistic field. “Heroic action is a unique, creative movement. The artist, who is writing the work, works day and night, desiring his aesthetic ideal. So, heroic action is not just courage, but selfless, persistent, heartbreaking quest.” [13,48]

It represents the ideal in art through the laws of beauty (symmetry, antithetism, altitude, power, etc.). We call it aesthetic ideal. The aspiration to represent the aesthetic ideal in art and sport is expressed in the aesthetic consciousness of the person by the following legal process:

- 1) The existence of an internal indication of the subject's search for some form of aesthetic ideal;
- 2.) Indirect expression of aesthetic ideal in the nature of evaluation of “imperfect” artistic images;
- 3) Reflection of the aesthetic ideal in artistic and artistic reconstruction of art and its rejection;
- 4) Positive characters of the aesthetic ideal - the direct expression of the ideal carriers in the images;
- 5) Certain aspects of the aesthetic ideal, the actual carriers of the personal porter's lines - the formation of the present "old" ideal of the future and the "young tree" ideal;
- 6) Focusing on the artistic and image model of the future, the aesthetic condition of the artistic-abstract [14,32].

According to the above analyzes, the formation of the aesthetic ideal is a complete change in the aesthetic consciousness of the individual, from the linear thinking to the nonlinear vision, the transboundary formation of the new order from the old order of the elements of aesthetic consciousness. Practical action of a person to create aesthetic ideal creates the elements of aesthetic consciousness, creation of versatile, perfect creativity, a number of features of the aesthetic consciousness system: plays a key role in the organization of the interaction; secondly, by making choices of moral and aesthetic values, they create their own institutional and functional forms appropriate to their space and time; thirdly, aesthetic knowledge helps to transform from emotional-perspectives to beliefs (epistymology); fourthly, the aesthetic creates creativity in the aesthetic consciousness due to its organizational properties and develops aesthetic sense, aesthetic look, aesthetic taste of the person; Fifth, the aesthetic develops creative abilities in the ideal person and influences their practical activities.

The aesthetic ideal begins to be perceived in the form of love, enjoyment, the pursuit of life and the pursuit of it, the intellectual and physical maturity of the individual, the beauty of the objective existence. Aesthetic understanding and perception of the universe, theory and practice are modeled in the formation and development of the person's aesthetic consciousness. It is important to note that this period has advanced beyond the other theoretical considerations of the ideal, with its focus on seeking the ideal of life itself. But the first reason for the "realization" of such an ideal was primarily because of the "separation" of morality from church doctrines, and the second reason was that morality was understood as a manifestation of the "natural law" of humanity. The natural character of human morals and ideals has become the natural self-preservation of human beings, their survival, reproduction and enjoyment, and their affection for themselves and

others. Respect and respect for the individuality of the individual eventually led the thinkers of the eighteenth and eighteenth centuries to the level of humanization of the human mind, the search for ideals, goals and dreams from the activities of the pure mind.

Philosophers such as Descartes, Spinoza, Russo, Walter, Lametri, Geleltsi, Golbach, and Didro all envision the promising human ideals of beauty and oppose the vital, living and natural ideal of medieval religious doctrine.

A number of complex problems have emerged in the thinking of mankind: why is it difficult for the Creator to achieve or fulfill his own ideals of people who are equal in terms of nation and society? Why do members of a nation united for one purpose long for different ideals because of their own needs and capacities? So ideally apart from the universal meaning, individual, personal, national, and social factors are so intertwined that this process changes some aspects of the ideal concept based on the demands of time. "Creating something new is one of the most noble qualities of a person. Only a person's ability to keep quiet, to stay calm, and to strive for perfection is inherent to him. Therefore, man is aware of his own imperfections, in fact culture and civilization originate from this perception" [15,30].

The views of the person's aesthetic mind and its ideal conception are differently analyzed in the teachings of the German classical philosopher I. Kant. I. Kant linked the "ideal issue" with the moral and spiritual perfection of man: he considered the ideal as "a goal and a desire to achieve it" [16,465]. The philosopher also emphasizes that the moral-aesthetic ideal should be sought from the mind rather than the reality. It is not the ideals and phenomena that emerge from the empirical reality, but from the logical integrity of various images, concepts and emotions that have the potential for thinking.

In ideal literature and art, he expresses his "absolute" and "lasting" state in the form of artistic images. In this area, common (normative attributes) and individuality (character traits) are represented by the ideal images of the intersection of integrity and fragmentation, morality and freedom, essence and reason, necessity and chance. Therefore, the beauty expressed in art is considered ideal. In this sense, From I. Kant's aesthetic ideal, the following conclusions can be drawn:

first, the ideas and ideals of aesthetic ideal are intended to serve as proof of the doctrine of "on its own", based on Kant's a priori theory; *secondly*, beauty and grandeur, expediency, the transcendental nature of man, independent of his theoretical mind, is a priori ability connected with his heart and beliefs and ideas of eternity [17,12]; *third*, if the idea (beauty, grandeur) expresses the essence of empirical events in reality, ideally it is an expression of logical integrity that unites these ideas; *fourthly*, the ideals and ideals of human life are determined not by moral criteria and imaginations, but mainly by the laws of thought and mental activity; *fifth*, in Kant's doctrine, the aesthetic ideal is explained by the notions of beauty or grandeur, and argues that "beauty and eventuality, which combine in terms of harmony, order, harmony, and perfection" [18,15;]. This doctrine argues that the theoretical methodological aesthetic ideal is a complex conscious activity. Therefore, Kant describes the ideal born as an a priori product of thought when he connects the ideas born with empirical phenomena with emotional perception. Because the idea is tested in practice, it calls for the creation and consolidation of new ideas of ideal thinking.

It is worth noting that unless a person's mind is aligned with high standards of behavior and aesthetics, he or she is the ordinary performer and participant of the event, that is, who does not aspire to tomorrow and the future; becomes a living but indifferent member. It becomes the target of acceptance, not the impact on reality. According to Hegel, another

representative of German classical philosophy states that "human thinking is in conflict with every situation and is based on the new ideal criterion that is stronger and more attractive than the previous one. He interprets the ideal as a phenomenon that can be achieved by human beings, not by miracles" [19,122;]The aesthetic mind of the interpersonal person has acquired a unique essence and has changed its essence according to the aesthetic ideal socio-historical situation. The aesthetic ideal alters the shape of its form under the influence of national and universal values, but does not change its meaning and essence: social and historical reflection of the ancient Greek people, reflecting thinkers, beauty dimensions, knights and medieval knights in medieval Europe, the divine wisdom of the east, the sense of poetry, the spirit of humanity, the harmony of nature and humanity. In the aesthetic ideal, the personality and its aesthetic ideal in the twentieth century are shaped differently by the moral and ideological means of forming aesthetic consciousness of the individual through society's nurturing and needs.

Thus, the formation, accumulation and enrichment of the person and his aesthetic ideal in the socio-historical environment imply that the principle of inheritance is passed on from ancestors to descendants. In the 90s of the 20th century, A.P. Lizogub in his monograph "Ideal" analyzed theoretical and methodological, conceptual analysis of the concepts of the ideal and the aesthetic ideal, the spiritual ideal. This new conceptual analysis has been interpreted as follows: spiritual (philosophical) unity is just as important to people as a skeleton. What if people are skeletal in nature? In it, humans are separated from one another as lions and cows. Spiritually-minded people with different religious philosophical beliefs, like animal species, differ from each other in terms of their different spiritual skeletons. This is one of the most destructive wars and destructive actions in human history. However, one or the other animals do not carry on a war of destruction. Achieving spiritual integration does not exclude personal differences between people. Considering the diversity of people by occupation, skill, intellectual, family, household, health, nationality. Lizogub argues that individual creativity and diversity of ideas also lead to the reconstruction of the spiritual skeleton [20, 13;].

This view emphasizes that humanity avoids fusion and environmental hazards, unites them in the way of universal purpose, recognizes the human race as the basis of individual and social activity, and pursues a well-being and aesthetic ideal of human life. According to A. Lizogub's concept of "Absolute Purpose", the great ideological systems are Buddhism - 2,500 years old, Christianity - 2000, Islam - 1300, historical materialism - 100 years old. Although the results of human activity are based on these systems, they have not been able to save society from war, terror, social injustice, suffering, sickness and disasters. Consequently, these ideological systems that governed individuals and societies failed to stand the test of time, and to some extent, have been creative and destructive. Therefore, it is necessary to create a new philosophical system based on a new worldview [21, 13;].

III. Conclusion

Aesthetic consciousness is two complementary aspects of human consciousness, which are recognized as part of social consciousness and are intertwined with each other, with each other influenced by each other. Aesthetic consciousness consists of a complex system, such as human creativity, subtlety, intelligence, infinite senses, perception, taste and aesthetic ideal. There is no great difference between a person and aesthetic ideal. The universal, national characteristics have a great influence on the mind of the person, but the aesthetic consciousness is formed as a whole and its maturity forms the aesthetic ideal.

The concept of aesthetic ideal arises as a result of the aesthetic consciousness and aesthetic activity of the individual, and includes the great task of understanding the world through the aesthetic attitude of the person to reality and the laws of beauty. With this function it rules the inner world and rules the outside world. In essence, the aesthetic ideal in terms of functionality is usually to set a person's purpose, to indicate the direction of his activity, to determine the future horizon. The ideal analogy of natural things is a form of human activity in which a person creates an image, an image, and justifies his immortality.

Thus, aesthetic consciousness creates the natural, value-based nature of things through the aesthetic ideal and affects the minds of people in a variety of ways and means. In this section of our research, we conclude: First, the study of the role of aesthetic ideal in aesthetic consciousness is a special theme in the history of philosophy. The purpose of living in the aesthetic ideal person's mind included the period of formation of vital imperatives, creating polarization of aesthetic reality; secondly, the formation of aesthetic consciousness is a complex that depends on the age, social features, educational, cognitive, spiritual and ideological state of the person, which is involved in everyday life (taste, perception, aesthetic activity), scientific-creative (aesthetic reality, culture, aesthetics perception) in the aesthetic ideal); thirdly, classical ideas about the aesthetic mind and the aesthetic ideal belong to I. Kant and V. Hegel, who explain the aesthetic ideal through the concepts of beauty or grandeur, and that it is the beauty of something and phenomenon that is based on harmony, order, harmony, and perfection. Those who believed that the apparent image of an ideal purpose was an empirical reality, an expression of an absolute idea; fourth, if the ideal of high morality and aesthetics in the mind of the person is not ideal, he becomes a simple performer and participant of the reality, a vague, indifferent person who is not aspiring to the future, unable to ascertain his spirituality, or to become indifferent. remains.

The creative person, along with the expansion of his aesthetic consciousness, forms his aesthetic ideal and leaves the world a unique work of art, a way of creation; fifth, the aesthetic is one of the elements that are formed within the ideal aesthetic consciousness but have a larger weight. He has a creative attitude towards the individual, demonstrates the effectiveness of his creativity, and is constructive in his or her choice of innovation in personal activities.

REFERENCES

- [1] Saifnazarov I. Obidov A. Interfaith harmony is a factor of social stability. T.: Innovative development printing house. 2019, pp. 80.
- [2] Lizogub A. Ideal. Nauka i dumka. Kiev. 1991, p-14.
- [3] Lizogub A. Ideal. Nauka i dumka. Kiev. 1991, pp. 53-54.
- [4] Choriev A. Human Philosophy. An independent person. Chinor ENK, Tashkent 2002, p.10
- [5] Umarov E. Aesthetics (psychology). - Tashkent: Uzbekistan, 1995. – p.77
- [6] Husanov B. Elegance philosophy. (methodical manual) - Tashkent: NUUz. 2009, page 16
- [7] Gerasimova I.A. Philosophical conscious of dance// Issues of philosophy. - 1998.- No. 4, p-50
- [8] Ivanchuk A.P. Aesthetic culture and structure of culturized crisis of periods. Abstract dis. candy. philos. sciences - M., 1995, p.
- [9] Yakovleva E.L. Emotional mechanisms and details. - 1997. - No. 4, - p. 23.
- [10] The Bolshoi Psychologic Slovar. M.: 2003, pp. 340, 406.
- [11] Pechko L.P. Aesthetics and Culture. - M., 1991.-p-167.
- [12] Erkaev A. Aesthetic consciousness and artistic knowledge. // Journal of World Literature. T .: 2015. №3 pp. 134-135.

- [13] Zamilova R.R. Permanent Fiction "Heroism and Heroes" on being the person. Abstract of cand.diss. (PhD) T.: 2017, p-48.
- [14] Kulaeva G. M. Aesthetic ideal in the system formatting values of pupils who study in the Russian language. Abstract of diss.doct. of ped.sciences, M.: 2008, p-32.
- [15] Milts A.A. Harmony and disharmony of person. - M.: Politizdat, 1990 - p.30.
- [16] Kant I. Criticism. - Rostov na Donu: Phoenix, 1999 - p.465.
- [17] Bazarova F.G. Transformation of categories of beauty and grandeur in Immanuel Kant's aesthetics. Abstract of diss.doc (PhD) .diss. T.: 2018, pp. 12.
- [18] Bazarova F.G. Transformation of categories of beauty and grandeur in Immanuel Kant's aesthetics. Abstract of doc. dissertation (PhD) T.: 2018, pp. 15.
- [19] Philosophy. Encyclopedic Dictionary. - Tashkent: National Encyclopedia of Uzbekistan, 2010-p.122.
- [20] Lizogub A.. Ideal. - Kiev: Nauka and dumka, 1991. - p.13.
- [21] Shah P, Bhalodia D, Shelat P. "Nanoemulsion: A Pharmaceutical Review." Systematic Reviews in Pharmacy 1.1 (2010), 24-32. Print. doi:10.4103/0975-8453.59509
- [22] Lizogub A. Ideal. - Kiev. Nauka and dumka, 1991.- p.18.
- [23] Dizaji,F.Y. (2015). Modified Histogram Based Contrast Enhancement using Homomorphic Filtering for Medical Images. International Academic Journal of Science and Engineering, 2(8), 49-57.
- [24] Abolqasem,S.,Alireza,S.S.,&Kamel,S.R. (2015). Developing a Routing Protocol for Wireless Sensor Networks Using Fuzzy Logic and Focused on Optimal Route Election. International Academic Journal of Science and Engineering, 2(9), 15-25.
- [25] Di Biase, F. Quantum entanglement of consciousness and space-time a unified field of consciousness (2019) NeuroQuantology, 17 (3), pp. 80-85.
- [26] Köklü, K. Is relativity theory also valid in biogenetics and mathematics? (2019) NeuroQuantology, 17 (3), pp. 53-58.