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VALUABLE ASPECTS OF THE AESTHETIC CULTURE OF INDIVIDUALS AND SOCIETY IN A FREE CIVIL SOCIETY

R. Kurbanova

Karakalpak State University

Abstract

During the years of independence, in the process of building a free civil society, the aim of democratic reforms was to ensure the attainment of a high spiritual culture by every individual, to raise and develop a healthy generation, to form a comprehensively and harmoniously developed person, and to nurture a morally upright and aesthetically pure and mature individual. For this purpose, the Development Strategy of New Uzbekistan for 2022-2026 has been developed in our multinational country. This strategy identifies the following as key priorities for our development: improving state and societal structures, ensuring the rule of law and reforming the judicial and legal system, further developing and liberalizing the economy, advancing the social sphere, ensuring security, fostering interethnic harmony and religious tolerance, and pursuing a well-considered, mutually beneficial, and pragmatic foreign policy [1].

Introduction

As we analyze the valuable aspects of aesthetic culture in our society, we observe that the relevance of moral culture and their shared meaning serve as criteria that define the spirituality of every individual. A person with developed ethical and aesthetic sensibilities enjoys their national values, rituals, and beliefs, as well as their way of life and thinking. They also engage independently and enthusiastically with the spiritual world of other peoples and nations, demonstrating their humanistic feelings. Although moral and aesthetic feelings

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and concepts ultimately share common characteristics in their social meaning and content, they differ in terms of their formation and implementation processes. While the manifestation of morality in aesthetic culture is reflected in an independent attitude towards the values of the individual, nation, and humanity, the manifestation of aesthetic culture in morality becomes a mirror of communication culture and individual spirituality. The harmony of aesthetic and moral culture represents a person's mature spiritual worldview. Independence has given us the opportunity to possess such spirituality. As a result, by portraying both good and bad events as examples, our people's morality leads to purity, compassion, kindness, empathy, and moral perfection. This demonstrates that their high spiritual and aesthetic culture has a great history. According to J. Bakhronov's research, «the purpose of paying attention to these issues is to emphasize that the concept of morality is not only philosophical but also possesses deep national-practical characteristics. Because deeply embodying these qualities should be one of the main tasks» [4].

In Uzbekistan, which is rapidly advancing towards shaping the spiritual image of civil society based on democratic principles, one of the urgent theoretical and philosophical issues has become, first and foremost, the establishment of market relations founded on high culture, conveying to the broader public consciousness the harmony of our national identity with religious and secular values, and equipping the individual's aesthetic worldview with rich experience and skills in socio-economic spheres. As Uzbekistan gradually transitions to civil society and new relationships are being formed among our people, such relationships and attitudes cannot exist without moral and aesthetic awareness, moral and aesthetic culture, and our influence. Indeed, changes in society certainly do not occur without moral and aesthetic thinking. An aesthetic attitude towards a phenomenon also requires ethical criteria, while ethical criteria determine the direction of an aesthetic attitude. As a result, characteristics corresponding to the processes occurring in the socio-political life of society gradually develop in an

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individual's spirituality and culture. During our evolutionary transition to a new democratic society, numerous political, economic, and spiritual problems have arisen. These had to be addressed alongside socio-economic reforms. It was natural that the reforms in society primarily affected the spirit and moral character. Human nature is inherently strong, energetic, and eager for life and activity. The responsibility for properly directing and nurturing these virtues falls upon society.

The head of state, Sh. Mirziyoyev, has repeatedly pointed out that certain social ills can hinder the realization of such natural enthusiasm in individuals. These include bureaucracy, greed, localism, corruption, and nepotism, which may obstruct progress. He emphasizes that some leaders have approached the upbringing of the younger generation with negligence and irresponsibility. Therefore, the Muslim Renaissance, an invaluable phenomenon in human history, was inspired by the noble ideas of our great ancestors regarding religious tolerance and humanism. This Renaissance embodied qualities that define our people's national mentality, such as love for the Motherland, humanity, compassion, purity, and a passion for beauty. These ideas are acquiring special and even deeper meaning and content in our time, during the years of Uzbekistan's independence. In our country, enhancing the culture of tolerance, strengthening interethnic and interfaith understanding and unity, and educating the younger generation on this basis are defined as one of the priority directions of state policy. Such an approach is yielding positive results [2].

Today, moral and ethical education stands at the center of socio-political reforms, as morality defines a person's place in society, their image in the nation's spiritual mirror, and the criteria for creative relationships. The social and personal significance of morality has always been the focus of attention for many thinkers throughout history. For instance, as Abu Ali ibn Sina wrote, morality is the science of self-acceptance for every individual. Mastering this knowledge doesn't occur spontaneously; it comes as a result of practice and the consequence of

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conviction and strength. To ensure that certain moral and ethical principles are appropriate, it is necessary to understand their importance. Continuing this thought, Abdulla Avloniy, one of the Jadids, writes: «Morality», says Abdulla Avloniy, «is a science that calls people to goodness and deters them from evil. A book that explains the virtues of good character and the vices of bad character with evidence and examples is ethics» [3]. Ideas about morality are constantly being updated and enriched with the passage of time and epochs. In this sense, guiding towards a genuine love for the Homeland, the people, and humanity, and freeing a person from narrow and selfish feelings, means that moral perfection is directly linked to aesthetic culture, and aesthetic culture is directly linked to moral perfection. Just as impurity and injustice are signs of moral degradation, they are equally signs of ugliness and degradation from the perspective of aesthetic culture. This is because the upbringing of a healthy generation involves not only physically fit and well-developed young people but also individuals raised with Eastern etiquette and universal spiritual values.

With the blessing of independence, the moral, aesthetic, and spiritual revival of the people is defined as the most valuable aspect of all our reforms in the following ways:

The revival of the people's spirituality and culture, their true historical identity and uniqueness, has played a decisive role in the successful advancement of our society on the path of renewal and development;

Understanding the depth of the heritage of our ancestors, who made a significant contribution to the development of world culture, and moreover, aesthetic culture, fostering respect for and reverence of one's national and religious traditions, has become a vital factor in increasing the national self-awareness and social activity of our people, as well as recognizing the need to adapt to the values of world civilization;

Truly civilized market relations can only be built on the basis of high spirituality, aesthetic culture, high morality, and patriotism;

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As a result of the independence reforms, qualitative changes are taking place in the aesthetic worldview of each individual;

In the new economic and living conditions, our people's invaluable moral and aesthetic virtues such as spiritual independence and self-reliance, kindness, generosity of heart, and broadmindedness have been put to the test;

The importance of the most humane aspects of community, such as neighborhood, neighborly relations, and mutual understanding, which are the wellspring of the spiritual and moral revival of the people, especially each individual, has become increasingly valued;

Nowruz has become a holiday of freedom, liberty, and beauty.

The physical, spiritual, moral, and aesthetic education of every individual, especially the younger generation, has become one of the primary tasks of the state and society.

In civil society, the moral education of individuals encompasses aesthetic virtues of great importance such as entrepreneurship, initiative, fair competition, and independent rivalry.

The legacy and life's work of our world-renowned ancestors such as Amir Timur, Mirza Ulugbek, Babur, Imam al-Bukhari, at-Termizi, Bahauddin Naqshband, Ahmad Yassavi, Ajiniyaz, Berdakh, Maturidi, Gijduvani, and Najmiddin Kubro have become a source of national pride.

The «Spirituality and Enlightenment» Public Center has become an intellectual system for moral and aesthetic education and development in our community.

Along with striving for universal human values, the humanistic principles of Eastern philosophy and the attitude towards Islam have been restored in our lives and have become one of the sources of spiritual heritage for all reforms in our country.

The ideology of independence and the principles of the national idea are becoming the main spiritual force shaping the worldview of our people.

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Thus, all the reforms being carried out in Uzbekistan are aimed at laying a solid foundation for a market economy focused on the interests of the individual, including spirituality, morality, and aesthetic culture.

The harmonious integration of the principles and requirements of the free democratic state being built in Uzbekistan with the spiritual and moral values of our people has become a defining principle of spiritual reforms. Thus, since the state of reforms depends on our intellectual strength and the cultural and professional level achieved by each individual, the idea of national revival and spiritual elevation has been adopted as an important task in the upbringing of the younger generation. The reforms implemented in the education system for this purpose aimed to ensure the spiritual, aesthetic, and ethical development of young people as individuals, as well as their intellectual and physical growth.

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