



THE DEVELOPMENT OF OBJECTIVE AND SUBJECTIVE PRINCIPLES OF THE CONCEPT OF BEAUTY IN HUMAN'S SPIRITUAL EXISTENCE

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ANNOTATION

This article is aimed at describing the role of the concept of beauty in the spiritual existence of human being, the processes of its formation, theoretical and practical issues. There are expressed external and internal aspects of beauty in human life, their importance, and the fact that the concept of beauty possesses objective and subjective features in the reflection of man's spiritual existence. In this article beauty is expressed as a form of a person's spiritual existence, and the criteria of all things and events in the world are analyzed as moral beauty which evokes pleasant impressions in the mind, enhances the mood of pleasure and joy, and gives the meaning to human life.

KEY WORDS: *beauty, human being, human's spiritual existence, spirituality, esthetic taste, object, subject, sense and emotion, harmony, proportion, symmetry.*

DISCUSSION

The presence of metaphysic, religious and theological views concerning the subjectivity of beauty in a person's culture and spirituality or, on the contrary, its objectivity has contributed to the appearance of such flows and directions in the history of philosophy in which the features of human's material or spiritual life are highly recognized. When the category of beauty is studied, it becomes obvious that 'beauty is an esthetic (*utilitarian, not practical*) category', and it implies perfection, harmonic combination of characteristics of an object, which devote esthetic joy to an observer according to foreign literature written in different languages. There are also some other views, such as "Beauty is the main category of culture" [5]. The category of beauty has been studied as the central idea in the history of esthetics from various aspects. In particular, the question of human beauty or what is beautiful has led to the formation of a person's object and subject relationship.

Humans' pursuit of naturalness, their philosophical views of the universe, their artificial intelligence, and their creation of the environment have developed a diversity of ideas about this concept.

People's esthetic attitudes toward existence is an extremely complex and multifaceted process. The esthetic feelings and experiences that occur in the social life of people are associated not only with our senses, our consciousness, but also with things and processes of

objective existence. Humans' instincts and emotions which affect their psyche play an important role in their feeling the beauty and beautiful scenery of existence.

As the concept of beauty is closer to that of category of beauty in a man's esthetic perception, the difference between them is the highest (absolute) level of beauty. The fact that in national and universal values beauty is divided into external and internal forms, that it is connected with such concepts as emotion, perception, pleasure, satisfaction, which constitute the spiritual existence of man, leads to such an existential space. Furthermore, beauty differs from fascination as a more general and multifaceted concept. In the spiritual world of a person the appearance of certain criteria, borders is connected with the notion of pairs, and their contrary versions, antonyms, express the notion itself. The category of beauty is the same. Its antonym is ugliness, deformity.

There is given such description to beauty in encyclopedic dictionary of philosophy as: "Beauty represents the features of things and events in nature and society, human activity, which can create the feelings of love, joy, pleasure, freedom in a person" [3, p. 86]. It is said in another source, "beauty is central concept (*category*), and the harmony of form and meaning of all things and processes of existence, their completeness and human attitude filled with spiritual satisfaction toward them are expressed in it" [4, p. 37-38]. A person feels the beautiful aspects of the events



taking place in social life with the senses of love, pleasure, freedom. A person seeks to know the processes taking place in the universe through his feelings and experiences.

It is in these aspirations that a person's interest in feeling beauty arises, and the process of differentiating between what is beautiful and what is ugly takes place in the perception of reality. "Beauty is the ability of a subject which is based on esthetic consciousness and activity in nature and society to perceive reality." [5, p. 57]

When the nature and aspects of an object are perceived by a person in the dimension of the units marked as an esthetic subject, it evokes the feelings of spiritual enjoyment (*spiritual purification, pleasure, joy*). The essence of beauty is displayed in all fields of existence (nature, society man, art) in different forms and characteristics.

Since in foreign literature the concept of beauty is explained in different categories, the versions of its translation have become different in the Uzbek language. In our opinion, there can be two types of beauty: objective beauty that has the principles which are in a higher position than a person's organs of sense, and the beauty that is perceived through the taste, sense and emotion, and esthetic morals of the subject. The emotional nature of beauty, its momentariness, normality and meaningfulness have led to the appearance of variety of viewpoints on this concept. "Within the framework of inner terminology of the esthetics of ancient period the concepts of fascination (*прекрасное*) and beauty (*красота*) were used as synonyms in cosmology, metaphysics, theology and practice. At that time while the notion of fascination was used as a very broad category, the notion of beauty was used as perfection and a certain part of the universe" [1, p. 82]. In the public mind beauty embodies such concepts as 'simple', 'beautiful', 'proportional'. This can be expressed in the term "beautiful". Objective beauty can give esthetic pleasure to everyone, regardless of their age, profession, beliefs, and social status. It does not put certain special requirements. It is worth mentioning that it is free from all utilitarian, mercantile forms of interest, purpose, and emotion, and is subject to a certain order. What is called subjective beauty depends only on certain concepts of human emotions. Putting signs of beauty on natural things and expressing it in concepts is what is known as subjective reality, which has a diametrically opposite character between individuals, nations, and faiths.

The ideas about beauty have formed art, fiction, lifestyle embodying human reality, events that give pleasure to a man, as well as freedom in the objective-emotional form, and a person's creative and cognitive abilities. Naturalness is reflected by the subject in those concepts where a feeling of pleasure, fear, reaction, shame, and sorrow is formed, since these feelings are already formed individually in the concept of subject.

Hence, whether an object gives meaning to beauty remains dependent on the subject's views, beliefs, and feelings. In this respect the nature of beauty is like the nature of truth. In general, it implies the unity of the subjective and the objective, though in a different sense: if truth is the conformity of knowledge to the object, then beauty is the conformity of the object to the ideal. In all studies, the perception of beauty as a general, objectively legitimate process is based on the following two main features according to its diversity of harmony complying with the interests and goals of the subject:

1. External, natural (visual, emotional and physical) components;
2. Ideal, "metaphysical" components filled with the absolute harmony of spirit and body, components based on the divine perception of beauty.

Accordingly, it becomes apparent that beauty is a means of transforming the natural state into an ideal reality based on the principles of momentariness, emotion, cognition, which arise in a man between certain prisms of objectivity and subjectivity, and thus eliminates intellectual fragmentation.

The attitudes and views expressed towards it are more common than the scientific definition of beauty given in different sources. Therefore, the center of views and theories about beauty is "What is beauty?", but in most of them we see the answer to the question "What is beautiful?". As a result, what beauty is remains unanswered. Usually beauty is understood as a set of things and events that create moods of pleasure, and an event that gives pleasure. It is a simple and superficial understanding of beauty. In fact, beauty has such a quality that, depending on the sense of attractiveness, it leads to the unification of people, the formation in them of socio-moral qualities, and the stabilization of spiritual processes.

Based on the above analysis, the beauty category can be defined as follows: *beauty is the manifestation of things in the human mind on the basis of harmony, symmetry, proportion, non-profit purpose, which is objective in terms of spirituality and subjective in terms of socio-emotional nature.*

Our analysis of the objective and subjective foundations of the idea of beauty has led to the following conclusion.

1) The level of emerging ideas about beauty in human's spiritual life allows us to understand the difference between the concept of beautiful things and the category of beauty. In views based on the classical paradigm, beauty usually refers to transcendental principles, derived from the idea of the thing itself (*apriori*), and beauty is interpreted as the embodiment and manifestation of beauty in certain things and events. In the classical paradigm, beauty is defined on the basis of the criterion of esthetics and reflects the complex process of development of a person's specific emotional attitude towards the objects of reality, and it does not deny humans' mental and rational activity.



In the views formed after the classical paradigm, the concept of beauty was interpreted as a specific feature of the subject and object relationship, and at present the requirements of esthetics have become such an esthetic concept that encompasses any form of emotional relationship as well as the concept of beauty itself. As a result of historical development, the main condition of esthetics in both art and culture is considered as not beauty, but the role of the tool for esthetic assessment of reality. Beauty and enjoyment in classical esthetics quitted solving the main problem of relaxation and joy. The scale of such assessments is increasing significantly which reflects the evolution of contemporary person in the field of esthetics. While beauty was the criterion of everything during the classical paradigm as a category representing the highest esthetics, after the classical paradigm it was associated with values when a man began to pass the criterion of everything. In other words, it formed on the basis of utilitarian (*usefulness*), cognitive (*truth*), moral (*virtue*) values;

2) The category of beauty, due to its cognitive nature, has contributed to the evolution of people from ancient times to the present, striving for innovation, leading to the emergence of different directions and flows. Thinkers have tried to identify the general features and general theoretical concepts of natural or artistic objects that give rise to the idea of beauty. In this term, philosophers, artists, all creators have done research on definition and description the “laws” and “concepts” of beauty that refer to everyone. The rules of beauty, such as harmony, proportion, measurement, symmetry, asymmetry, proportion, integrity, perfection, correspondence, order, part and a whole conformity, rhythm, unity, symphony, and so on, were created. Each creator added his or her own requirements and rules to a common layer of category;

3) The majority of philosophers believed and still consider that the sense of beauty and its perception is influenced by historical, social, national, cultural, religious and other factors of human life. At the same time, its essential core remains sufficiently stable. Beauty is one of the ontological features of man’s attitude towards reality and the universe in general. For this reason, its mystery excites and inspires people. Modern studies reveal that the nature of the human brain includes such abilities that can be considered as ontological conditions for the development of certain areas of human activity, including esthetics. In particular, with the pursuit of infinite knowledge of the world and the focus on its perfection as well as the ability to anticipate (intuition) and the ability to be surprisingly selfless a person achieves success in the field of human esthetics;

4) Accordingly, beauty is the result of a person’s attitude towards esthetic object. Its distinctive feature is that it has no utilitarian purpose and benefit. The constructive aspect of beauty is that it allows us to

present the human spiritual world in a certain semantic integrity, helps to systematize the ontological views of the individual on beauty and real-world events, and contributes greatly to the full adaptation of nature to a particular ideal. An ideal model is created so that man does not stray from pure aesthetics, so that his hedonistic, pure utilitarian mood is not deeply ingrained in the sense of beauty. Thus, beauty puts before an object the question of what is beautiful while before a subject it puts the question of what beauty is.

5) As mentioned above, beauty has social significance, because it manifests itself in all spheres of human life and stems from the interaction of nature with the world, social history, culture. There is no stage in human life that does not reflect the effects of perfection, harmony, various forms of beauty. Each period of the spiritual development of mankind is characterized by the objects created by it. They embodied historical ideas about perfection, harmony, and beauty and became a universal value. Beauty is a reflection of the freedom that a person has achieved, since in human perception the concept of beauty helps to realize its best qualities and capabilities in the creation of the ideas of freedom and independence, and at the same time aids one in striving to beautify the world. Constant devotion and the encouragement for hardworking contrivance lead to a sense of special pleasure what is known as beauty.

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