

ARTISTIC CREATIVITY AS A PHENOMENON OF CULTURE AND SPIRITUALITY (AXIOLOGICAL APPROACH)

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Abstract:

This article focuses on the analysis of the issue of raising the spiritual world of our children, educating them in the spirit of national and universal values, and forming talents and abilities. In this process, it is important to study and analyze the issue of individual artistic creativity, which is one of the important factors in forming the spiritual education of young people. It is highlighted that artistic creativity serves as an important factor in the process of spiritual growth, the development of a person with a philosophical worldview, and the process of self-realization in our society. It has been studied that the essence of artistic creation is the phenomenon of spirituality and culture in the improvement of the person who is its owner.

Keywords: Spiritual-ideological threats, perfect person, artistic creativity, works of art, social ideal, aesthetic ideas, artistry, aesthetic education, objective conditions, subjective factors.

Introduction

The current era, when spiritual and ideological threats are intensifying all over the world, requires a new approach to the issue of educating talented young people, based on the principles of universal social development criteria. Accordingly, the formation of a talented and intellectual generation has become an urgent issue more than at any other time. Because the increase of spiritual threats in the era of globalization is affecting the spiritual education of young people. The President of Uzbekistan Sh.M. Mirziyoev explained the urgency of this danger: "It is clear to all of us that today, on the world scale, unfair competition, contradictions and conflicts are becoming more and more acute. Threats such as religious extremism, terrorism, drug addiction, human trafficking, illegal migration, and "mass culture" are increasing, undermining the beliefs and family values that mankind has followed for centuries. It is a fact that such and many other threats cause serious problems in human life, and no one can deny that" [1].

In this regard, the promotion of 5 important initiatives by the head of Davlatimix on the establishment of efforts in the social, spiritual and educational spheres on a systematic basis has started another new stage in the history of Uzbekistan in the direction of youth towards artistic creativity and education.

Literature Review

In this process, the issue of artistic aesthetic and moral education, which are important aspects of forming the spiritual education of young people, is being studied, analyzed, and scientific conclusions and practical recommendations are being developed. Although in this regard O. Gaybullaev, A. Samadov. Although Z.M. Sobirova, Sh. Qakhorova have published several scientific research works aimed at the analysis of this issue, the characteristics of individual



artistic creativity as a phenomenon of culture and spirituality have hardly been studied. For example, O. Gaibullaev discusses the socio-philosophical issues of the formation of national and universal, moral and aesthetic values of the aesthetic thinking of young people, A.R. Samadov [2] the place, uniqueness and functions of the aesthetic ideal in the process of renewal of the spiritual life of society, Sh. Qakhkhorova [3] studies individual spirituality in all periods of human history,

Methodology

It is known that by understanding and feeling all the good and beautiful things, a person discovers the essence of spirituality and creates spiritual values. Accordingly, it is necessary to study and analyze the issue of artistic creation, which is an important component of artistic and aesthetic education in a person and is an important condition of spiritual development in the formation of a perfect person.

At a time when the current ideological threats are intensifying, it is extremely important to create high-quality works of art in which the ideas of our national ideology are infused with the harmony of aesthetic principles.

It is regrettable to admit that most of our artists are still dominated by everyday, domestic, detective themes. For example, the main theme of foreign and national serials, which occupy the main place in the program of central and local television channels, is family conflicts, relations between the daughter-in-law and the mother-in-law, and other such every day - household details. In today's conditions, where market relations and consumer psychology lead, the process of "alienation" of the public from art is being observed. This process is especially noticeable in the relationship between fiction and the reader.

The following words of a well-known writer, laureate of the State Prize of Uzbekistan, Amon Mukhtar, can be cited as evidence: "Today, on the one hand, a hundred more books can be written and published than before. On the other hand, what is the level of books that are overflowing in stores (and in warehouses)? Why are they not reaching the reader? What is the reason why our people, who used to be readers, read less? Is this happening due to the impact of the processes going on all over the world, as a result of drastic changes? Several questions are standing in front of us" [4.3].

In our opinion, one of the main reasons for this process is that, firstly, as we mentioned above, the essence of the national idea has not yet been fully expressed in works of art based on the principles of the artistic-aesthetic method. Secondly, aesthetic education through art has not yet been fully achieved in accordance with the principles of continuity and systematicity.

The formation of personal artistic creativity is an important factor in solving the problem of raising a mature generation in the process of globalization and in the spiritual growth of our country. In the solution of this issue, the formation of an individual's artistic creativity is considered an important principle and solution, and at the same time, it is a phenomenon of spiritual culture. Accordingly, the issue of forming an individual's artistic creation is considered one of the problems requiring philosophical analysis.

Although the problems of artistic creativity have been interpreted in different ways by philosophers, aesthetics, and psychology researchers since time immemorial, it is still one of the controversial issues. Accordingly, in most scientific literature, the term "artistic creation" is mainly defined as the concept representing the activity of an artist, that is, the process of creating



works of art. This term is used in the same sense as "art", "artistic activity", and "artistic knowledge". However, in Uzbek literary studies and criticism, these problems have not been adequately researched and analyzed as a special research object. True, I. Sultanov, M. Koshjanov, Kh. Yakubov, U. Normatov, Ozod Sharofiddinov, N. Khudoyberganov, S. Mamajonov, A. Khaitmetov, Yo. Isokov, I. The nature of the creative process, psychology,

For many years, the ideological model called socialist realism, based on the principles of the materialist dialectic theory of perception, served as a program for artistic creativity. One of the main reasons for such superficial approaches to this issue was that the general methodological principles of its research were not thoroughly studied. In this case, the unique fundamental features of artistic creation as a phenomenon of spiritual culture were interpreted in a one-sided, distorted manner and turned into a means of forcing communist ideology into people's minds.

Today, artistic creativity shows that it serves as an important factor in the process of spiritual purification, the development of a person with a scientific and philosophical worldview, and the process of self-realization. However, a nation that does not deeply understand its spiritual values, roots, and past "lives in darkness like a blind man" [5-8].

Today, when researching the issue of artistic creativity, it is necessary to consider first of all its existence as a unique method of human activity with a complex relative independent status, and at the same time, it is an important integral feature of the components of the social system.

It should be admitted that in researching the issue of artistic creativity, researchers almost do not take into account this important dialectic, in particular, systematic (systematic) principle; because of this, the issue of artistic creativity is being interpreted without departing from the scope of aesthetics, art studies, and literary studies. For example, although the dictionary "Aesthetics" states that artistic creativity is related to human production, it is emphasized that its essence is manifested in the process of creating and performing works of art.

When we study artistic creation as a phenomenon of spiritual culture, we take into account that it is a process related to all spheres of human activity and that it requires research based on the principle of dialectics, in particular, systematicity. Approaching the issue of artistic creation based on the principle of systematicity allows looking at and researching all its specific aspects in connection with the epistemological, psychological, heuristic and functional aspects of the general creative process. On this basis, it is possible to conclude that artistic creation is the process of creating aesthetic qualities and obtaining the status of culture by satisfying the spiritual needs that arise as a necessity in society and individual activities. Understanding the essence and nature of artistic creativity in philosophy is a creative process in general, a real social,

In the existing scientific literature, the question of creativity is interpreted differently, accordingly, there are different views and concepts about it. Here we will focus on only three of them - epistemological, ontological and axiological concepts.

According to the epistemological concept, creativity is a function of consciousness. Because creativity is essentially an activity, and its implementation is necessarily conditioned by the unity of the subject and the object.

According to the ontological concept, an important feature of creativity is creativity, which creates innovation. It is manifested in the emergence of a new state, element or structure in a particular system.



According to the axiological concept, creativity is a phenomenon of culture and spirituality. Philosopher Professor Sh. Koshakov, developing this concept, put forward the view (hypothesis) that "Creativity is one of the universal properties of existence (in systems with creativity)" [6].

The important aspect of the ontological concept for the analysis of the issue we are researching is that artistic creativity is a property of an open system consisting of a complex society and individual unity; it serves as an argument to justify the idea that material and spiritual values are explained by production.

In the following years, several philosophers of our republic began to pay attention to the issues of creativity, activity, and culture in their articles and pamphlets [7].

The characteristic thing is that they analyze these concepts in terms of social development and the formation of a perfect human being. For example, J. Yakhshilikov wrote about this in his article "Creativity and its unique characteristics": "...creativity as a high-level product of human activity is the ability to rationally solve problems in any situation and to express one's critical attitude to the achieved successes embodies the ability... It is known that the development of society is based on the production of material and spiritual wealth" [8].

Philosopher-scientist Sh. Koshakov put forward the thesis that creativity is a universal property of existence and emphasized that this property is manifested at a high level in human activity, that is, in his activity. Most importantly, he emphasized that the essence of creativity leads to general development, and this, in turn, is an important philosophical problem that requires comprehensive research. However, in the works of our researchers, the relationship of human activity with the phenomena of creativity and culture, its structure, and structural components, has not yet been focused on philosophical research [9,10].

It is important to determine the general structure of the activity and the functional unity of its specific elements in the analysis of the fact that artistic creativity is a method of personal activity and a phenomenon of creating spiritual values... Therefore, creativity is not for any system but is a property of an open system that interacts with the external environment that forms itself. Thus, in our opinion, the essence of artistic creation is its material owner - a self-organizing complex social system.

The fact that it is a positive property is manifested in the following ways of its existence:

1. The subject-artist's relationship to the object and himself are methods as a characteristic of his consciousness and a special form of his activity;
2. It is the type of knowledge that occurs in the dialectical harmony of feeling and thinking, and the method that has the character of discovery of the novelty that is its result;
3. It is a method of creative products becoming spiritual values and having a factor of spirituality in the general activity of a person.

In our opinion, considering artistic creation as a component of the general creative process, as a form of manifestation of social development, requires the interpretation of artistic perception not only in the way of knowledge related to the perception of works of art but in the process of turning the results of artistic knowledge into practice and turning into spiritual values.

In fact, if we take into account that the general creative process manifests its essence in the process of spiritual and practical activity, then it can be said that artistic creativity is its implementation in a high form. Because artistic assimilation of the world is the most important aspect of people's spiritual activity. The creation of works of art, which are the structural aspects of artistic creation,



and their perception takes place in the process of opposing sides (the unity of objectivity and subjectivity) and their transition to each other, which is applied in the way of practical and spiritual transformational activities of people. Researching artistic creativity in the indicated direction, social ideal expressed in works of art,

Accordingly, artistic creativity is a component of spirituality that is equally necessary for all professions and all people. This type of creativity is considered to be an important system component in the activity of people involved in the creation of material and spiritual wealth, especially in the economic, social, political, spiritual, scientific, cultural, and technical spheres of our society. The increase in the activity of individual artistic creativity is the result of the dialectical unity of the artistic culture of the society, the material and spiritual culture of life.

In conclusion, the creation of works of art at the level of spiritual values, the fact that young people perceive them as a phenomenon of spiritual culture, master them and turn them into a component of their activities is an important aspect of artistic creativity. Objective conditions and subjective factors serve as a necessary opportunity and spiritual potential force in the process of such transition of the sides of this aspect. In the activity of a person's artistic creativity, his practical transforming activity and his inner spiritual world come into contact. This is manifested in the form of a unique spiritual, practical creative method.

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