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SECTION 18. Culturology.

## SYNCRETIC FEATURES OF PERSON'S MORAL-AESTHETIC IDEAL: DIACHRONIC AND SYNCHRONIC APPROACH

**Abstract:** This article discusses the ethical and aesthetic ideal of the formation of the diachronic and synchronous interpretation of the ethical-aesthetic ideals of the whole society and the ethics-aesthetic ideology of the person was analyzed in syncretic terms.

**Key words:** personality, ideal, morality, aesthetics, synchronicity, syncretism, diachronicity, purification, correction.

**Language:** English

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### Introduction

When analyzing social-historical, spiritual-moral development of person and society, history of social practice, we meet ideals, ideas, goals and social models created in short historical period. The past of humankind proves that the struggle in forming general ideas, common aims of peoples created complete ideological area, single historical place. Due to diachronic and synchronic approach in the past, active strive of people to life closely connected with ideals, creation of definite institutional systems and their persuasion, belief and faith were determined. Philosophical researches without syncretic features were differentialized, society and person, person and state's relations were explained by different ideals.

Ideal is the pure philosophical category, we know that there were researches in different philosophical directions and social systems, created theories, classified according to definite regime "commands". The term ideal is known as effective epistemological, ontological, axiological features of research by several philosophical works (for instance, "Critics of pure intelligence"). Scientific-pedagogical aspects of ontological and parsiologic basis of coherence of ideal with person, constructivity of his life, spiritual essence.

### Materials and Methods

Global (on ecological culture, moral-spiritual degradation of person) problems due to influence of person and society relations studied in the frame work of philosophical subjects. Scientific researches connected with person's upbringing which carried by either philosophical, or pedagogic, legal aspects have to studied on person's factor, his value. The single person can forget that moral-aesthetic ideal hasn't syncretic features, investigate and its practice can lead to escalation of present ecological problems by one-sidedly developed persons, utilitarian relations to society and nature.

Reforms on social life of person and society carried in our state is assessed as theoretical model of human, patriotic principles- the movement to unite goals and ideals in one system forward to social ideal citizen's state. Nowadays marginal ideal and values formed on the basis of last century's ideology have changed into such human values as priority of law, assent of people formed as demands of citizen's society. Some problems on the human factor, reassessment of moral-aesthetic values, the position of moral-aesthetic ideal of youth, motives of development, new horizons of moral-aesthetic ideals in the period of globality, inner system of developing

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ideal, determinants of development and studying the factors were defined as the actual ones.

Differentiation of moral and aesthetic ideals, their separately analysis as types of social-spiritual ideals of last century is one of the rational subject paradigms. Results of differential studying the moral-aesthetic ideals are “not the opposite of conclusions and justice of their time, but they are complement each other” [1.50]. Person is witness of long evolution of differentialized thoughts as a result of diachroni approach in forming moral-aesthetic ideals. According to conception of emanation, the imperativity and enjoy in moral thinking in the first substance of essence (moral and artistic-aesthetic) of person is considered as syncretic phenomenon. We notice it in “Avesto” which includes first moral-aesthetic feelings, thoughts. “... according to Zoroastrism doctrine, seven elements of nature: fire, water, air, soil, plant, animal and person were created by God and they have divinity and sanctity. Person is the highest among them and that’s why he must care of other beings: soil must be productive, clear up air and water, redouble useful plants and animals, it was person’s duty” [2.12]. Outset of two branches which has syncretic essence was formed. Feelings and moral thinking of person are reflected as a unit in ecological relations. In antic period (in China, India and Central Asia) the world was a single scenery and nature-person-god were interrelated in it. The image of definite person wasn’t clarified. Power of nature has the images of person and they were sacrificed. Persons and sacred forces have a unit syncretic essence. The evolution of forming moral-aesthetic ideal proves the conserving of “Avesto” in East and West philosophical ideas and syncretic essence of person’s moral and aesthetic ideal.

During development of rational thinking of person about ideal, quality of creativity, the ideal of first person, pure genuine image which differentiated from exterior world was formed. As German philosopher E.Cassiser noticed, simple cosmopology has mixed with simple anthropology. This historical reality firstly met in thoughts about ideal of Greek philosophers. In particular, Platon tried to explain all reality, distinction, feature, even conclusion from the point of ideal idea, perfect eternity. He considered that imagination, notion in the mind of person have features of eternity, distinction, absoluteness. So, ideal image includes world of ideas as copy of definite things and events in reality [3.98].

German philosopher I.Kant connected “issue of ideal” with moral –aesthetic perfectness of person on developing thoughts about person’s moral-aesthetic ideal: ideal is “interrelated with aims and striving to reach it”[4.465]. Philosopher denoted that both moral ideal and aesthetic ideal should be searched in thinking, intelligence, not from reality. There ideal appears not as ideas of empiric reality, but as logical unity of different image, notion and feelings in

imaginative world. Kant said “when the creator knows how to do, how to conclude and what to do before making the beauty, it isn’t an art itself. Besides, even the knowledge is perfect the art cannot be created in a short time, the skill is enough for it” [5.181]. Creative person makes his work not for definite goal and ideology, the product which doesn’t unite the national and general humane, far from natural unity. The scholar F.Bozorova said: “when person is sure to have only knowledge and skill in the art, he can create only art work without laws of beauty. When person mixes knowledge and skill, national and panhuman, can create the real art. So, event which rise spiritually, moral-aesthetic features have to be felt from whole heart” [6.17].

Moral-aesthetic ideal presents artistic images of art as “absolute”, “ending” and “directed to goal without aims”. Generality (normative qualities) and individuality (character qualities), integrity and partiality, ethics and freedom, essence and reason, necessity and eventuality are denoted as ideal images. So, beauty in art is considered as ideal. We can conclude Kant’s thoughts about person’s moral-aesthetic ideal as the following: firstly, the notions of idea and ideal by Kant are directed to serve for proof the conception “inside” based on the theory a priori; secondly, events which rise person morally-culturally, syncretic ideal’s shaped and essential influence as art works; thirdly, when moral and aesthetic ideas combine the integrity; fourthly, idea and ideal are not defined by person’s life, moral criteria’s and aesthetic imaginations, defined by thinking legitimacy, activity of intelligence; fifthly, when person’s moral-aesthetic ideal is determined, aesthetic pleasure gets rid of shortcomings.

After I.Kant’s critic thoughts, there are several syncretic thoughts there, but when the substantial-economic sphere of development is actual. The relation of person to nature is utilitarian and hedonic. The most suffering of XX century is moving of person’s ideal from syncretic state to differential state. Every state created person’s upbringing, reparing and theoretical genesis as ideal image (majority of them imaginatory) through ideological machine. Moral and aesthetic ideals of person are obeyed to definite models, household demands. According diachronic approach the absence of single model, general spiritual ideal in person’s upbringing, moral-aesthetic ideal with syncretic feature became the object of pedagogical, axiological, philosophical researches far from thinking and culture.

Nowadays evolutionary process is observed in social life, i.e. it is connected with early development period of morality and aesthetics, then disappearance of this connection and its regeneration on a new basis” [7.27]. Moral-aesthetic ideal as synthetic phenomenon on their nature came up to systematic-integrative approach for modern ethics and aesthetics and “it’s time to admit [8.12] the actuality and

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opportunity of philosophical basis of metaphysic and practical unity of moral-aesthetic ideal. Spiritual development and cultural raising “need synthetic conceptions” [9.334].

Anthogonism of thoughts in synchronic studying moral-aesthetic ideal, various researches assort with differently issues in syncretic and synthetic features of person’s life. In syncretic approach the presence of knowledge, their interinfluence is defined and analysed. Analyzing by syncretic approach means analyzing in horizontal line among definite time science spheres which solve the problems of moral-aesthetic ideal. The person’s moral-aesthetic ideal is analysed in ontological, epistological, axiological and pedagogical spheres, ideal was studied in different parameters.

Culture with ethics-aesthetics with both ethics and aesthetics dominant placed in the first place in historical-cultural period [10.6]. Nowadays there are two objective tendencies in social thinking in this postmodernism period. One of them includes the relation between ethics and aesthetics; other consists of aesthetics of ethics. In the present time moral-aesthetic development of person has admitted as personal system. It in its place admitted as building saving bridge of real moral culture of definite person and society.

One of the actual problems in modern pedagogics is complex forming of moral-aesthetic ideal in growing children, didactic devices of moral upbringing and results should be directed to this syncretic moral-aesthetic upbringing: firstly, moral advice, usage of irrelative didactics have lost the influence to growing generation. Today’s pedagogics searches new methods of moral and aesthetic upbringing of children, syncretic imagination about beauty and blessing, through correlation and unity. Pedagogics reled its peculiarities or early aims and lost the complex forming. Pedagogic technology has influenced and moral-aesthetic ideal for simple person’s upbringing has risen. It is known from pedagogic researches that it encourages moral, behavior and aesthetically directness, creativity of children.

As social-cultural phenomenon of globality, actuality of unity of moral-aesthetic ideal of person in sport became the object of philosophical analysis rather than pedagogical problem. Nowadays sport is becoming the most effective devices of moral-aesthetic upbringing in forming moral-aesthetic features, feelings, tastes and spiritual needs of persons. Sport can be the entertaining, upbringing function and at the same time can be the foundation of creating new pedagogical-praciological upbringing theory for person’s upbringing.

Moral-aesthetic ideal with perfectness unites the imagination power about moral and aesthetic culture; it influences and determines person’s spiritual growth. Such aesthetic values as harmony,

integrity, conformity, symmetry, balance, emphasis and others are reflected harmoniously which are defined by micro and macro surroundings influence. Undetached, paired moral-aesthetic ideal in spiritual-ethical world of person can be met in inter exchanging. For instance, beauty demands the unity of moral criteria and symmetry in person’s face. But this pair cannot be met as a unity in every person and his thinking. There morality and aesthetics are united.

Structure of moral-aesthetic ideal includes all values of architectonics and in its place it is the structural components of axiological thinking system. The components of social thinking are aesthetic and moral thinking, they have dominant signs- “ideals” and they help to form the personal outlook. Aesthetic ideal as the highest value is defeminized relations and needs of object. For instance, created art is the same.

Moral ideal is limited in object and subject relations. “When is spoken about structure of moral-aesthetic ideal and spiritual values are defined objectively, it shows truth, blessing and beauty” [11,269]. Undoubtedly, moral-aesthetic ideals include antonymy, i.e. spiritual and substantial, wishful and presence, constructiveness and destructiveness, rationality and emotionality. The constructive integrity of process concludes moral-aesthetic image as an ideal.

A.Erkaev who studied the unity of person’s moral-aesthetic ideal said, “.. aesthetic categories as moral categories are paired and alternative: beauty and hideosity, tragedy and comedy, highness and pettiness. Highness and pettiness in aesthetics first of all, defines person’s high ideals, wishes, targets, heroic or vital strivings, tricks, highness or naivety, cowardice and their assessments. So tragedies belong to higher genres and comedies to ignorable genres” [12.134-135].

### Conclusion

Present approach to the problem of moral-aesthetic ideal carries out the synthesis of collected knowledge about two types of ideal and philosophical-constructive approaches. Though the presence of relatively sovereignty and inner contradiction, moral and aesthetic ideals have the similarity on general vectors: firstly, hey reflect the main directions of spiritual-ethical development; secondly, it shows the valuable features, society and definite person’s benefits and needs.

From the analysis of two types, synchronic and diachronic approaches and syncretics of moral-aesthetic ideals, generalizing the thoughts about moral-aesthetic ideal’s nature it can conclude the following:

Firstly, moral-aesthetic ideal reflect objective essence with beauty and harmony, thoughts about

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ideal's nature through notions of blessing and goodness;

Secondly, moral-aesthetic ideal defines person's moral-imperative, aesthetic-sensual relations to whole essence, where the process of creative recognition is carried out. These syncretic ideals serve to form the whole system as architectonics;

Thirdly, moral-aesthetic ideals have a particular place in widening and changing the axiological thinking of person, it includes the components (blessing and misdeed, beauty and ugliness) about person's perfectness as moral-aesthetic ideals and define the choosing model of persons;

Fourthly, moral-aesthetic ideal direct creative energy to creativity, it encourages the universal person's striving –such synergetic character as self-perfectness. Moral-aesthetic ideals are the unity of moral and aesthetic experience of all social groups

and periods. Moral-aesthetic ideals in the principles of humanity are the bases of person's comprehension beauty and blessings, the highest stage of assessment society and person;

Fifthly, moral-aesthetic ideal of person's cultural-spiritual function is the highest, it is the innovational idea in sport, art and new pedagogic upbringing theory;

Sixthly, the actual sphere in present structures of social thinking is ecological thinking and ecological culture. The spiritual bases of reflecting moral-aesthetic ideals of person in reality are ecological thinking and culture. For example, ecological factors influence ideal, modeling point of moral and thinking, eco-ethics, ethicology and aesthetic thinking causes to form eco-aesthetic relations. Development of moral-aesthetic ideal of person, presence of general humanity or real presence is shown in loving the nature.

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