



Ways of Forming Ethno-Culture in Students

Bekbosinov Dinmukhamed

Teacher of Nukus State Pedagogical Institute

Abstract: In the process of developing the aesthetic culture of the students, the moral skills and abilities that benefit the society and correspond to the moral requirements of the individual are formed in the students. To achieve this, the student's mind, outlook and will are systematically and regularly influenced.

Key word: Ethnoculture, cultural system, peoples, ethnos, aesthetic culture.

Ethnic culture is manifested in almost all spheres of ethnic lifestyle: language, child upbringing, clothing, housing construction, work, household and, of course, folklore. The formation of ethnic culture is influenced by natural conditions, language, religious beliefs, and the spiritual and spiritual wealth of the ethnic group. In addition, an important element of ethnic culture is the name of the people - ethnonym.

The importance of education plays an important role in the development of aesthetic culture of students. The essence of the educational process to increase aesthetic culture reflects the internal communication and relationships that are characteristic of this process and are manifested in certain laws.

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The following are the main tools for the development of aesthetic culture of students: museums, theaters, libraries, clubs, cinemas, galleries, monuments of the past, historical architectural monuments, works of art and historical cultural places and our existence in our way of life and the beauty in them. Zalliks are the basis for educating our students in an aesthetic spirit. Means of development of aesthetic culture - for the purpose of aesthetic education of students and young people, it consists of selected examples of life, nature, art aesthetics and artistic creativity of young people, as well as a set of above-mentioned tools. In this regard, independent research and creative skills of pedagogues-teachers in music and painting lessons are of great importance in the performance of works of art and types, in particular, music performance, singing, other musical activities, visual art works, music and painting classes. is enough.

Ethnography is a Greek word meaning "ethnos" - people, "graphia" - description. It can be seen from a number of works devoted to the methodological issues of this science that it is not correct to accept the concepts of "ethnology" and "ethnography" as the same concept. After all, if traditional "ethnography" collects, systematizes and further describes materials related to one or another ethnos (ethnic unit), "ethnology" is a theoretical-methodological analysis of all information about the ethnos. and draws general conclusions in this regard. So, the concept of "ethnology" is not only wider than the concept of "ethnography", but it can be said that ethnography is a certain part of ethnology. In turn, it should be noted that the history of the emergence and naming of this science in each country has its own history.

Until the 20s and 30s of the 20th century, more Russian-speaking scientists dealt with the problems of ethnography, but by the end of the 30s, T. Mirzayev, M. A. Bikjanova, Sh. A generation of local experts-ethnographers such as Inoghomov, T. Mirgiyosov, M. Yusupov, H. Husanboyev, G. Alimov, A. Boltayev, M. Saidjonov was formed. During this period, researches were carried out in museums and scientific centers, and the main scientific results were published in the form of articles in various magazines. In those years, ethnographers and historians began to actively study the problem of the origin of the Uzbek and Karakalpak peoples and their ancestors. As a result, a number of complex expeditions and researches were carried out. In this regard, the Khorezm archeological-ethnographic expedition led by the famous archaeologist and ethnologist S. P. Tolstov occupies an important place.

Researchers such as T. A. Zhdanko, K. L. Zadikhina, I. Jabbarov, S. Kamolov, G. P. Snesarev, who conducted their initial scientific research as part of this expedition, later became famous ethnographic scientists. They created many fundamental works on the culture and life of the peoples living in the Khorezm oasis - Uzbeks, Karakalpaks, Turkmens and Kazakhs. Researches of the Khorezm expedition, on the one hand, created an opportunity for ethnographers of Uzbekistan to solve complex issues such as researching the ethnogenesis, economic past, history of material and spiritual culture, life and customs of the peoples of the region. On the other hand, through ethnographic studies and conclusions, favorable opportunities and important scientific foundations for the historical justification of social institutions and family structures, which are considered an important component for the research practice of historians, have arisen.

It is known that the family is not only the first center of education, but also the first school of beauty. In this case, the beautiful and meaningful communication of the family members, the arrangement of household furniture in an orderly and beautiful manner, the organization of the family and the arrangement of all things in the house with aesthetic taste are also the main means of aesthetic education. Such tools are the main foundation in the aesthetic upbringing of the student at school and in other educational institutions. This process will be continued in educational institutions in equipping classrooms, corridors, science offices, club rooms, and will be further developed during the establishment of memorials and honorees' corners based on them. All this has a positive effect on improving the aesthetic taste of students. These will be continued in higher educational institutions. Aesthetics in our lifestyle is also important in this regard.

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