
Open Access Article

THE IMPACT OF ETHNOGRAPHIC ENVIRONMENT ON THE FORMATION OF ETHNO-AESTHETIC WORLDVIEW OF YOUNG PEOPLE

Tagaev Ganisher Khasanovich

Doctor of Philosophy (PhD) in Philosophy, Samarkand Regional National Centre for Training of
Teachers in New Methodologies, E-mail: ganisher_tagayev@inbox.uz

Abstract. This article analyses in detail the role and influence of ethnographic environment on the formation of aesthetic outlook of young people. Attention is paid to the stages of family relations, ethnographic existence, ethnic character, the nation and its characteristics, customs and traditions, the study of vital needs, self-establishment and development, which are the means of formation of aesthetic outlook.

Key words: aesthetic outlook, the system of ethnographic outlook, ethnographic environment, ethno-aesthetic traditions, family rituals, ethno-culture, traditional culture, national values and traditions, traditions and rites.

INTRODUCTION

In our country, improving the sphere of ethno-tourism through the development of various cultural events and ethnographic factors related to the preservation of national ethno-culture and values is considered a priority. "Particular attention is being paid to the in-depth study of the heritage of our great scholars, the creation of historical and artistic works and films. The aim is to inculcate our history and heritage in the hearts and minds of the younger generations and to educate our children in the spirit of national pride and self-love" [1:150-151.]. Therefore, in the formation of national pride and patriotism in young people there is a need to enhance their ethno-aesthetic worldview. In particular, the philosophical foundations of ethnographic factors aimed at developing an ethno-aesthetic worldview among young people, the dynamics of nations, the creation of programs of strategic scale, the production of design oriented towards modernity, and widespread manifestation in industry show the importance of scientific research into these processes.

Despite significant development of mass communication media, methods and means of development of ethno-aesthetic education environment are often not visible in ethnic units, communities, families at all levels of society. Ethno-aesthetic environment based on the activities of public life naturally manifests its influence in the formation of ethno-aesthetic outlook of the young generation in the modern period.

For this reason the ethno-aesthetic cultural development of a human being is seen in many cases in the form of ethno-aesthetic worldview, through the development of this type of worldview it creates opportunities for people to feel the traditional ethno-aesthetics of life, principles of traditional folk culture and to foster respect for them.

Received: October 30, 2022 / Revised: November 18, 2022 / Accepted: December 03, 2022 / Published: December 19, 2022

About the authors : Tagaev Ganisher Khasanovich

Email: ganisher_tagayev@inbox.uz

ANALYSIS AND RESULTS

The ethnographic environment and lifestyle traditions play an important role in shaping the ethno-aesthetic outlook of young people, and sacred notions such as "country" and "homeland" penetrate into the hearts of every young generation. People develop a sense of love for their country. Therefore, even if some part of the ethnos secedes and settles elsewhere, they will not forget the land of their ancestors for a long time yet [10:98]. They regard every inch of this land as sacred and protect even its trees. This feeling then leads to the assimilation of values and traditions present in the area. Thus, clothing, food, customs and traditions, language, religion, and artistic examples of human life are valued and form a system of certain ethnographic views.

Under the influence of the above factors, a sense of responsibility is formed in the minds of young people. The education system will develop additional measures to enrich these worldviews in the younger generation. If young people live free and independent lives, their outlook and level of enjoyment will broaden. The result will be not only an awareness of the masterpieces taking place in the aesthetic and artistic world, but also the formation of an artistic and aesthetic consciousness through reading, studying, watching and contemplating. Every person grows and changes in proportion to his natural maturity as he grows older. Therefore, if he wants to change his professional sphere and direction, or if his outlook and system change in line with the demands of the times, he needs to prepare for this and acquire new qualities and qualities. Every nation educates its generation according to its way of life, economic conditions, spiritual and moral views and beliefs. They entrust their national values to future generations. These thoughts are based on deep-rooted national values, which can be explained by the struggle of good and evil presented in the Avesta. And the realization of good and its victory over evil is an absolute truth recognized in our ancient history.

In the land of Movarounnahr, serious attention is paid to education as a value, and it is appropriate to show it as a natural component of the ethnographic environment. Our ancestors have honoured knowledge and scholars since ancient times. Rulers showed high regard for learned men in their palaces. Their output is reflected in people's aesthetic and spiritual culture.

Al-Farabi shows man as the most perfect and mature end of world development. Accordingly, in his works he stresses the need to nurture and educate man, and the expected goal of educational methods is at the forefront. "Farabi stresses the need to use the phenomena of nature in education and thereby bring up a person who is able to relate properly to others, learn the inner processes of society and conform to its requirements" [6:42].

We must accept these ideas of Farabi as an "ethnographic environment" in order to be able to use the phenomena of nature, to establish the right relationship with nature and members of society. And by recognising it correctly, one calculates values in this particular environment. It is from them that one becomes educated and acquires an aesthetic culture.

The work "**Ahlaki Muhsini**" by Husain Wais Koshifi defines that "The meaning of manners is to refrain from bad words and useless actions, to guard one's honour and that of others, not to lose one's reputation". [7:150].]

Abdurauf Fitrat's work entitled "**Family or Family Management Procedures**" defines that "Moral education means the perfection of human morality, that is, a person should be educated so that his actions and deeds are useful and beneficial to himself and others" [3:125].

In ethnographic environment "**Value**" is considered as a philosophical and axiological concept, which means social value and significance of different sides of reality, things, events, phenomena, processes, natural and social aspects, attributes, etc. for a person. subject (person, class, nation, etc.) [8:50]. A distinction is made between material, spiritual, universal and national, religious, socio-political types of values. Although all of them are necessary for human needs, national values are the most important among them.

In the area of values, nation, its attributes, aspects, characteristics, territory that had some influence on their creation processes, feelings related to it, nation's culture, values related to its cultural values and spiritual heritage also play an important role. These values are common to the people of the nation. They are one of the links connecting individual values with universal values. A certain person or a person takes into account national values and considers aspects related to them when understanding universal values, adapting their activities to the criteria of these values.

Considering the social life of society as an integral organism, it cannot be imagined without aesthetic culture and thinking. In order to develop an aesthetic culture and build up a healthy aesthetic immunity, its criteria need to be chosen correctly. "Because young people know and understand nature and society not only within their intellectual capabilities, but they also feel and perceive it through their aesthetic thinking. At the same time, such a socio-psychological process explicitly demands to be free, uninhibited, without any pressure, instructions, orders" [9:73].

Family relationships, ethnicity, learning about the needs of life, self-determination and development are all part of the means of shaping the aesthetic outlook in young people and create important directions for youth development. This means that it literally fulfils an ideological role. In this process, the system of human perceptions, integrity as national values, integral and indivisible features of life, on the one hand, serve as a unifying ideology of the nation, and on the other hand, saturate elements of aesthetic consciousness (taste, feeling, ideal) with ideas and invariants. Based on the aforementioned, the main indicators of the ethno-aesthetic worldview are as follows:

Firstly, the creative activity of the individual stands out in various aesthetic situations and is in harmony with ethnographic traditions;

Secondly, relativity in the system of ethno-aesthetic traditions, in which processes of personal growth, orientation on ethno-aesthetic traditions, aspiration for future life, self-expression in ethnographic environment

Thirdly, the formation of ethno-aesthetic worldview among young people is also facilitated by the ethno-artistic perception of natural phenomena, natural processes, reactions to events, features of belonging;

Fourthly, young people feel comfortable in social society, in ethnographic environment; the formation of the above is also influenced by the process of starting self-identification in ethnic terms, stages of comprehension of character and mentality of the ethnos. The above-mentioned system of worldview [4: 54-56].

All directions of the aesthetic worldview raise the social status of the younger generation and influence their maturation as a perfect personality in the ethnographic environment and are manifested in the following manifestations:

-
- 1) Tolerance between nations, harmony in ethnographic environment;
 - 2) Pay attention to positive aspects of upbringing, tolerance, behaviour, traditions of healthy lifestyle, prove one's self in the society;
 - 3) Aspects of the orientation towards friendship of nations, respect and attitude towards representatives of other religions in the integration process;
 - 4) Self-study of their knowledge about the world, evaluation of their knowledge, enhancement of their intellectual potential, development of artistic and creative competences;
 - 5) To strive for ethno-aesthetic knowledge in personal cognitive activity, with the emergence of the need for it
 - 6) Not to be indifferent to one's destiny, striving to develop a culture of self-governance
 - 7) Under the influence of existing knowledge and skills, globalised world, disadvantaged countries, society, history, traditions of present countries, striving to preserve cultural monuments relevant to humanity
 - 8) The desire to protect oneself consists in creating characteristics of social involvement and active citizenship for a peaceful way of life of other people and nations in social issues.

In the process of forming personal ethno-culture, traditional folk culture, created on the basis of historical and spiritual needs of the ethnos, developed on the basis of their intellectual and creative activity, embodying the views, experience, wishes, traditions and values of ancestors, collected over thousands of years, is of great importance, understood as a priceless heritage, which is passed from ancestors to generations, polished and perfected over the centuries [2: 71].

The Uzbek family forms the etiquette of sitting at the table, the rules for serving tea, and respect for elders. The formation of a person's world view is a continuous process that continues throughout life. Ethnographic knowledge is first transmitted within the family circle. This includes:

- Beautiful family rites, the system of values, traditions and rituals of the Uzbek people;
- Skills for using the rich cultural heritage of our people;
- Good neighbourly relations and the ability to treat people of different nationalities and peoples with respect;
- Commitment to the national customs and traditions, which have been preserved for centuries;
- The first notions of ancient and popular holidays are formed in the family circle.

Each nation's culture and spirituality is also determined by its connection with universal values, its contribution to world civilisation, and its place in the history of world civilisation. All nations and peoples of the world have experienced a complex ethnic process. Because each ethnos was formed as a result of contact with different peoples over a long historical period, sometimes moving from one place to another, mixing with other ethnoses, absorbing them or taking them in [5:183].

Moreover, "any nation is also a social unit, representing a dialectical harmony of colours, classes, etc., which is renewed and changed in the process of historical progress and development. When analysing a nation's system of values, attention must first be paid to the natural-historical values associated with the creation, past, present and future of the nation. Each nation is valuable to the people who made it up, primarily as a natural-historical unit, it has its own, unique features, unlike other nations, peoples and nations in the world" [8:131].

The formation of ethno-cultural perceptions in young people through an aesthetic outlook means raising the aesthetic culture of that society. In the process of improving ethno-cultural perceptions and the aesthetic landscape in the thinking of the younger generation, a number of suggestions are made: Firstly, to increase aesthetic knowledge in sciences in the system of continuous education of young generation, to feel artistic and ethnic feeling through learning ethno-aesthetic activities of family, neighbourhood, to implement in practice the direction of education related to these processes; Secondly, it is necessary to further effectively use our rich spiritual heritage in the education of youth for the benefit and development of social society, to organize joint activities in this direction; Thirdly, to establish the reading of works of fiction in the education system, to raise the culture of reading, to introduce the arts, and to develop skills for analysing the positive and negative images of the characters in the work; Fourthly, folk art, folklore traditions and national customs play an important role in the upbringing of the younger generation. In forming the ideal of the contemporary human being, the broader use of ethno-cultural system of values should be considered as a special educational task as a means of determining aesthetic beliefs; Fifth, it is the observation of nature that awakens the first aesthetic feelings in young people, leading them to create their first images of art; Sixth, leads young people to an understanding of the spiritual states of the Uzbek people, such as historical melodies, musical instruments, historical symbols, petroglyphs, samples of numismatics, rock art specimens, and a sense of ethnocultural superiority. These processes are considered an important stage in the development of ethno-aesthetic thinking; Seventh, in the process of raising the aesthetic culture of young people, it is necessary to explain the relationship between life and artistic samples with such characteristics as beauty and ugliness, greatness and inferiority; Eighth, the ethno-aesthetic worldview of a person is formed through the correct implementation of aesthetic education methods in an ethnographic environment. Through the reading of folk bylaws, approaches such as artistry, ethno-aesthetic enjoyment, and an independent view of this historical process emerge; Ninth, it is necessary to cultivate in young people a love for the traditions of the Uzbek people, to show them respect, to educate them in their aesthetic thinking and to establish ethno-aesthetic relations in their understanding of contemporary folk art Tenth is to direct the existing creative and cognitive talents of young people towards improving the aesthetic landscape of the world, to introduce artistic activity into their daily professional and educational processes, and to teach them the knowledge of eco-aesthetic culture by awakening their sense of aesthetic awareness of the environment.

Based on the above suggestions and recommendations, a number of criteria and tools can be recommended as examples that philosophically support the development of aesthetic outlooks in ethnographic environments:

- the historical and ethnographic environment and way of life positively influenced the cultural ties of the Uzbek people, together with the pupils' studies in general education schools, methods of family education prepared the ground for the development of their life perceptions;
- the environment of an ethnographic region, for example between two rivers, as the basis for the culture of modern nations, affects the motivation of peoples from national achievements recognized in the world of ethnocultural achievements
- ethnoculture contributes to the development of creative environment in the process of individual development, based on the nature of creativity, empathy, creative self-determination, solving artistic and aesthetic problems;
- in modern society, the principle of self-consciousness in the process of ethno-cultural creative activity has its place in the definition of such qualities as ownership of ways of creative activity in the field of art, independence in the embodiment of artistic and aesthetic views in creative work.

CONCLUSION/RECOMMENDATIONS

The role and influence of the ethnographic environment in the process of forming an aesthetic worldview among young people is manifested in the following:

Firstly, in the development of aesthetic outlook of the younger generation to pay more attention to nationality, to revive in them a pleasant relationship with nature, to create in them opportunities to develop this outlook, to introduce them closer to the national value of the system;

Secondly, as a result of ethno-cultural relations, a language is formed which serves the communicative exchange of certain territorial units, creating various dialects and colloquial slang. Every nation has its own mother tongue and belongs to the same language group. Each person has a specific language that he/she uses as a means of communication and seeks to develop the lexical and grammatical aspects of the language in his/her community. Mechanisms need to be developed to develop the communicative skills of young people through these communicative traditions;

Thirdly, the ethno-aesthetic outlook of man has been formed over the centuries and has reached its perfection as a result of efforts to preserve the national values of his parents, children, and ancestors. Expanding the role of these factors in the education of youth is one of the urgent tasks of today. The effective use of these methods and means must therefore become the basic tool of today's educational system..

REFERENCE

1. Mirziyoyev Sh. M. From National Revival to National Uplift. - T.: Uzbekistan, Vol. 4, 2020. - B. 150-151.
2. Ashirov, A. Ethnology. Methodical Guide. -T.: New edition, 2014. C.71.
3. Abdurauf Fitrat. Procedures for Managing a Family or a Family. - Tashkent: Spirituality, 2016.
4. Bereziuk E.S. Fomation of ethno-aesthetic competence of a personality // Vector of Science of Togliatti State University: Series: Pedagogy, Psychology. - № 2 (13). - 2013.
5. The Uzbeks (traditional economy, way of life and ethno-culture). -T.: Sharq, 2008. C.183.
6. Zununov A., Khayrullaev M. and others. History of Pedagogy. - Tashkent: Sharq, 2000.

-
7. Koshifi Hussein Voyz. Futuvvatnamai Sultani; Moral / M. Aminov, F. Hasanov. - Tashkent: State Scientific Publishing House "National Encyclopedia of Uzbekistan", 2011.
 8. Nazarov K. Axiology (Philosophy of Values). A Practical Guide. - Tashkent: National Society of Philosophers of Uzbekistan, 2011.
 9. Gaybullaev O. Spiritual maturity of personality and aesthetic culture. - Tashkent: Chashma Print. 2008.
 10. Shaniozov K. The process of the formation of the Uzbek nation / ed.: D.A.Alimova, E.H.Arifkhanova, U.S.Abdullaev et al. - Tashkent: Shark, 2001.
 11. Bakhronovna R. D. HISTORY OF THE CENTRAL ASIAN INTELLECTUAL HERITAGE FROM THE VIEWS OF FOREIGN RESEARCHERS //International Journal of Intellectual Cultural Heritage. – 2022. – T. 2. – №. 3. – C. 90-95.
 12. Rasulova D. B. HISTORY OF THE FORMATION AND DEVELOPMENT OF ORIENTAL SCHOOLS IN FRANCE (IN THE XVI-EARLY XX CENTURIES) //Theoretical & Applied Science. – 2020. – №. 5. – C. 913-918.