



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2020; 6(5): 68-70
www.allresearchjournal.com
Received: 10-03-2020
Accepted: 11-04-2020

Tagaev Ganisher Khasanovich
A senior teacher at the
Samarkand Regional Regional
Center for Retraining and
Advanced Training of Public
Education, Uzbekistan.

Formation of personal ethnic culture and aesthetic views of central asian philosophers

Tagaev Ganisher Khasanovich

Abstract

This article reveals the views of great philosophers of the Eastern world, known for their rich scientific and spiritual heritage. It is shown that the ideological views underlying their spiritual inheritance play an important role in the education of a person. This, in turn, plays an important role in the formation of the ethnoculture of the individual.

Keywords: Central Asia, philosophers, personality, ethnoculture, aesthetic views, spiritual heritage

Introduction

Thanks to independence, our history has been widely studied in Uzbekistan on the basis of the principle "From National Revival to National Progress". Educational and historical changes are taking place in all spheres of life. A special emphasis has been placed on the restoration of our ancient rich history, unique national and religious values, details of activities of our great scholars and their works that have left a great heritage to mankind.

It should be noted that in Uzbekistan the most talented and fortunate people have lived. Both secular and religious sciences have generated so many great scientists that every uzbek person can be proud of his origin.

Main Part

Awareness of national identity is one of the important characteristics of a nation. Historical experience shows that subjective factors, primarily their understanding of national identity and historical memory, play an important role in a nation's life. [5: 176].

Increasing national identity, in turn, becomes a quest for ethnic, ethnocultural identity. In the ethnic identity of people, along with the understanding of national identity, i.e. understanding of what ethnic group they belong to, the image of the "footprint", ethnic autostereotypes and notions of historical origin, culture, territory, place of residence of their people.

Having a national sense is crucial to understanding national identity. The national feeling is the basis for speaking the national language, thinking in terms of the content of the national way of life, acting within the norms that serve as the main standard in the organization of social and national relations. Without nurturing love and respect for one's own people, its traditions, language and culture, it is impossible to nurture a real person who sees his or her people as one of the equals in the world community, a patriot of his or her homeland. [5: 44].

In carrying out such a complex task, we must of course refer to our rich past and spiritual heritage and draw as many lessons as possible from it. Education plays a key role in the education system. It is designed to be divided into two main parts: explaining (teaching) and learning (reading). Education is about teaching younger generations about our national values, life experiences and achievements in science and technology. Reading develops skills and abilities to learn, understand, develop thinking, independent thinking and apply them in life to national values, achievements in science and technology [2: 9]. Teaching is pedagogical activity, reading is the student's activity.

Awareness is an indicator of the quality of a person, i.e. the level of development of a person, his or her experience, the degree to which he or she has mastered and used the skills and abilities, and the ability to acquire and replenish new knowledge and skills through them [2: 8].

Correspondence Author:
Tagaev Ganisher Khasanovich
A senior teacher at the
Samarkand Regional Regional
Center for Retraining and
Advanced Training of Public
Education, Uzbekistan.

When it comes to information, education alone is not enough to get an experience. There is a concept of education based on the organization of certain necessary processes in the implementation of experience [2: 8].

Education, on the other hand, is directly linked to practice. From the very beginning of mankind, people have been engaged in educating children in one form or another. During the primitive community system, this process could sometimes be conscious and sometimes unconscious. In any case, the methods of education were constantly evolving. Education and upbringing have taken on a deeper and broader meaning as a result of time and the complexity of life.

Education means understanding and knowing how to place someone in a special room, not only to give advice, but also to compare life lessons during a game, homework, education and science, and the habit of setting a personal example. These factors must be combined with each other.

Education is a process that plays a key role in people's personal development and is a necessary activity that ensures that future generations learn the social experience of one generation and integrate it into public life [2: 7].

Education is a historically established pedagogical concept related to the formation of personal qualities as a criterion of human education. With its help, science and practice prove the influence of the external environment on human development. Throughout a life, a person relies on the experience of someone in life and builds on that person's skills and abilities. He or she only joins public life as heir to the past and prepares for the future. [2: 7–8].

A person can be educated and brought up in two main ways: by direct influence of someone, i.e. by learning, as well as by reading the thoughts, teachings and deeds of the wise; to draw appropriate conclusions from people's own thinking, actions and deeds; the most powerful is through thinking [2: 3].

A spiritually mature person is one who holds to the unity of mind and virtue. Virtue is the acquired quality of man. The higher the perfect part of the soul, the higher the quality. Mind is not determined by man, but mind determines man. Only the mind shares pleasure and suffering, holds back passions and prevents the development of bad habits. Only a smart and virtuous person deserves the highest level of respect. The only basis for this is not pleasure and profit, but solidarity, respect and love [3: 107].

Indeed, in the moral teachings of Democritus, the driving force of human spirituality is the power of reason. Happiness can be achieved only by following it. On the other hand, violation can lead to misfortune [2: 40].

Upbringing of the personality since ancient times has a special place in history and artistic creativity, a number of scientific, spiritual and moral works have been created, aimed at education of a harmoniously developed personality. Among them are such works by Aziziddin Nasafi as "Insoni komil", "Qobusnoma" by Kaikovus, "Guliston", "Bo'ston", "Temur tuzuklari" by Amir Temur, "Bahoriston" by Abdurahman Jami, "Mahbub ul-Kulub" Alisher Navoiy, by Husain Wais Koshifiy "Akhloqi Muhsiniy" (Muhsin of Morality) and others works.

These works reflect the problems of human perfection, formation of moral, spiritual, cultural, aesthetic and legal worldview. It also provides a comprehensive analysis of the aspects that must be taken into account in the development of the perfect human being. After all, "the power of works

of literature and art lies in their populism and clarity, in their ability to have an emotional impact on the inner and spiritual world of people. It is important to take into account these features of literature and art in the education of a spiritually mature generation" [6] – said experts.

This can be observed in the works of Wais Kashifi. "Akhloqi Muhsiniy" is written by Wais Kashifi in 1495. It is consist of 40 chapters. This composition has a huge educative value, it can be called one of the former essays and the main sources of national pedagogy. The work is devoted to the son of Sultan Husain Mirzo, prince of Tamerlans, the governor of Marv – Abdumukhsin Mirzo (1472–1507/08).

In the work of the Wais Kashifi much attention is paid to the culture of communication. In particular, there is another powerful tool that opens up the man, his spiritual world, which is also the art of speech, fiction. It is not by chance that literature is described as anthropology, and poets and writers are engineers of the human spirit. Literature and the art of speech have always been the expression of the human heart, the messenger of truth and justice [1: 136]. Not without reason, it is said: "The bliss of communion with the good and communion with the wise is eternal chemistry and constant guidance of the state" [4: 305].

In general, you should be interested in talking to good people, and avoid talking to bad ones, because each category of conversation affects a person. Communicating with good people results in fortune and happiness, while sitting with bad people shows humiliation and remorse [4: 311].

"Qobusnoma" by Unsurulmaoliy Kaikovusa is also one of the rare sources in Eastern pedagogy. All aspects of physical and mental education with great ingenuity are analyses in the work.

When we study the pedagogical works of oriental thinkers, we encounter stories that are inextricably linked to every educational problem. Stories ensure the ideological and artistic growth of the work.

Therefore, you must teach your child all sorts of virtues and professions to fulfill the condition of paternity. So, teaching your child a profession you have done him the greatest good, says the author.

Morality is a set of historically formed rules and criteria that play a regulatory or managerial role in people's personal lives and their interactions in society. The code of ethics allows people to evaluate their activities and behavior in terms of good and evil, justice and injustice, honor and dishonesty [5: 93-94].

Most of the national and spiritual values, moral traditions and perceptions of Uzbeks are closely linked to Islam.

Analyzing human nature, Farobi approaches it from different angles biological, psychophysiological, intellectual and socio-political. The importance of Farobi's teachings about man is evident in his desire for a comprehensive analysis of the main features of human nature [7: 211].

Farobi describes man as the most perfect and mature end to world development. Accordingly, in his works he stresses the need for education and upbringing of the human being, where the expected goal of teaching methods is paramount. "Farobi stresses the need to use natural phenomena in education and thus train a person who can interact properly with other people, properly learn the internal procedures of society and meet its requirements" [4: 42].

Conclusion

At the beginning of the century, Abdullah Avloni said: "Education for us is a matter of life or death, salvation or destruction, happiness or disaster. This idea is still relevant in the organization and management of educational processes.

Although the formation of a culture of communication in the mentality of young people depends on internal and external factors, the role of education is important in both. Therefore, the culture of communication formed in the family relations of our people, knowledge of customs and traditions associated with them, the study of educational ideas reflected in them, is not only a condition for today's families, but also a guarantee of the inheritance of our rich culture [5: 74].

However, no nation or people can live long without its values and spirituality. Its roots dry up like a fallen tree and become weak. On the other hand, growing young people continue to fall victim to this disease as a sick plant under the influence of new harmful ideas. Thousands of years of values must therefore be carefully preserved and instilled in young people on the basis of tolerance rather than pressure.

Reference

1. Karimov I.A. High spirituality is an invincible force – Tashkent: Manaviyat, 2008, 176.
Karimov I.A. Yuksak ma'naviyat – yengilmas kuch – Toshkent: Manaviyat, 2008, 176.
2. Djuraev R.H, Turgunov S.T, Nazirova G.M. Pedagogy Tashkent, 2013, 88.
[Djurayev R.X, Turg'unov S.T, Nazirova G.M. Pedagogika Toshkent], 2013, 88.
3. Yuldashev S, Usmonov M, Karimov R. Ancient and medieval Western European philosophy – Tashkent: Sharq, 2003, 208.
[Yuldashev S, Usmonov M, Karimov R. Qadimgi va o'rta asrlarda G'arbiy Evropa falsafasi – Toshkent: Sharq], 2003, 208.
4. Kashifi Husain Woizi. Futuvvatnomai sultaniy, Morals / Prepared for publication: M. Aminov, F. Hasanov – Tashkent: "National Encyclopedia of Uzbekistan" Dalat Scientific Publishing House, 2001. 376.
[Kashifi Husayn Woizi. Futuvvatnomai sultoni, Axloq / nashrga tayyorlandi: M. Aminov, F. Hasanov – Toshkent: "O'zbekiston milliy entsiklopediyasi" Dalat ilmiy nashriyoti], 2001, 376.
5. Understanding and mentality of Uzbek national identity in the years of independence Responsible editor: A Ashirov – Tashkent, 2015, 176.
[Mustaqillik yillarida o'zbek milliy o'ziga xosligini anglash va mentaliteti Mas'ul muharrir: A Ashirov – Toshkent], 2015, 176.
6. Otamurod S, Husanov S, Ramatov J. Fundamentals of spirituality – Tashkent: A Qodiriy National Heritage Publishing House, 2002.
[Otamurod S, Xusanov S, Ramatov J. Ma'naviyat asoslari. – Toshkent: A Qodiriy nomidagi milliy meros nashriyoti], 2002.
7. Xayrullaev M. Renaissance and Eastern thinker – Tashkent: Uzbekistan, 1971, 312.
[Xayrullayev M. Uyg'onish davri va sharq mutafakkiri – Toshkent: O'zbekiston], 1971, 312.