



## "METHODODOLOGICAL FOUNDATIONS OF THE FORMATION OF AN ETHNOESTHETIC ENVIRONMENT IN THE EDUCATIONAL PROCESS"

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**Abstract** *This article highlights the theoretical and methodological foundations of the formation of ethno-aesthetic culture in future teachers. The content of ethno-aesthetic education, its components, criteria and levels of formation are analyzed, and ways of developing aesthetic perception through national values, folklore, art, and cultural means are revealed. The possibilities of increasing the effectiveness of ethno-aesthetic education using digital technologies were also considered. Based on the studied literature, analytical considerations, and logical conclusions, recommendations are given for the integration of this culture into the educational process.*

**Keywords:** *ethno-aesthetic culture, future teacher, national values, aesthetic education, folklore, digital technologies, cultural competence, pedagogical integration.*

**Abstract** *В данной статье освещены теоретико-методические основы формирования этноэстетической культуры у будущих учителей. Проанализированы содержание этноэстетического воспитания, его составные части, критерии и уровни формирования, раскрыты пути развития эстетического восприятия через национальные ценности, устное народное творчество, средства искусства и культуры. Также рассмотрены возможности повышения эффективности этноэстетического воспитания с помощью цифровых технологий. На основе изученной литературы, аналитических рассуждений и логических выводов даны рекомендации по интеграции данной культуры в учебный процесс.*

**Ключевые слова:** *этноэстетическая культура, будущий учитель, национальные ценности, эстетическое воспитание, устное народное творчество, цифровые технологии, культурная компетенция, педагогическая интеграция.*

**Abstract** *Mazkur maqolada bo'lajak o'qituvchilarda etnoestetik madaniyatni shakllantirishning nazariy-metodologik asoslari yoritilgan. Etnoestetik tarbiyaning mazmuni, uning tarkibiy qismlari, shakllanish mezonlari va darajalari tahlil qilinib, milliy qadriyatlar, xalq og'zaki ijodi, san'at va madaniyat vositalari orqali estetik idrokni rivojlantirish yo'llari ochib berilgan. Shuningdek, raqamli texnologiyalar*





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*yordamida etnoestetik tarbiya samaradorligini oshirish imkoniyatlari ko'rib chiqilgan. O'rganilgan adabiyotlar, tahliliy mulohazalar va mantiqiy xulosalar asosida mazkur madaniyatni ta'lim jarayoniga integratsiyalash bo'yicha tavsiyalar berilgan.*

**Kalit so'zlar:** *etnoestetik madaniyat, bo'lajak o'qituvchi, milliy qadriyatlar, estetik tarbiya, xalq og'zaki ijodi, raqamli texnologiyalar, madaniy kompetensiya, pedagogik integratsiya.*

Today, one of the main tasks of education is not only to impart knowledge, but also to form an aesthetic worldview, cultural taste, and respect for national values in the individual. From this point of view, conducting aesthetic education in the educational process based on national values, that is, the formation of an ethno-aesthetic environment, arises as one of the urgent pedagogical issues. The ethno-aesthetic environment is such an educational and cultural space through which an individual looks at their national roots, art and culture with an aesthetic view, harmonizes them with their inner world, and achieves spiritual and moral growth. The formation of this environment is especially important in the process of training future teachers. Because they subsequently act as individuals directly influencing the cultural and aesthetic development of society. Currently, a number of works are being carried out in the education system of the Republic of Uzbekistan to create an aesthetic environment through the integration of national and universal values, means of aesthetic education, oral folk art, art, and traditional games into the educational process. However, in this direction, the need for scientific improvement of methodological foundations and their systematization remains. This article, based on this need, is aimed at determining the theoretical foundations of the ethno-aesthetic environment, its place in education and methodological approaches, as well as revealing the possibilities of forming the competence of future teachers.

The ethno-aesthetic environment is a socio-pedagogical space that serves the formation of national-aesthetic views in students. This environment is created not only by external aesthetic decoration, but also through cultural and aesthetic approaches manifested in the content, style, and personality of the teacher. According to Y.Kh. Turaev, the ethno-aesthetic environment is one of the main factors in the formation of the cultural competence of a future teacher, allowing the awakening of aesthetic feelings through oral folk art, national art, and traditions in the educational process. In such an environment, aesthetic taste, artistic thinking, and cultural memory develop through works of art, national music, fairy tales, and elements of folk crafts. A. Shomurodov emphasizes the need to form an ethno-aesthetic environment not only in the lesson process, but also in the entire cultural life of the educational institution - through theatrical performances, national holidays, and exhibitions. This approach serves to educate students not only as knowledgeable, but also as individuals capable of deeply understanding the aesthetic spirit of their people. Among the pedagogical tasks of the







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ethno-aesthetic environment, the most important is educating students in the spirit of loyalty to national values, directing them to conscious participation in the aesthetic environment. This, in turn, requires the continuous development of both the aesthetic position and the cultural competence of the teacher. In her research, Bekmurodova emphasizes the effective formation of an ethno-aesthetic environment through the use of practical aesthetic activity - that is, elements of folk games, music, dance, and theater - when working with preschool and school-age children. Thus, the formation of an ethno-aesthetic environment is not only the creation of aesthetic beauty, but also education through culture, enrichment of the inner world of the individual, awareness and expression of national cultural identity.

The formation of an ethno-aesthetic environment in the modern educational process is becoming an important tool not only for the development of aesthetic taste, but also for awakening the national consciousness of the individual, fostering a sense of respect for historical and cultural heritage. The ethno-aesthetic environment is understood not as the external aesthetic appearance of the educational institution, but as its internal cultural landscape, the richness of the educational content with national-aesthetic components, the state of pedagogical communication in the environment in harmony with an artistic and moral approach. Through such an environment, the student's understanding of national values, aesthetic pleasure, conscious use of national means of expression, recognition of their identity, and a sense of belonging to the culture of the people are strengthened. Otabek Bozorov interprets national values not only as a historical heritage, but also as a modern method of educating the younger generation. In his opinion, such values, while being a factor ensuring the stability of society, also enrich the educational environment in education and spiritually awaken the individual [76]. In the methodological formation of the ethno-aesthetic environment, through the use of modern technologies, in particular, interactive teaching methods, media, folklore, examples of national applied art, didactic conditions are created that encourage students to be active, observe, and debate. In the studies of Dilshoda Rakhimova and Khoshim Khidirov, national values and the factors that shape them are analyzed as interconnected components of the development of society and the individual. In their opinion, national values are the cultural foundations that make a nation a nation, and only by instilling them in education on a methodological basis can a stable spiritual environment be formed. Thus, the formation of an ethno-aesthetic environment in the educational process is considered as an important pedagogical condition for national self-awareness, ensuring the perfection of the individual, and raising a generation devoted to aesthetic and cultural values.

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<sup>76</sup> Bozorov O. (2023). *Milliy qadriyatlarning jamiyat taraqqiyotidagi o'рни. // "Milliy qadriyatlar va ma'naviy merosning jamiyat taraqqiyotidagi ahamiyati"* Respublika ilmiy-amaliy konferensiyasi materiallari. – Toshkent: 2023. – B. 204.





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In the process of ethno-aesthetic education, digital technologies and visual culture tools play an important role in ensuring the perception of national cultural values, the feeling of their essence and interpretation in a modern context. Such aesthetic values as national images and symbols, folklore, applied art, customs and rituals are expressed not only in oral form, but also in digital form - video, animation, digital layouts, interactive slides. This strengthens the mechanisms of aesthetic perception of young people, encouraging them not only to understand national values, but also to deeply feel them through an inner emotional state. Through these means, students will have the opportunity to perceive traditional aesthetic elements through modern technology and apply them in their creative activities. For example, when using virtual models of folk puppet theater, national costumes, crafts, national dance movements, or ornamental decorations in education, this not only increases children's interest but also enriches them with a sense of belonging to the national culture. The use of digital tools in this direction serves the presentation of aesthetic expression in a new format in the pedagogical process, as well as the harmonious development of national identity, cultural memory, and aesthetic sensitivity in the student's personality. Therefore, visual materials created using digital technologies and their application in ethno-aesthetic education require modern competencies of the teacher - that is, it is necessary not only to choose material with cultural content, but also to be able to direct it as the correct tool for the purpose of aesthetic education.

### Conclusion.

The formation of ethno-aesthetic culture in future teachers requires a harmonious integration of modern pedagogical approaches, the richness of national culture, and technological means. In the course of the study, it was established that the effectiveness of ethno-aesthetic education is directly related, first of all, to the teacher's attitude to national values, the level of awareness of their educational significance, and the ability to convey it to students through modern educational means. In this process, the use of the didactic possibilities of oral folk art, traditions, customs, and folk applied art serves the formation of aesthetic taste, cultural perception, and aesthetic analysis skills in future teachers. At the same time, national images, symbols, and emblems presented through digital technologies and visual culture tools expand the aesthetic scope of education and strengthen the sense of belonging of young people to nationality. The development of ethno-aesthetic culture is considered as a complex process, encompassing not only knowledge, but also emotional-aesthetic perception.

### Suggestions

In the process of training future teachers, it is recommended to integrate elements of ethno-aesthetic culture into curricula, practical classes, and the system of educational work.

It is necessary to increase the effectiveness of using examples of folk applied art, national costumes, customs, rituals, and oral creativity as visual material in education.







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It is advisable to introduce the subject "Fundamentals of Ethno-Aesthetic Culture" in pedagogical higher educational institutions, or to organize modules in this direction within the framework of existing disciplines.

It is necessary to organize special interactive seminars and creative laboratories for the formation of skills in creating cultural and aesthetic content in future teachers using digital technologies.

It is recommended to increase the number of analytical research works comparing local and international experience in ethno-aesthetic education, and to introduce their results into the educational process.

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