



Cultural Heritage as An Educational Factor in The School Education System (On the example of the Republic of Karakalpakstan)

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ABSTRACT

Karakalpakstan is rich in historical and cultural heritage. The author of the article highlights the problem of familiarizing the schoolchildren to the architectural monuments on the example of the city of Mizdakxana for the purpose of their artistic and aesthetic education. The describe the practice of familiarizing to the monuments of architecture.

Keywords:

historical complex Mizdakxan, esthetics culture, personality formation, educational potential of architectural monuments, aesthetic education, schoolchildren, architecture, monuments, culture.

One of the most important issues of modern culture is the formation of everyone's responsibility to society, for which it is necessary to promote a lifestyle based on the principles, views and beliefs that determine the corresponding attitude to reality, norms of behavior, life aspirations, interests of the individual. Therefore, it is important to take measures to improve the education system, orienting it towards the formation of a solid generation of strong knowledge and quality of the citizen and patriot among the younger generation.

The President of Uzbekistan Sh.M. Mirziyoyev emphasizes on this in his Message to the Oliy Majlis, who notes that we need to strengthen national self-awareness, study the ancient and rich history of our Motherland more deeply, intensify research work in this direction, and fully support the work of humanitarian scientists sphere [1], while the figure of the teacher becomes a key, and the

school acts as the most important social institution, ensuring compliance with the high requirements of society.

Consequently, the formation of a personality with an aesthetic culture is relevant in primary school age, when a sense of the beauty of nature and surrounding things creates special emotional and mental states, stimulates a direct interest in life, sharpens curiosity, develops thinking, memory, and will. So, the system of aesthetic education is designed to teach you to see the beauty around you, in the surrounding reality. In its effective impact and the achievement of its goal, it is necessary to highlight a feature related to the activities of the student's public life for the formation of an aesthetic culture of the person [2. C.69].

In view of what has been said in the system of aesthetic education, art is considered as a basis: music, architecture, sculpture, painting, dance, etc., the specifics of each kind

of which is in the special impact on a person with specific artistic means and materials (in a word, sound, movement, paints, various natural materials, etc.).

Aesthetic education, occupying an important place in the system of the educational process, develops the aesthetic qualities of the personality, forms its essential forces, needs, moral ideals, personal and social ideas, which in aggregate affect the attitude towards nature, surrounding reality, etc.

All forms of art master the world in a figurative form, while monumental buildings and monuments carry the history of the development of mankind, occupying at different times an important place in the spiritual development of reality. Therefore, acquaintance with the architecture of one's people and its study becomes important, which contributes to the enrichment of the emotional and aesthetic experience of students, the development of artistic and aesthetic taste, etc. At the same time, an important feature of "open-air museums" - architectural monuments is the originality of the language, which tells about the communities of the past and present in all their diversity, parallels and differences that characterize the cultural heritage of the eras. Architectural monuments provide an opportunity to better understand the current state of society, develop their own opinions and determine more clear prospects for the future, which is the educational value and attractiveness in terms of introducing students to various religious and memorial buildings.

The educational potential of architectural monuments is to reflect the aesthetic content of the object, the proportionality of the structure of the form, the correspondence of all parts of the object to each other, the elegance of the outlines, the flexibility of the contours, the harmony of the color shades of the surface, etc.

The expressive possibilities of the artistic language of architectural monuments (usefulness, durability, beauty, color, etc.) are permeated by their aesthetic content and are an expression of reality in artistic creation, cause admiration for the beauty of form, joy,

the ability to convey your attitude, your aesthetic feelings to others to people.

The study and analysis of samples of architectural monuments is one of the most important means of developing artistic and aesthetic taste, the formation of students' perceptions of a particular culture, and respect for the achievements of domestic and world culture.

Cultural historical architectural monuments help not only to see the artistic, moral and aesthetic embodiment of the typological features of the artistic and aesthetic culture of a certain period, but also help to reveal the direction of its development, values, make it closer to us. Consequently, acquaintance with the monuments of world and national culture, their study and analysis contribute to aesthetic education, improving the understanding of national art culture, the intellectual sphere, the formation of tolerance, artistic taste by introducing the ancestors to the creative heritage.

Architecture as an area of art plays an important role directly in the life of society, has an impact on our life, which is why it is useful to acquaint schoolchildren with basic information on this type of art, since architecture is stored in decorated facades of public buildings, their rich sculptural compositions, monuments, and memorials in immunity traces of an era. Consequently, acquaintance with architectural monuments will serve as an impetus for the moral and ethical education of schoolchildren, the formation of a respectful and reverent attitude towards artistically significant architectural decision, etc. It is important when familiarizing yourself with the masterpieces of architectural art, their understanding of awakening creativity from schoolchildren, developing a positive attitude to life phenomena, the system of artistic values, which is extremely important in conditions of a prevalence of lack of spirituality, lack of culture and illiteracy.

The introduction of schoolchildren to architectural monuments, the formation of an idea of the surrounding reality from a position of beauty, requires consideration of the individual psychological characteristics of the

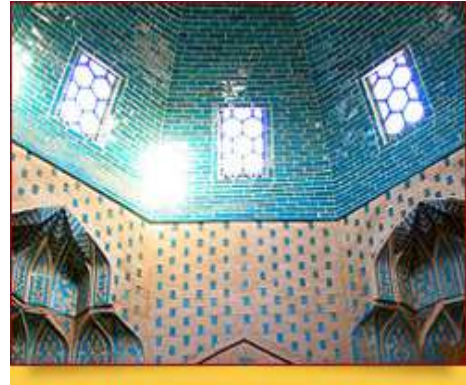
perception of the world, a sense of understanding of history, art and culture. As a rule, schoolchildren well perceive and assimilate figurative information, which is expressed through feelings, perceptions, memory. In order for the artistic reality embodied in the subject and nature of the world to come to life and effectively influence the feelings of schoolchildren, it is important to cultivate an emotionally-valuable aesthetic attitude to the world around us, which in the early stages is carried out spontaneously and comprehended by school age.

Introducing schoolchildren to historical examples of the positive and negative transformation of the world, the facts when magnificent structures were created over the years, sometimes centuries, while destroying the environment, it is important to emphasize monumentality, integrity and clarity of compositional construction, logical design, rigorous proportional proportions, decor, lovingly decorating plane walls and, finally, a harmonious connection with the surrounding nature, which characterizes the ancient architecture of Mizdakkhan. In addition, different eras and different styles are reflected not only in artistic, but in design features, but in design features, which creates the prerequisites for using their creative potential in the aesthetic education of schoolchildren.

Numerous architectural monuments revealed since the postwar years allow us to definitely state that one of the peculiar art centers of Khorezm architecture was located in Mizdakhkan, where for many centuries people underwent political and economic expansion from more powerful neighbors and foreign conquerors, undergoing various cultural and religious influences. "In these conditions, to preserve the identity and not turn into a provincial branch of another school could only architecture with its own art centers," notes K. Yusupov [3. p.172-175].

The ancient settlement of Gyaur-kala. "Fortress of the infidels" - this is the name of the ancient settlement Gyaur-kala. This fortress was built around the 4th century BC. Its ten-meter walls impress with their power. They surround the ruins of two strongholds, which

supposedly could be a temple and palace buildings. One of the citadels could serve as a defensive structure and a temple. This is not surprising, since it is this area that is considered the birthplace of the most ancient texts of the Avesta, the Gats, written by Zarathustra himself. Numerous remains of foci indicate that the inhabitants of Gyaur-Kala were fire worshipers - Zoroastrians.



It is believed that the mausoleum was named after this girl - Mazlumkhan Suluw. And it was she who was buried in the necropolis. Originally, the mausoleum was an underground necropolis. Later, other burials were made here. So, in the hall of the underground necropolis, two burials were found. But over time, the portal of the mausoleum collapsed and the mausoleum was rebuilt, as a result of which new ground structures were erected.



The internal architecture of the mausoleum is a central hall with several deep and one shallow niches. The western wall of the central room is connected to the small hall with a huge arch decorated with beautiful patterns. The octagonal dome of the building is covered with azure paint [4. p. 71].

The Mazlumkhan Suluw Mausoleum is not just an architectural monument, but also

a magnificent example of what a person can do for the sake of love.

Another religious building - Khalifa Yerezhap (IX century) - was a magnificent building, erected from raw and burnt bricks. The foundation was laid with a layer of reeds, which gave seismic resistance to the walls and protected the building from moisture. There is a legend about Khalifa Yerezhap that he trained his subjects in life, and after death, his spirit continued the work.

Of great interest are the mausoleum of Sham'un - Nabi (XVI-XVIII centuries) and the hill Jumart-Kassab. Inside the Shamun-nabi mazar there is a very big tomb 25 m long, attributed to the holy Sham'un-nabi. Due to the unusual size of the tomb and some features of the geological structure of the hill on which it is located, it was believed that the bones of the Mesosaurus (an extinct animal of the Cretaceous period) could lie here. However, later studies have shown that the tomb does not contain any burials and, apparently, had some kind of religious purpose.

There are legends associated with the mausoleum of Shamun-nabi, echoing the biblical story of Samson. Jumart-kassab is a mound-like hillock about 5 m high, located next to Sham'un-nabi mazar. On its top and slopes, you can trace the exits of burnt brick structures, as well as fragments of Khorezm ceramics. This suggests that the hillock hides some ancient buildings. The legend of a good butcher, who distributed meat to the poor during the hungry years without crops, is connected with the Jumart-Kassab hillock ("Jumart Butcher"). For his selfless kindness and sympathy for his neighbors, he was elevated to the rank of saints. There is an assumption that these holy places are directly related to the ancient ideas of the forementioned Guyomard. In the northern part of Mizdakhkan almost everywhere there are destroyed and buried ancient burial structures.



An analysis of several architectural monuments of the Mizdakhkan of the Republic of Karakalpakstan from aesthetic positions allows us to determine the source of spiritual, moral, artistic and aesthetic knowledge, read the history of the city, learn about tragic and joyful events, get acquainted with religious and memorial structures, "trace the interconnectedness of times, imbue respect for the people and culture, which has been a great example of endless stroking to the heights of excellence.

The architecture of Mizdakhkan is a complex phenomenon that occupies an important place in the processes of mutual influence of cultures of different peoples and regions, the uniqueness of the historical and cultural component of which affected the peculiarities of the relationship between the architectures of the peoples of Uzbekistan.

Thus, the aesthetic education of students on the "living" material of national culture (the historical appearance of the city of Mizdakhkan) is a significant factor in aesthetic and moral education.

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