

Trends in the Historical-National and Ethnocultural Stability of the Aesthetic Activity of the Individual in the New Uzbekistan

Alikulov Kuvat Xaqnazarovich

Doctor of Philosophy (PhD) in Philosophical Sciences,
Associate professor of Department of Social Sciences
Samarkand institute of economics and service (Uzbekistan)
E-mail: k.alikulov2011@mail.ru

Abstract: The purpose of this study is to reveal the uniqueness of innovative and transformative aspects of aesthetic activity of the individual and its significance in the modern period of reforms. **Research Methods.** The article uses such research methods as complex approach, historicity and logic, systematicity, comparative analysis, observation, sociological survey.

Key words. Human aesthetic activity, National-historical genesis, Cultural and technological development, Technical development, Socio-economic change, Cultural context.

In modern Uzbekistan, human aesthetic activity is a very important part of its historical and national ethnocultural development. The historical and national development of human aesthetic activity is determined by the way in which art and culture have been shaped in the ethnic and cultural conditions of different countries and peoples over many centuries. Each culture has its own traditions and ethnic characteristics that influence people's aesthetic preferences and the direction of art development. Ethnocultural development of human aesthetic activity is connected with national traditions and way of life. For example, different peoples may have different traditions of painting and decorating everyday objects, such as crockery, clothes, household items. "The aesthetic completeness of the work depends primarily on objective factors, as well as on the general and aesthetic level of the participants in the production process." [1] In Uzbek ethnoculture the subject of profession is covered with special love, the most beautiful song, melody, artistic and aesthetic skill. Living by labour is the most noble and noble quality of our people. He is not a stranger to any work, because he lives by the proverb: "Wealth comes from work, marriage is beautiful". [2] These traditions and styles have been handed down from generation to generation and have become part of the cultural heritage of the people. Also, the historical-national ethnocultural development of aesthetic activities is related to the spiritual and social values of each culture. For example, in some cultures, art and culture have value as means of expanding human enlightenment and worldview, while in other cultures they have more of a ritual and religious significance. In general, the historical, national and ethno-cultural development of human aesthetic activity is determined by its cultural and social characteristics. This should be kept in mind when studying various traditions and directions in art, as well as when forming new directions in this field.

The national-historical genesis of personal aesthetic activity is a process connected with the development and evolution of human civilisation in different countries and cultures. As we know,

man's aesthetic activity began when he tried to express his feelings and ideas by painting on cave walls, creating pottery and other crafts. These creations related to his specific needs and lifestyle and over time became culture and traditions. Unique art forms such as painting, sculpture, theatre, music, literature, etc. have emerged in different countries and peoples. National traditions, customs and social values have had a great influence on the formation of this art. In the history of mankind there have been many cultural contacts and exchanges between peoples, which led to the transfer of ideas and techniques from one culture to another. This led to the emergence of new styles and trends in art. Nowadays, human aesthetic activity continues to evolve along with the development of culture and technology. Some traditional types of art are still preserved, while in the modern period many new forms and trends emerge and develop.

After Uzbekistan gained independence, the country faced a number of difficulties in the sphere of ethno-cultural stability. However, in recent years, some trends can be seen that have contributed to the strengthening of ethno-cultural stability in the new Uzbekistan.

1. **To take measures to preserve and develop Uzbek culture:** The Government of Uzbekistan is preserving and developing Uzbek culture, including the language, traditions, art and national customs, on which it is actively working.

2. **Enhancing inter-ethnic harmony:** the Government is taking measures to strengthen inter-ethnic harmony and create conditions for the equal participation of different ethnic groups in political and public life.

3. **Development of cultural tourism.** Uzbekistan is actively developing infrastructure to attract tourists, which serves to preserve the country's cultural heritage and focus on the rich ethno-cultural mosaic.

4. **Promotion of social integration.** State programmes are aimed at supporting the social integration of different ethnic groups through education, health care and employment.

These trends testify to Uzbekistan's desire to build a stable multicultural society where everyone can preserve their identity and at the same time participate in the public life of the country.

The noted general relations, representing the essence of the general law, are manifested in aesthetic laws in their peculiarities, which is explained by the mutual harmony of the sides of objectivity and subjectivity [3]. Both objective and subjective bases can be distinguished in the process of aesthetic activation in different historical periods. Among the objective bases of the process of aesthetic activation we can distinguish the following:

1. **Technical development.** With the development of science and technology, new materials, tools, and techniques emerge to create more complex and expressive works of art.

2. **Socio-economic changes.** Changes in the economic system and social structure of society affect the need for aesthetic values and the formation of tastes.

3. **Cultural links and interactions.** The connection of peoples and cultures with different traditions and unique art leads to the emergence of new styles and directions in the aesthetic sphere. Among the subjective bases of the process of aesthetic activity we can distinguish the following:

1) **Personal perception.** Personal preferences and tastes influence the choice of aesthetic values and works of art.

2) Emotional state. Emotional state and mood can influence the artistic appreciation of works of art and draw more attention to them.

3) Cultural context. The cultural context in which works of art are highlighted and analysed can also influence their perception and evaluation. Thus, the process of aesthetic activation in different historical periods is related to both objective factors and subjective preferences and values of an individual and society as a whole.

Human aesthetic activity can be formed under the influence of both historical-national and ethno-cultural factors. Historical and national factors are connected with the development of historical processes in a particular nation, as well as with its cultural heritage. Each nation has its own cultural experience and artistic traditions, which influence the formation of human aesthetic preferences. At the same time, ethno-cultural factors are related to the language, customs, traditions and way of life of a particular ethnic group. For example, Chinese traditions, Japanese culture or Indian art form specific aesthetic ideas that influence the artistic tastes and preferences of an ethnic group. Human aesthetic activity is formed over many years. In the process of ethno-cultural and historical-national evolution, artistic and architectural styles develop, new trends appear in music, literature and other types of art, affecting a person's aesthetic preferences. Ethno-cultural, historical-artistic and architectural styles are an important part of national evolution because they reflect the cultural heritage and traditions of a particular people. This process is usually associated with the development of national identity, the search for identity and the expression of national identity.

In the process of national evolution, ethno-cultural style can manifest itself through the preservation and development of traditional crafts, music, dance, clothing and culinary traditions. Historical-artistic style reflects the influence of historical events, myths, legends and religious beliefs on artistic creation. Architectural style may also be closely related to ethnic culture, utilizing traditional forms, materials and decorative elements.

The process of development of ethnic, historical, artistic and architectural styles includes not only the preservation of traditions, but also the creation of new forms of expression that combine specific features of folk culture with modern trends. This allows each nation to express its uniqueness through its artistic creations and architecture.

Thus, human aesthetic activity develops under the influence of historical, national and ethnic cultural factors. However, regardless of this, a person always has the opportunity to develop his/her taste and form unique aesthetic preferences and evaluations based on personal experience and artistic perception.

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