

## HISTORY AND MODERN CONCEPTS OF DEVELOPMENT OF CULTURE AND ART

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**Abstract:** In this article, the history of the field of culture and art is ancient. Its roots go back to the time of the first associations of mankind. It is interpreted in the scientific literature that the first forms of association were formed in the stone, bronze, and iron ages. During this period, the cultural socialization of people arose from the need to ensure life and determine its stable duration. It should be emphasized that in order to raise spirituality, first of all, it is necessary to deeply know and understand the history of culture.

**Key words:** culture, art, history, ancient, humanity, period, scientific, literature, peoples, center, tolerance, humanitarian, Science and technology, progress, concept, cultural-spiritual, socio-economic, national, independence, nation.

**Introduction.** Central Asia was one of the countries with advanced culture since ancient times. The ancient culture of ancient Bactria (present-day Kashkadarya, Surkhandarya, Tajikistan's lands near the Amudarya) located in the center of this huge area belongs to the 1st-2nd centuries AD. The state of Bactria was in constant contact with the Indians, Iranians, Greeks and Romans, who had an ancient high culture. The most flourishing period of culture and art in the development of slave society in Khorezm corresponds to the period from the 4th century BC to the 1st century AD. Even by the 10th century, it is known from historical sources that the culture of Central Asia was superior to the culture of Western Europe.

**Literature review.** During the time of Amir Temur, our culture developed further. About this, British art historian FR Martin notes: "There have never been rulers in Central Asia who valued art and culture like the Timurids." Kyrgyz writer Chingiz Aitmatov: "The history of the Uzbek people is very old and rich. In ancient times, the influence of Uzbek culture on Central Asia can be compared with the influence of ancient Byzantium on ancient Russia," he said. It is a pity that we did not pay attention to the study and promotion of the history of the culture of the peoples of Central Asia, especially the Uzbeks. Such indifference increased during the years of stagnation, because some did not like the fact that the culture of the peoples of the peripheral countries was older than the culture of the center. During these periods, critical views on the history of national culture were sharpened. But the truth was bound to be known sooner or later. In today's revolutionary period, the interest of every nation to understand its national identity and to know the history of its national culture is growing. Now we also feel more deeply and from the heart that if humanity does not know, forget or ignore the history of its national culture, any higher goal will be deprived of practical life and ground. Indeed, love for the Motherland is celebrated only where there is high spirituality. A country whose population is immoral and whose nation is morally poor will have no future. Life itself demands that the development of the state always needs the

incomparable power of the mind, the development of consciousness and thinking, and the need to rely on it. Raising it to the level of necessity. So, in the essence of national independence, at the same time as the practical activity of the nation, even before that, its consciousness and certain views are reflected.

**Research Methodology.** In fact, a society and a state with a spiritually perfect, morally mature, all-round matured people will be powerful. The leadership of our republic, which conducts a rational policy with sharp intelligence, is not limited to economic issues in the reforms of the transitional period, and despite all difficulties, the culture, spirituality and spiritual potential of the people are one of the main tools in deciding the fate of our country's development. is paying attention. Our mother tongue was given state status, our national customs and traditions, like Navruz, were restored, the importance of Islam, which our forefathers believed in, in the life of a person and his family, in terms of morality and charity, is increasing. In addition to these works, a number of decrees and decisions were adopted in order to further develop and support the sphere of spirituality, culture, and art. These decrees and decisions are aimed at restoring the cultural heritage of our people for thousands of years, re-creating the material foundations of culture, educating young people in the spirit of patriotism and loyalty to the national idea, preserving and further developing the national songs of our artistic people, and this opened a wide way to use spiritual wealth as a priceless property of the nation, a rich treasure, as well as a source of spiritual development of the society. In Europe, the term "Culture" originally meant the purposeful influence of man on nature, as well as education (Latin cultura - cultivation, maintenance of the land; the word "culture" in Russian is also derived from this). Culture included not only the development of the ability to follow existing norms and customs, but also the stimulation of the desire to follow them.

**Analysis and results.** Such a two-sided approach to culture is characteristic of any society. (For example, jen in ancient China, dharma in India). The Hellenes considered their main difference from the "uncivilized" barbarians to be "paydei", that is, "educated". In ancient times, during the last periods of Rome, the concept of "Culture" was enriched with the content of the urban lifestyle of social life and became widespread by the Middle Ages. This concept is close to the concept of civilization that arose later. Contrary to the scientific, historical concepts of culture, the Marxist theory based on the rules about socio-economic formations put forward the rules about the class character of culture in antagonistic societies. In antagonistic formations, the view that there are two cultures in every national culture contrasted the elements of "progressive democratic" and "socialist" culture with the culture of "dominant exploitation".

Nature, society and the social, spiritual, national world of man are the subject of art. No matter how the reality is expressed artistically, the creator reacts to it from the point of view of a certain social aesthetic ideal and gives his aesthetic assessment. The question of understanding art and determining its place in people's lives has been the cause of serious debates throughout the history of culture. Accordingly, the content of art consists of a unity of objective and subjective, vital and imaginary factors. The social aesthetic tasks of art are very wide and diverse. Indeed, each new society necessarily inherits the cultural and spiritual achievements of the previous society and incorporates them into a new system of social relations. Contrary to the scientific and historical concepts of culture, the Marxist theory, based on the rules about socio-economic formations, their interaction with the productive forces, put forward the rules about the class character of culture in antagonistic societies. Culture is a universal phenomenon, it cannot and cannot be a pure culture created by only one people.

Although the main part of each national culture is created by this nation itself, it will certainly have a share and influence of the universal culture created by the nations of the world. Culture can never be a class phenomenon. It serves everyone equally. Culture is not only the material results of people's activities (machines, technical structures, works of art, law, moral norms, etc.), but also the subjective strengths and abilities of people (knowledge and skills) that occur in the process of work, production and professional skills, intellectual, aesthetic and moral maturity, worldview, their interactions within the community and society). Depending on the two main types of production - material and spiritual production, culture is divided into material and spiritual culture. Material culture includes all spheres of material activity and its results (work tools, housing, everyday items, clothing, transport, means of communication, etc.). The culture and art of each society has its own ideological direction. With the change of societies, the type of culture and art also changes, but this does not mean that the development of culture and art is interrupted, the old culture and art disappear and the cultural heritage and values of the past are abandoned. Indeed, each new society necessarily inherits the cultural and spiritual achievements of the previous society and incorporates them into a new system of social relations. After Uzbekistan gained independence, fundamental changes took place in the field of culture and art, as in all spheres of social life. Great opportunities were created for the development of culture and art on a large scale, both in terms of form and content.

**Conclusion/Recommendations.** It should also be noted that during the last seventy years before independence, culture developed in the spirit of imitation of Western culture under the pressure of the dominant ideology and authoritarian system. Secondly, the rich past of our national culture and art has been studied from one side, and our people have been deprived of many of its priceless masterpieces. In the years of independence in the Republic of Uzbekistan, in addition to reforms in the field of social renewal, special attention is paid to the promotion of culture and art. Treating the spiritual values of our people with respect, preserving and developing them, restoring our sacred religion, customs, historical, scientific and cultural heritage has been raised to the level of state policy. The adoption of a number of decrees and decisions, the restoration of the holy names of our great ancestors and intellectual scholars, and the fact that their jubilees are widely celebrated at the international level are a practical expression of the care shown by our state to the development of culture.

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