

Study of Cultural Public Events in the Field of Culture and Art

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Abstract. *The article talks about the history of the emergence of cultural and mass events and their impact on our social and cultural life. Aspects related to cultural events are analyzed in cultural studies and art history.*

Keywords: *cultural studies, art history, cultural events, holidays, retrospective.*

Cultural and public events are closely related to the history of civilization. Even its first forms can be seen in primitive culture. According to E.Taylor, a well-known English ethnographer, primitive people expressed their ideas about animism and totemism through certain traditions, rituals, and spectacles. The tribe, the clan gathered and held rituals of worshiping the totem he believed in. These ceremonies were performed with dances, drumming, various shouts and sounds, traditional behavior [1; 38-p]. It was impossible not to leave a mark on people's lifestyle and cultural life of primitive times and imaginations that lasted for millions of years. The first primitive views were passed on to later socio-cultural and historical stages in the form of certain symbols, artefacts and traditions. It is true that the Primitive period created its simple, primitive culture and mythology, but the later historical stages also continued this tradition. Therefore, N.A. Berdyaev, each historical period creates its own culture and myths. “History is not an objective empirical given, history is a myth” [2; 18-p]. The myth is not only for the primitive period, but also the imagination, belief, way of life, culture in a broad sense. expressed, thus transmitted to generations.

When the organization of social life was formed according to the human mind, will and needs, the culture and art that we respect now appeared. The French philosopher and sociologist E. Durkheim revealed how the emergence of social work types and the differentiation of work affected social development, and said that social relations, hard work, hard work, and the use of one's abilities created a “high culture” [3; 314-p]. Creation of myths and living by worshiping them in the primitive period was replaced by living by working, inventing new professions, entering into social relations, and creating wealth that satisfies material and spiritual needs. With the development of socio-economic relations, the interest in professional knowledge and experience increased, the works of art decorating life increased, categories with free time and artists serving them were formed. Differentiation of labor also found its place in the field of culture and art and led to their development. This historical-cultural development consists of two processes of popularization and professionalization. Some researchers trace the genesis of cultural and public events to the time when man separated from the animal world. Calling the first man the subject-object of the holiday, they unreasonably question the fact that the holidays appeared at a certain stage of historical and cultural development. For example, it is said that holidays appeared together with the first human race that appeared in Central Asia 500,000 years ago. Deepening the genesis of cultural and public events without such a basis and without facts is a shallow approach to reality, forgetting that it is a socio-cultural reality. The conscious organization of cultural and public events (including related holidays, performances, and ceremonies) differs sharply from the irrational, chaotic approaches of primitive

times. In the process of popularization, cultural-mass activities were formed as a special type of activity with the spread of work as a social necessity, the spread of various professions, and artistic-aesthetic creation taking place among the epistemological interests of a person. Before that, humanity passed several million years. We consider cultural and public events as a product of the conscious, rational and artistic-aesthetic relationship of a person to the environment. At the stage of the primitive community, only the first manifestations of this rational approach related to animism, totemism, and primitivism can be found.

No one can say exactly when the rational, intellectual, artistic-aesthetic approach to cultural-public events appeared, if we look at the examples of folklore, myths, animistic and totemistic imaginations evoke certain thoughts. While thinking about the first holidays in our region, U.H. Karaboev writes: we can find games related to hunting in the images examined on the stones of Zaraot Karamoy in Sherabad of the Paleolithic era, in the wall paintings depicted in the Saimalitosh caves in the Fargona Valley in the eleventh millennium BC, and in other archaeological finds. They depict not only the worship of totems, but also the process of hunting, the joy after the hunt, the game of the hunter in the animal mask and costume. According to Ya. P. Belousov, "Zoophagic holidays can be included among the most ancient and public holidays" [4; 8-p]. The transformation of work into a social necessity has turned rest and recreation into a psychophysiological necessity; and the formation of epistemological interests led to the formation of artistic and aesthetic creativity. Labor was an objective necessity, artistic-aesthetic creation-subjective. This objective and subjective need leads a person to make his life meaningful and enjoyable. This led to the diversification of cultural and public events and their popularization. "Art is a child of labor" [5; 63-p], "play, spectacle is the discovery of life" [6; 68-p]. Historical-ethnographic sources as the main forms of activities related to work:

- 1) spa,
- 2) hunting,
- 3) farming,
- 4) bring craft. Trade, hired labor, usury, administration, arts and ceremonies, folk medicine, and construction were also practiced, each of which had its symbols and pirs. These symbols, pirs were glorified through special public events, each tribe organized events to remember and memorize their own totem. Culturist and celebrator K.V. According to Zhigulsky, hunting had its own festive events. Hunting was mainly done by men, who traveled long distances, sometimes for weeks or even ten days, overcoming certain obstacles, accidents and dangers, in order to find food for the members of the tribe to eat. That's why the tribe organized a follow-up ceremony to wish them to return safely with the loot. He organized a waiting ceremony in honor of those who returned with the loot. Both events were in accordance with hunting traditions [7; 32-34-p]. Harvesting was one of the first manifestations of the division of labor. The goal of harvesting natural resources and preparing food from them was the priority. Some of its manifestations can be seen in the forest to pick mushrooms and raspberries, to the hills and mountain slopes to collect medicinal herbs. The effects of this term are observed in cultural and public events such as the Flower Festival and the Harvest Festival. It should be noted separately that the transformation of hunting and hunting into conscious, rationally organized cultural and mass events took place with the help of special symbols and artifacts created over many centuries.

To sum up, it is clear from the retrospective observation of cultural and public events that they have been organized in the form of ceremonies, holidays, traditions as an integral part of historical and cultural development. People's entertainments, festivals and events were financially and morally supported by the masses themselves, and court clowns, entertainers and entertainers lived according to the rulers' charity. In European countries, the material support of artists was provided by rich people, patrons, rulers, and their artistic and aesthetic views influenced the development of professionalism among artists. The delicate artistic-aesthetic taste made high demands on the skill of the creators, and this factor turned professionalism into their main characteristic. Patrons' desire for

originality made professional art different from public art. Using the services of artists with unique abilities also increased the social status of the patron-customer, such people were necessary for the development of society, culture and art.

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