



ABOUT THE BAYSUN CULTURAL ENVIRONMENT

Khosiyat Tulaganova Ashurovna

Termez city of Surkhandarya Region Fine Arts Teacher

+998915882209

Annotation

This article is about the cultural environment of the subjugation and contains ideas about his creative work in the art environment. Among them are the works of amateur artist Khosiyat Tulaganova Ashurovna, a teacher of fine arts in Termez, Surkhandarya region.

Keywords: cultural environment, Iron Gate, people, game, oral art, music.

Introduction

The Boysun Cultural Environment was first recognized by UNESCO as the “Oral and Intangible Cultural Heritage of Humanity” among 19 nominees for cultural objects of the world community (2001), and in 2008 was included in the UNESCO Representative List of the Intangible Cultural Heritage of Humanity. . This, in turn, led to the process of scientific research on the preservation and recording of Boysun folk culture and its artistic traditions, as well as on a large scale[5].

Boysun is a unique object of Uzbekistan's unique historical and cultural heritage, which in the second half of the twentieth century to some extent separates the main archeological monuments[19]. The most unique of them are the ancient Neanderthal settlement in the Teshiktash cave in the village of Machay, the Kushan wall and the Iron Gate in Darban, the Greek-Macedonian fortress Kurganzol, the Kushan period Poyonkurgan fortress. , Stone paintings of about 200 bulls in Kohitag, Zarautsoy, dinosaur footprints around the villages of Gummatak and Qurghoncha, an ancient "local bridge" in the village of Pulhokim, a 200-year-old miracle near the village of Dexibolo (Diybolo) The "Shoti" road ladder, the "Surhi" spring in Kurgan-Tyube and the "Omonxona" with a unique and healing spring are located here[26]. The tomb of Hazrat Hodja Sultan Wali is one of them. In the material and intangible culture of Boysun one can see various elements in the process of historical development of the cultures and arts of the peoples of Central Asia, Afghanistan, Iran and, to a certain extent, India. The traditional culture of Boysun preserves the folklore, ceremonial and handicraft traditions of the settled and nomadic Turkic and eastern Iranian peoples[5-26].





They have long been associated with different religious beliefs and Islam. Boysun's geographical environment has allowed many traditions of folk culture to be preserved in a natural way - a traditional way of life, a unique folk art, his folk music and oral poetry, as well as folk epics, crafts and national costumes, ancient rituals and customs, manifested in folk games[15]. This is directly related to the economic and cultural identity of the ethnic groups of the Boysun - the Turks, the Bells, the Qatagans, the Chaghatays, the Karluks, the Durmans, the Juz, the Khardurs, the Barlos, and the Tajik and Uzbek tribes closely related to the environment[13].

Presence of legends and fairy tales associated with the names of villages, the preservation of traditions of family ceremonies, including unique performances at weddings and weddings of the Son, folk games - kupkara, wrestling, shavlak, walking Capricorn, kavzo are ritual games and dances. The "Call of the Rain" (Sust Wife or Word Woman) and "Jahar" healing rituals are associated with pre-Islamic beliefs[9]. In the traditional culture of Boysun, artistic crafts and various folk crafts play an important role. Their rich creative products are distinguished by their diversity - the oasis's multifaceted embroidery (from doppies to large girls, singles or pairs of birds, suzannas with various ornaments), carpet weaving (gajari, takir, akenli, terma, koxma, julkhirsidr.), felt, textiles (traditional fabrics - alacha and janda), wood carving, making musical instruments (drums, dutar, chiltor, iron) and wood thirst, woody, brittle, bony and ceramic reeds), pottery (tinned), sweat processing trades[22]. In order to protect, preserve and promote the Boysun cultural environment, in particular, in order to study the Boysun phenomenon, UNESCO organized scientific expeditions (2002-2005) to study the historical and ethnographic features of the region, the traditions of life ceremonies, oral folklore, music, arts and crafts, folk dances and baxshi arts[11].

Based on the materials of the expedition, two major monographs - "Boysun" (Atlas of Arts and Crafts and Traditional Music Culture, 2006, in English and Russian), "Boysun History and Traditional Culture" (2005), collections of scientific conferences and a festival album; "Boysun" multimedia and video film; The children's "Folklore Academy" was established under the "Boysun" folk ensemble[17].

The most successful is the Open Folklore Festival "Boysun Spring" and its scope International scientific conferences (2002-2006). The Center for Folk Art was built in cooperation with UNESCO; It has a museum of applied arts "Boysun" and a workshop of craftsmen, as well as traditional "teacher-student" schools. In the works of this amateur artist Tulaganova Khosiyat Ashurovna, these ancient traditions are reflected. Among them are "Conversation", "Momo grinding grain in the future", "Woman playing the drums"[23].





Picture 1: "Conversation" .75 × 95. holst. moybuek 2021[1].



Picture 2: "Momo grinding grain in the future" fabric. moybuyok. 120 × 80. 2015[2].



Picture 3: "The woman playing the chankovuz" 60 × 80. Mato.moybuyok. 2015[3].



Picture 4: Tulaganova Khosiyat Ashurovna from the work process[4].

References

1. Picture 1: "Conversation" .75 × 95. holst. moybuek 2021. K.T. Ashurovna
2. Picture 2: "Momo grinding grain in the future" fabric.moybuyok. 120 × 80. 2015. K.T. Ashurovna
3. Picture 3: "The woman playing the chankovuz" 60 × 80. Mato.moybuyok. 2015. K.T. Ashurovna
4. Picture 4: Tulaganova Khosiyat Ashurovna from the work process. K.T. Ashurovna
5. Aliyarovich, T. E. ., & Sayfiddinovich, X. R. . (2021). Forms and Methods of Innovative Approach through the use of Ethnopedagogy in the Development of Heury Capacity in Primary Schools. *Journal of Ethics and Diversity in International Communication*, 1(7), 16–22.
6. Xurramov, R. S., Zokirov, J. G. O., & Xurramov, M. S. (2021). USE OF THE HERITAGE OF CENTRAL ASIAN THINKERS IN THE FORMATION OF



ETHNOPEDAGOGICAL, ETHNOGRAPHIC VIEWS OF PRIMARY SCHOOL STUDENTS. *Scientific progress*, 2(7), 846-853.

7. Нарбашева М. А. РАЗВИТИЕ КОМПЕТЕНТНОСТИ У ПЕДАГОГА ДОШКОЛЬНЫХ ОБРАЗОВАТЕЛЬНЫХ ОРГАНИЗАЦИЙ //Наука и образование сегодня. – 2021. – №. 7 (66). – С. 65-66.
8. Норбошева М. А. ОЙЛАДА МАЪНАВИЙ ТАРБИЯНИ ТАКОМИЛЛАШТИРИШДА МУМТОЗ АСАРЛАРНИНГ ЎРНИ //Педагогика ва психологияда инновациялар. – 2020. – Т. 8. – №. 3.
9. Нарбашева, М.А., 1993. Психологический анализ развивающих функций народных игр (на материале игр дошкольников в камешки) (Doctoral dissertation, автореф. дис.... канд. психол. наук).
10. Xurramov, R. S., Zokirov, J. G. O., & Temirova, M. K. Q. (2021). ETHNOPEDAGOGICAL FUNDAMENTALS OF DEVELOPING INTEREST IN NATURAL AESTHETICS IN PRIMARY SCHOOL STUDENTS. *Scientific progress*, 2(7), 832-839.
11. Zokirov, Javohir Gaybullo Ogli, & Xurramov, Rustam Sayfiddinovich (2021). FORMATION OF ETHNOPEDAGOGICAL VIEWS AMONG STUDENTS THROUGH THE STUDY OF THE LIFE AND WORK OF ALISHER NAVOI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 1 (10), 339-343.
12. Sayfiddinovich, K. R. (2021). Didactic Bases of Ethnopedagogical Training of the Future Teacher in the Educational Field of University. *CENTRAL ASIAN JOURNAL OF THEORETICAL & APPLIED SCIENCES*, 2(11), 237-239.
13. Sayfiddinovich, K. R. (2021). The Role of using Interactive Methods in Primary School Lessons. *Барқарорлик ва Етакчи Тадқиқотлар онлайн илмий журнали*, 1(6), 114-123.
14. Xurramov, R. S. (2021). Rivojlangan O 'zbekistonda Boshlang'ich Sinf O'qituvchilarini Etnopedagogik Qadriyatlarini Ta'lim Va Tarbiya Jarayonida Rivojlantirish. *Барқарорлик ва Етакчи Тадқиқотлар онлайн илмий журнали*, 1(6), 105-113.
15. Sayfiddinovich, X. R., & Javohir Gaybullo og, Z. (2021). Boshlanganchi Sinf O'quvchilarida Ekologik Tafakkurni Shakllantirishning Etnopedagogik Asoslari. *Барқарорлик ва Етакчи Тадқиқотлар онлайн илмий журнали*, 1(6), 62-71.
16. Javohir Gaybullo og, Z., & Sayfiddinovich, X. R. (2021). Boshlang'Ich Sinf O'qish Darslari Samaradorligini Oshirishda Qo'LLaniladigan Interfaol





- Metodlar. Барқарорлик ва Етакчи Тадқиқотлар онлайн илмий журнали, 1(6), 93-104.
17. Kadirova, D., & Sayfiddinovich, X. R. (2021). Ethnopedagogical Fundamentals of Development of Primary School Education in our Multinational People. Барқарорлик ва Етакчи Тадқиқотлар онлайн илмий журнали, 1(6), 41-49.
 18. Salomova, G. (2014). THE REFLECTION FEATURES OF ABBREVIATIONS AND ACRONYMS OF THE ENGLISH LANGUAGE. In The Second International conference on development of pedagogical science in Eurasia (pp. 174-176).
 19. Саломова, Г., Жумаева, Н., & Хамраева, Д. (2018). Методические принципы современных методик обучения английскому языку. Наука XXI века, (4).
 20. Норбошева М. О. МАКТАБГАЧА ЁШДАГИ БОЛА ШАХСИНИНГ РИВОЖЛАНИШИДА МУЛОҚОТНИНГ ЎРНИ //Педагогика ва психологияда инновациялар. – 2020. – Т. 9. – №. 3.
 21. Норбошева М. А., Норбошева М. А. Реформы системы дошкольного образования в Узбекистане //Фундаментальные и прикладные исследования: гипотезы, проблемы, результаты. – 2018. – С. 25-29.
 22. Норбошева М. А. МАКТАБГАЧА ЁШДАГИ БОЛАЛАРНИНГ ОИЛА ҲАҚИДАГИ ТАСАВВУРЛАРИНИ ЎРГАНИШ //ИННОВАЦИИ В ПЕДАГОГИКЕ И ПСИХОЛОГИИ. – 2021. – Т. 4. – №. 6.
 23. Yusupovich, K. S. (2021). Қадимий Дафн Маросимларидаги Анъана Жараёнлари Ўзбекистон Жануби Мисолида. Барқарорлик ва Етакчи Тадқиқотлар онлайн илмий журнали, 1(6), 72-77.
 24. Yusupovich, K. S. (2021). Қадимий Дафн Маросимларидаги Анъана Жараёнлари Ўзбекистон Жануби Мисолида. Барқарорлик ва Етакчи Тадқиқотлар онлайн илмий журнали, 1(6), 72-77.
 25. Сафарали, К. Ю. (2020). ЧОРВАДОР ҚАБИЛАЛАР ДАФН МАРОСИМЛАРИ ВА УЛАРНИНГ ХУСУСИЯТЛАРИ. ВЗГЛЯД В ПРОШЛОЕ, 3(4).
 26. Кушоков, С. (2021). Сополли ва Жарқўтон маданиятида дафн маросимлари. Общество и инновации, 5(11/S), 150-154.

