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## THE DEVELOPMENT OF NATIONAL CRAFTS IN THE SOUTHERN REGIONS OF UZBEKISTAN

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**Abstract.** This article reflects the development of handicrafts in the southern regions of the Republic of Uzbekistan, the types of handicrafts specific to this region, the national values formed in the oasis and continuing to this day. The article also reflects the conditions created by the state for artisans during the years of independence and the issue of state policy.

**Keywords.** Crafts, profession, specialization, home-based work, industry, tradition, master, apprentice, crafter.

### I. INTRODUCTION.

The intensification of the study of national culture on a scientific basis for the cultural and educational development of Uzbekistan is associated with the achievement of state independence, the adoption of important state programs for the revival and development of traditional crafts. This fact proves that the reforms in the field of handicrafts in the years of independence of the Republic are conceptually and practically correct. The "Strategy of actions for the five directions of development of the Republic of Uzbekistan in 2017-2021" is one of the most important and important tasks in the development of the state and society, modernization of the country, socio-economic development [1]. The theory is based on the study of historical and cultural heritage, as well as the expansion of contacts of Uzbek artisans with countries around the world, strengthening their place in the socio-political life of the republic.

Kashkadarya, Surkhandarya region are the most important historical and cultural regions of Uzbekistan, and since ancient times, handicrafts have been one of the most important sectors of economic life in the region. In the southern region of Uzbekistan, handicrafts have a special place in the socio-economic and cultural relations with neighboring countries. One of the most important issues after the independence of the Republic of Uzbekistan is the education of people in society, the creation of new opportunities for the spiritual heritage of the Uzbek people.

As the President of the Republic of Uzbekistan Shavkat Mirziyoyev has mentioned "All the necessary raw materials for the development of handicrafts (boat building, ceramics, blacksmithing, construction) in the southern regions of Uzbekistan are obtained in pure form from the regions themselves. This is also due to changes in the natural geographical environment and society". [2.16].

## **II. MAIN PART.**

In the first years of independence, the restoration of forgotten types of national handicrafts, the equipment created by artisans based on the needs of the population, the people's way of life, rare works of art were able to attract the attention of locals and foreigners. During the Soviet era, the development of the national handicraft industry, which had developed over the centuries, was severely damaged. [3] This led to the decline of national handicrafts, the abolition of handicraft occupations in rural areas, and the influx of many villagers to abandon their occupations. During the Soviet era in Uzbekistan, the national handicrafts in the countryside were severely damaged, but the Uzbek people, who have a sedentary cultural lifestyle, have preserved the foundations of these handicrafts as three cultural heritages.

On the basis of reforms in the state program, the preservation and development of national culture in rural areas, the restoration of tradition in the production of handicrafts has become a natural process [4. 266]. Historically, the daily needs of the people of the oasis have been provided mainly by household items, household items and tools made by local artisans.

In 1949, the V.Buysun handicraft cooperative named after V.Kuybeshev produced 94,593 meters of jade, 2,697 meters of janda, 894 meters of abershin and 90 meters of satin [5.17]. The Boysun Experimental Silk Weaving Factory, the construction of which began in 1966 and was launched in 1972, produced products worth 907,000 soums in the same year. In 1971-1975, a tweed scarf factory and a sewing factory in Boysun also established branches in the villages of Sariosiyo and Kofurun, which belonged to the district, and provided 600 women [6,295]. Despite the difficulties, problems and restrictions imposed by the center in Uzbekistan in 1960-1970, the light industry also grew slightly. In 1970, industrial production in the country increased by 6.25% compared to 1966, including 7.5% in Surkhandarya region and 8.2% in Kashkadarya region. This growth in the light industry was achieved primarily through the production of cotton. During the planned economy, the development of handicrafts in the country has come to a standstill. During this period, handicrafts were administratively extinct. In 1926, individual farmers and unorganized artisans accounted for 80.2 percent of the total population, and workers and employees for 19.8 percent. During these years, artisans were forcibly merged into co-operatives, and with the end of industrialization the figure changed dramatically. In 1939, the number of workers and employees was 32.2 percent, while farmers and unorganized artisans were 2.9 percent. In 1956, the government of the Union passed a resolution "On the abolition of artisan cooperation" and the production of handicrafts by various technical means, machine tools, and artisans were forced to unite in handicraft factories.

The potential for the quality of products produced in handicraft factories has changed dramatically, labor productivity has declined. After gaining independence, the development of handicrafts has risen to the level of state policy. From the first years of independence, the President and the Government of the Republic of Uzbekistan have paid serious attention to the development of national handicrafts in a free, democratic environment.

After the independence of our country, great changes have taken place in the applied arts of the Uzbek people, as in any field. The Decree of the President of the Republic of Uzbekistan "On measures to further develop handicrafts and comprehensive support for artisans" was adopted [7]. There is a growing interest in the field. In particular, our art of painting is rich in traditions and is distinguished by the diversity and diversity of work methods. The painter skillfully uses the natural luster of his work, the material texture of the elegant form, to achieve a bright expression. Mankind is constantly improving and decorating all the clothes, household and household items that it deems necessary. At the same time, each artistically decorated item and equipment has its own decoration methods and stages of artistic processing of materials. Such ornaments and processed items give people aesthetic pleasure and increase their love for life. Hand painting by our flower masters. jewelry, knives, embroidery, pottery, wood carving are not only our historical, but also the historical and spiritual values of our future generations, and are respected by our people and attract the attention of visitors.

Taking into account the main socio-economic factors in the development of handicraft production in Uzbekistan, a number of funds and associations have been established to provide comprehensive support to handicrafts. In particular, the restoration of tradition has become a natural process for the preservation and development of national culture. Accordingly, the traditional craft industry has been revived in order to develop and improve the craft industry. Favorable conditions were created for artisans, tax exemptions and financial support were provided. The main attention paid to the labor activity and distribution relations of artisans in the period under study also led to the formation of socio-economic incentives in them business, entrepreneurship, home-based work, material, material interests. In 2012-2016, the state's efforts to support the restoration and development of handicrafts will continue in subsequent years, creating favorable conditions for artisans. In particular, in accordance with the Decree of the President of the Republic of Uzbekistan dated December 27, 2017 No PP-2899, the main areas of handicrafts, the range of products produced by artisans increased from 25 to 34. At present, being produced. New jobs have been created, the production of products from local raw materials has been launched, and artisans have the opportunity to

enter the world market with their products. Patterns of applied decorative art are not only forms or ornaments, but also one of the important ethnographic sources. Patterns are divided into geometric (handicraft), plant (Islamic), zoomorphic (animal-shaped) and anthropomorphic (human) patterns according to their characteristics [8.12]. In folk arts and crafts, geometric (cosmogonic), zoomorphic, plant, object, atropomorphic themes, especially zoomorphic images in patterns, are embodied as a “whole divided into parts”. Zoomorphic patterns reflect stylistic images of real or imaginary creatures (such patterns are also commonly referred to as “wild” styles), which are especially common in the weaving, embroidery, jewelry, and pottery of the southern regions. The potters of the Karshi oasis made terracotta sculptures in zoomorphic and anthropomorphic forms [9.105]. Nowadays, such patterned images can also be observed in jewelry.

The human factor is important in the development of handicrafts and has a special place in teacher-student relations [10.247]. Such traditions have a place in the rise of handicrafts to the level of folk art. It mainly focuses on the modernity, modernization of traditional and non-traditional arts, as well as the harmony between them.

### **III. CONCLUSION.**

Thus, during the years of independence, due to the revival of traditions and increased attention to the national heritage, the attitude to crafts and artisans has risen to the level of state policy. Particular emphasis was placed on strengthening the legal framework of national handicrafts, and a number of measures were taken to restore and develop it.

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**CONTRIBUTIONS OF EASTERN THINKERS TO WORLD CIVILIZATION**  
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**Abstract:** This article deals with the enormous influence of our civilization on the development of the peoples of the East, Arab culture and Islamic philosophy. The establishment of states in its territory, which gained relative independence from the Arab Caliphate, has reached new heights due to the tolerance of our people. The article also says that our country has become a major center of culture and science in the world. The ninth and twelfth centuries were known as the Eastern Renaissance, during which scholars al-Khwarizmi, Ahmad al-Farghani, Abu Nasr al-Farabi, Ibn Sina, and Abu Rayhan al-Biruni worked in all fields of science.

**Keywords:** civilization, science, the process of cognition, the thinker, the laws of medicine, Islamic philosophy.

## **I. INTRODUCTION.**

Today, the process of studying the unique contributions of Eastern scholars, especially Islamic scholars, to world civilization is becoming more important than ever. As our esteemed President Sh.M. Mirziyoyev said, there is no other country with such a rich history and great scholars as our ancestors. We need to study this heritage in depth and pass it on to our people and the world. [1] The influence of our civilization on the development of the peoples of the East, Arab culture and Islamic philosophy was enormous. The establishment of states in its territory, which gained relative independence from the Arab Caliphate, has reached new heights due to the tolerance of our people. Cultural and spiritual progress in the secular and religious spheres is a vivid example of this Renaissance. The traditions of the Avesto, the achievements in the study of nature, the positive developments in the humanities, have had a profound effect on the development of the peoples of the East, Arab culture and Islamic philosophy. At that time, the spiritual and intellectual prestige of our country grew in the world. It has become a major cultural and scientific center in the world.[2]