

THE HISTORY OF DRESSES IS THE EXAMPLE OF SURKHANDARYA

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Abstract: *In this article, the study of national costumes, like other areas of national life, is closely related to the implementation of the ethnic history and culture of each nation, its interactions with other nations. Among material and spiritual monuments, it is also a criterion that reflects the national identity of peoples and shows their ethnic characteristics.*

Key words: *practical art, decoration, tattoo, social relations, cultural heritage, national costume, ethnic history*

Studying the history of clothing gives a lot of information about the rich cultural heritage of the peoples who have been living on earth for thousands of years, as well as their traditions and way of life. Clothes not only satisfy the natural and aesthetic needs of people, but also reflect the traditions, social relations, some elements of ideology, religious beliefs, sophistication and aesthetic norms of each nation. In addition, clothing shows the place and time a person lived, his life, happy or sad events. Clothing is a component of material and spiritual culture of society. On the one hand, as a product of human labor, it has a certain material value and satisfies certain needs, on the other hand, it is also an example of practical and decorative art. Like architectural structures, tools of work and life, clothes also provide information about a certain historical period, natural climatic conditions of the country, national characteristics of the people and their vision of beauty. Although the concepts of clothing and dress in the Surkhandarya area appear to be similar to each other in terms of content, there are some differences between these concepts. Clothing means, first of all, items necessary to cover various parts of the human body and protect it from various effects of the external environment. There are many types of clothing. These are: underwear, outerwear, socks of different lengths, shoes, hats. These items together with accessories, decorations, hairstyles and make-up, which perform different functions, make up a dress. It is the dress that shows a person's social origin, his or her characteristics, age, gender, character and aesthetic taste. Surkhandarya oasis The main types and forms of dresses. Some researchers say that clothes appeared because of a feeling of shame, another says that it is the intention to decorate one's body, and others say that a person felt the need for clothes to protect himself from the cold. In fact, many people are probably interested in the question of when the clothes appeared. Why did humanity feel the need for it? To answer these and similar questions, the science of archeology comes to the rescue. Archaeological (archeological) fossils show that clothes appeared in the earliest times of human

development (40-25 thousand years ago). Shoes appeared in later times and are less common than other elements of clothing. Clothing is not only a means of satisfying natural needs, but also an example of practical art. Like all examples of practical art, it is characterized by beauty and purposefulness. Along with the practical task of protecting the body from various external influences, especially from heat and cold, it also has aesthetic functions such as decoration and beauty. For this reason, as the society progresses and people's aesthetic taste increases, they pay more and more attention to the decoration of clothes, the main thing is that they are not duplicated. It is known that in the early times, people used to apply soil, mud, and oil on their bodies in order to protect themselves from various effects of nature, as well as animal and insect bites. Later, vegetable dyes were added to these smears, the human body was painted with different shapes and colors, and it was customary to decorate the human body with different shapes and colors. In Gaul, it was customary to extend the time of the protective shell by drawing tattoos (insertion of various paints under the skin) on the body. Feathers of various birds, teeth of killed animals, bones, hair performed various symbolic functions and protected the body. Processes in the Surkhandarya oasis, as time went by, artificial fixing methods were invented for the ears, nose, lips, palate, and began to use them as decorations for a certain abstraction. It is the body painting and tattoos that we have just mentioned that were the first forms of clothing, and even after the appearance of cloth clothing, they did not go unnoticed. Now they appear as a certain element of the dress, and have performed the task of giving it beauty and aesthetic value. In the process of transition to a free democratic society in our country, consistent reforms are being implemented in the field of public education as well as in all areas of the national economy. In order to ensure the future of independent Uzbekistan with the necessary specialists, on August 29, 1997, at the 9th session of the Oliy Majlis of the Republic, the adoption of the "Law on Education" and the "National Personnel Training Program" and its implementation are extremely important. It was an event of great importance. We know that at certain stages of each historical development, various socio-political radical changes occur. These changes are visible in the example of the people, their tireless struggles, and their efforts for freedom. From this point of view, a new era has begun in the history of the people of Uzbekistan at the threshold of the 21st century. On September 1, 1991, Uzbekistan gained its independence. This year we celebrated the 17th anniversary of our independence. Our people have passed the preliminary tests to build a democratic and just legal society and are on the way to deepen democratic reforms. Now, its preservation and strengthening, as well as its rapid rise to the rank of developed countries in the world, depend on the love of our people, especially our youth, and their readiness to fight for national independence. In fact, in order to be free from the complex ideas of slavery, subordination and colonialism, it is necessary to form national consciousness, thinking, and national conscience. What should be done to establish national consciousness, national thinking, and national conscience? For this,

it is necessary to study, read and create a new history of our motherland. Without deep knowledge of the history of the past, it is impossible to imagine the future well and clearly. Because history is the memory of the people, the past of our country is a school of life where generations love and learn lessons. Regarding this, President I.A. Karimov says that when we refer to history, we should consider that it is the memory of the people: "Just as there is no perfect person without memory, so there is no future for a person who does not know his history" (Karimov I.A. O' Uzbekistan's own path of independence and development - T.: Uzbekistan, 1992, p. 75.) The history of the Republic has a great role in our determination and formation of these noble and universal qualities in our minds. "Since it is impossible to defeat a nation that knows its history and derives spiritual strength from it, we must restore our history and arm our people and nation with this history. Armed with history, it is necessary to arm again." Islam Karimov is the President of the Republic of Uzbekistan. The science of history of Uzbekistan, which is a great product of independence, is a collection of knowledge about our socio-political, economic and cultural development, which is characterized by aspects specific to the distant past. In it, social phenomena and events, important connections and links between them are closely studied with concrete reality. The focus of this science is that the Uzbek people, among all the peoples of Central Asia, have always fought against colonizers and foreigners for freedom, independence and independence. President Islam Karimov defines the role of history in the creation of a perfect person and high spirituality as follows: "In order to restore spirituality, to not feel inferior to others in the country where he was born and raised, it is necessary for a person to walk with his head held high. memory is needed." "Every person - I am a child of this nation, who were my ancestors? How was the beginning of my nation, how was the process of its standing, recovery, and formation? It is natural to ask such questions. Why did this nation, which gave great figures to the world, fall from the levels of advancement it had achieved until now in the 17th-19th centuries? Why did we not get out of the backwardness during the last three centuries? Didn't this backwardness play a role in Tsarist Russia's relatively easy conquest of our country despite the strong resistance of our ancestors? (Karimov I.A. There is no future without historical memory. - T.: 1993, p. 9.) A person who is looking for his historical roots will certainly face such questions one day and I am sure that he will draw the right conclusions. A person with historical memory is a willful person. I repeat, he is a strong-willed person. Regardless of who he is, if every member of society knows his past well, it is impossible to lead such people astray and be influenced by various beliefs. The lessons of history teach people to be alert and strengthen their will."

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