

## ASKIYA AND THE ART OF CURIOSITY IN THE MODERN CULTURAL PROCESS

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**Abstract:** This scientific article analyzes the role, functional transformation and aesthetic significance of askiya and the art of curiosity in the modern cultural process from the perspective of cultural studies and art studies. The study highlights the forms in which these art forms are manifested in the modern communicative space, while preserving their traditional roots, and their role in the formation of social thought and cultural consciousness. Askiya and the art of curiosity are evaluated on a scientific basis as living, flexible and socially active art forms in modern Uzbek culture.

**Keywords:** modern culture, askiya, curiosity, folk laughter, tradition and innovation, intangible cultural heritage

The modern cultural process is fundamentally changing under the influence of globalization, information technologies and mass culture. In this process, the preservation of elements of national culture, their manifestation in new forms and adaptation to the needs of a modern audience are among the important scientific and practical problems. In particular, the question of the place of oral and theatrical folk art forms in today's cultural space remains relevant. In Uzbek folk culture, the art of askiya and humor has historically been closely linked with social life, expressing the internal problems, moral standards and life experience of society through laughter. Today, these types of art have emerged from the traditional environment and are manifested in new forms on modern stage, television, mass events and digital platforms. Therefore, there is a need to scientifically re-analyze the art of askiya and humor in the context of the modern cultural process. The formation of the modern cultural space is directly related to the processes of information and communication technologies, mass culture and globalization, which also significantly affects the aesthetic nature of national art forms. In this process, askiya art, while preserving its traditional artistic essence, is undergoing a stage of adaptation to new aesthetic and communicative conditions. As a result, askiya art is becoming not only a folklore phenomenon, but also an active participant in modern cultural discourse. While traditional askiya aesthetics relied, first of all, on live communication, improvisation and semantic depth of the word, in modern conditions these principles are being enriched with new forms of expression.

Within the framework of staged performances, television projects and mass cultural events, askiya aesthetics is being adapted to a format limited in time and space. This situation is leading to the emergence of new models of dramaturgical order, stage rhythm and communication with the audience in askiya art. One of the important signs of aesthetic transformation in modern askiya is the expansion of the subject matter. If traditional askiya mainly reflected everyday life, personal relationships and local social situations, then today's askiya interprets issues related to global cultural processes, technological progress, information flows and urban lifestyle through laughter. This situation shows that Askiya art is inextricably linked with modern social thinking.

From an aesthetic point of view, the functional load of the word in modern Askiya art is also changing. The word is now not only a means of evoking laughter, but also a mechanism of social criticism, cultural reflection and aesthetic evaluation. The use of irony, symbolic expression, intertextual references and modern language units expands the possibilities of artistic expression of Askiya art. However, the modern cultural space also poses certain aesthetic dangers to Askiya art. The demands of popular culture for speed and simplification can in some cases reduce the intellectual and artistic depth of Askiya art. The replacement of improvisation by pre-prepared, standardized forms of humor is manifested as one of the negative consequences of aesthetic transformation. Therefore, the issue of maintaining aesthetic norms in the modern development of Askiya art is of particular importance.

In modern cultural policy and cultural studies, Askiya art is considered an important aesthetic resource that expresses national identity. The recognition of Askiya art by UNESCO as an intangible cultural heritage shows that it is an artistic phenomenon that requires protection and development in the modern cultural space. This recognition creates the need to direct the aesthetic transformation of Askiya art on a controlled and scientific basis. In conclusion, it can be said that the aesthetic transformation of Askiya art in the modern cultural space is a complex and multi-layered process. This The art of Askiya, while preserving its aesthetic nature, requires a balance between traditional artistic criteria and modern aesthetic needs. In order for Askiya art to survive as an active and influential art form in the modern cultural space, it requires a scientific, cultural and institutional approach. In the modern cultural process, the art of curiosity is adapting to new stage and mass cultural spaces, while preserving the principles of open, improvisational and physical expression inherent in traditional folk performances. This adaptation process has created certain aesthetic transformations in the artistic nature of the art of curiosity, adapting it to the needs of the modern audience. While traditional art of curiosity was mainly performed in open spaces, at weddings, festivals and festive events, today it is manifested through professional theater stages, variety venues, television shows and digital platforms. This situation is expanding the stage space of the art of curiosity and increasing its communicative capabilities. The use of modern stage technologies, lighting, sound and visual effects enhances the impact of the performance of the joke. In modern joke art, the means of aesthetic expression are also diversifying. Along with physical movement and mimicry, verbal expression, musical rhythm, pantomime and interlude elements are widely used. This allows the interpretation of joke art as a multi-genre and synthesized stage phenomenon. As a result, joke art is becoming not only a means of laughter, but also a means of creating a stage image and artistic generalization of a dramatic situation. In the context of popular culture, joke art is manifested as a unique form of social criticism. Through the images of jokers, bureaucratic problems in society, moral conflicts, paradoxes in everyday life are expressed through humor and irony. This situation strengthens the role of joke art in the formation of modern social thought. At the same time, the performance method based on direct communication with the audience increases the communicative power of joke art. However, the mechanisms of modern mass culture aimed at speed and simplification also pose certain aesthetic risks to the art of curiosity. In some cases, the pursuit of stage impact and popularity can lead to a superficial interpretation of artistic content. This makes the issue of preserving the traditional aesthetic standards and artistic depth of the art of curiosity relevant. In modern cultural policy and art studies, the art of curiosity is considered an important component

of folk culture. The issue of preserving the historical and stage heritage of this art form and developing it in harmony with the modern cultural process is of scientific and practical importance. The art of curiosity requires a systematic approach in order to develop without losing its aesthetic essence, despite the pressure of mass culture. In conclusion, the expression of the art of curiosity in modern stage and mass culture demonstrates its flexible and dynamic nature. The artistic principles inherent in traditional folk performances, combined with modern stage technologies and mass communication media, are turning the art of curiosity into an active and influential art form in today's cultural space. Analyzing this process on a scientific basis and developing it within the framework of aesthetic standards is of great importance for the sustainable development of modern Uzbek culture. Askiya and the art of curiosity represent a complex relationship between tradition and innovation in the modern cultural process. On the one hand, they rely on the historical memory of folk culture, and on the other hand, they adapt to the needs of the modern audience and the requirements of the communicative space.

Scientific research, cultural policy and education play an important role in maintaining this balance. The recognition of the art of askiya by UNESCO as an intangible cultural heritage confirms the need to preserve and develop this art form on an international scale. This situation indicates the need for in-depth study and support of the art of curiosity as a cultural heritage. In conclusion, the art of askiya and curiosity is manifested in the modern cultural process as an important and active element of the Uzbek national culture. They do not lose their relevance by adapting to modern social and cultural conditions, while preserving traditional artistic and aesthetic foundations. These types of art form social thought through laughter, strengthen cultural memory and serve to express national identity. Scientific study of the art of askiya and curiosity in the context of the modern cultural process and preservation of their aesthetic quality are of great importance for the sustainable development of the Uzbek national culture.

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