



## Formation Of Artistic-Aesthetic Education In Students On The Basis Of The Heritage Of Sculpture Of The Kushon Period

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### ABSTRACT

This article analyzes the theoretical and practical aspects of forming artistic and aesthetic education in the process of teaching students the heritage of sculpture. The issues of developing students' aesthetic taste, artistic thinking, creative abilities, and respect for national values through teaching national and world sculpture traditions are discussed. Also, effective methods of teaching based on the analysis of sculptural works, practical exercises and museum pedagogy are shown.

### Keywords:

Kushan period, sculptural art, art-aesthetic education, anatomical analysis, national heritage, Khalchayan, Dalvarzintepa, Fayoztepa art education

In the history of ancient statehood and culture in Central Asia, the Kushan Empire period (the 1st century BC - the 4th century AD) holds a special place. During this period, fine and applied arts, particularly sculpture, reached a high stage of development. Sculpture samples found at historical monuments such as Khalchayan, Dalvarzintepa, and Fayoztepa testify that ancient masters were able to skillfully depict not only physical appearance but also a person's inner state of mind and social status.

Sculpture examples of the Kushan period.

Figure 1. Statues of aristocrats and rulers found at the Khalchayan site. In them, a realistic interpretation of the human face and a clear expression of facial expressions are observed.

Figure 2. An example of terracotta sculpture from the Kushan period. The work reflects a combination of national and Hellenistic artistic traditions.

Figure 3. A Buddhist statue found in Fayaztepa. It is important as an artistic expression of religious art and spiritual values.

Figure 4. A sculptural specimen discovered in the Dalvarzintepa area. The work demonstrates a high level of volume, plasticity, and compositional solutions.

The sculptures found from the carpet are considered among the most brilliant examples of Kushan sculptural art. They skillfully depict a person's physical appearance and internal mental state (Fig. 1).



Fayoztepa Buddhist statues serve as an important source for fostering a sense of religious tolerance and respect for cultural heritage in students (Fig. 3).

The artistic significance of anatomical solutions in Kushan period sculptures

One of the important features of Kushan sculpture is the relatively precise and natural

anatomical depiction of the human figure and facial features. Especially in the sculptures found in Khalchayan and Dalvarzintepa, the plastic structure of the human body, the state of muscles and the dynamics of movement are manifested as a means of artistic expression.

Figure 2. Representation of human anatomy and facial plasticity in Kushan period sculptures.

In the sculptures of Khalchayan, the structure of the facial bones, the shape of the eye sockets, the shape of the nose, and the plasticity of the lips are made close to real life. Sculptors did not limit themselves to simply depicting a person's physical appearance, but also sought to reveal their inner spiritual experiences and social status. This situation is especially evident in the images of the ruler and the nobility.

Researchers note that in Kushan period sculptures, the head is designed in accordance with the overall proportions of the body, and the shoulder width, neck structure, and plastic solutions on the chest indicate the presence of certain knowledge about human anatomy.

Developing anatomical observation skills in students.

Studying Kushan period sculptures allows students to develop anatomical analysis skills. During the educational process, it is advisable for students to perform the following tasks:

- analyze the proportions of the head and body in the sculptures;
- identifying emotional states transmitted through facial muscles;

- observation of shoulder, arm, and neck plastic surgery;
- comparative analysis of anatomical solutions in ancient and modern sculptures.

This process develops not only students' practical skills but also their aesthetic thinking. Anatomical idealization in Buddhist statues.

In the sculptures found at Fayaztepa and other Buddhist monuments, human anatomy is depicted not only realistically but also idealized.

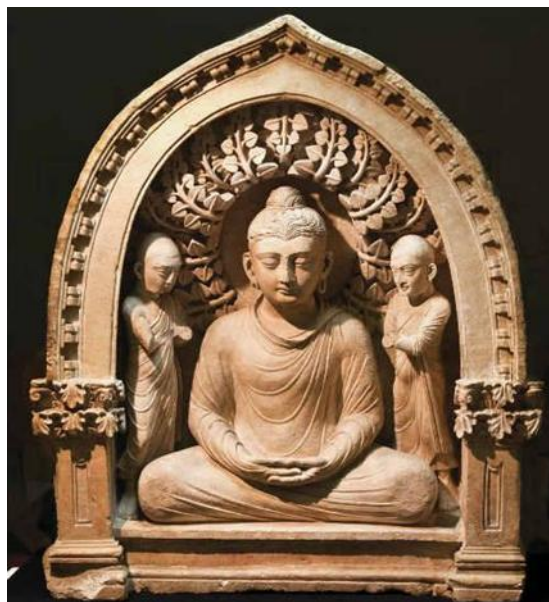
In Buddhist sculptures, the calmness of the facial features, the proportionality of the body and the stability of movement signify the idea of spiritual perfection.

These sculptures:

- symmetrical facial structure;
- proportional figure;
- soft plastic transitions;
- calm and composed poses prevails. These features allow students to understand the interconnection between anatomical knowledge and the aesthetic ideal in

creating an artistic image.

The role of anatomical analysis in artistic and aesthetic education.



In sculptural education, anatomical analysis is an important pedagogical tool. By studying the plastic solutions of Kushan period sculptures, students gain a deeper understanding of the structure of the human body, master the laws of proportion and composition, and discover the expressive possibilities of the artistic image.

In this regard, the sculptural heritage of the Kushan period is an effective source for forming artistic and aesthetic education in students, strengthening anatomical knowledge, and developing a sense of respect for national cultural heritage.

### Conclusion

The sculptural art of the Kushan period is considered one of the most significant and artistically superior examples of Central Asian cultural heritage. The sculptures found at the Khalchayan, Dalvarzintepa, and Fayoztepa monuments are of great importance not only as historical sources but also as an important pedagogical tool for the aesthetic education of the younger generation. The skillful depiction of the human figure, anatomical structure, facial plasticity and mental state in these sculptures testifies to the high artistic taste and professional skill of ancient sculptors.

The results of the study show that the introduction of the sculptural heritage of the Kushan period into the educational process serves as an effective factor in developing students' artistic and aesthetic taste, observation, creative thinking, and their attitude toward national cultural heritage. In particular, by analyzing the anatomical solutions, proportional structure and plastic properties of the sculptures, students reinforce their knowledge of the human body structure and gain a deeper understanding of the patterns of artistic image creation.

Furthermore, the analysis of sculptural works, museum pedagogy, practical exercises, and the use of creative projects develop students' skills in independent thinking, aesthetic evaluation, and artistic creation. This serves to develop the professional competencies of future fine arts teachers and sculptors.

Thus, the formation of artistic and aesthetic education in students based on the teaching of the sculptural heritage of the Kushan period is

one of the important conditions for preserving national cultural heritage, passing it on to future generations, and enriching the content of modern art education. The wide introduction of this heritage into the educational process serves to enhance the aesthetic culture of students, strengthen their sense of national identity, and develop their creative potential. Therefore, the widespread implementation of Kushan sculpture samples into the content of curricula and practical classes should be considered one of the urgent pedagogical tasks.

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