



## The Reflection of the Theory of Perception in a Unique Way in Artistic Creation

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### ABSTRACT

The article analyzes the reflexive essence of the activity of the subject of artistic creation, reflecting in his own way. This form of reflection is a reflexive process by its nature, and it is revealed that it is an important aspect that ensures the integrative function of the mind of the subject of creation, which ensures that it acts outside the scope of its scale. The research of artistic creativity in the mentioned direction acquires important methodological importance in revealing the main factors of the social ideal, aesthetic ideas expressed in works of art, the motivation of people's activity and the status of spiritual values in it.

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### Introduction

It is known that the harmony of feeling and thinking in artistic creation is not only in the way of the subject's adequate perception of the object in the epistemological sense but as a complex reflexive, that is, an internal process of the artist-subject focused on his "I". In this case, as in scientific knowledge, it does not apply due to the primacy of the object over the subject.

This reflexive nature of artistic creation shows that works of art are created based on a specific aesthetic law and are practised as spiritual and aesthetic values.

### Methodology

In the period of the former Soviet Union, the theory of perception of materialist dialectics was accepted as the methodological basis of artistic creativity, and thus the essence and functions of art were determined. At the time, some ex-Soviet philosopher-aesthetes expressed an opinion that the issue related to artistic creation, in particular, its subject, cannot be resolved within the framework of the general principles of the materialist dialectical theory of knowledge. In this, they state the view that it is necessary to rely on the principles of the theory of "perception in one's own way" related to the function of the psychophysiological mechanism of consciousness [1].

In other words, the theory of perception in its own way [2] is essentially based on the principle that the subject of creation is a biological system and this perception is its attributive, universal property, and that it perceives an object that does not exist in reality [3].

It is necessary to recognize that the general principles of the theory of perceptual perception play an important role in the philosophical research on the issue of artistic creation and its subject. In fact, artistic creation is a complex biosocial system of the subject, and it is difficult to fully understand the mechanism of the spiritual process of its predictability without relying on this theory.

We will now dwell on some aspects of this broad issue. First of all, reflection in one's own way serves as a basis for concluding that the activity of the subject of artistic creation is reflexive in nature. Because this form of reflection is a reflexive process by its nature, and it serves as an important aspect that ensures the integrative function of the mind of the creative subject and ensures that it acts, so to speak, beyond its scope. Accordingly, his observation and spiritual experience rises to a higher level and creates his work at the level of self-evaluation.

Developing the basis of the creative style of philosophical aesthetic concepts such as myth creation, surrealism, and symbolism, which first appeared in France in the beginning and middle of the 20th century as a specific art form, and was later recognized as a phenomenon of pan-European culture, at the highest level of consciousness of the human being, the spiritual world principles.

The epistemological source of these concepts goes back to the philosophy of the East, especially the teachings of Sufism, which researches the human existence and psyche in the principles of higher consciousness formed as a unity of philosophy, ethics, and religion. In Sufism, raising Man to a high divine level is the result of reflecting him on a higher level of consciousness.

If we take into account that today in the development of the spiritual culture of our society it is of particular importance to solve the issue of ensuring the interaction and connection of art with all forms of social consciousness, first of all with philosophy, it is necessary to recognize that the above-mentioned concepts play an important role in determining the methodological principles of the process of artistic creation. will be done. Because the study of the human inner world, existence, which cannot be described by means of the realism method, requires turning to mythological, surrealistic methods of expression.

It can be observed that the new principles specific to the art of words are used as a method of researching the topics of the potential of Uzbek fine art in the following years. An example of this is the work of the young artist Akmal Nuriddinov. In his paintings, such as "Tilovat", "Tutashmoq", and "Road to Makkatillo", the colour image on the theme of the dialectic of the transitory life of man and the laws of eternity is embodied in the symbolic and surrealist visual medium. The plot line of the artist's paintings on this subject is similar to the religious and philosophical ideas in A. Oripov's "Sounds of Wisdom", so to speak, is the polishing of colour in the image. As an example, let's compare the poem "Ka'batullah" and the painting "Road to Makkatillo". The purpose of going to McCullough, a poet and artist, is a spiritual,

The aesthetic essence of artistic creation is manifested by revealing nature, reality, and social life through the prism of universal humanistic ideas, ideals, individualized human beings, inner spiritual world.

## **Results and discussion**

Therefore, real works of art are spiritual and aesthetic values created based on high ideals, and they form feelings and views in all people. Similarly, art unites people through humanistic ideals and serves to live on this basis, to change the way of life. This is especially important today when humanity realizes the need to live in a new way in the 21st century. In this place, on September 13, 2017, our President Sh. Mirziyoev announced "About the program of comprehensive measures to develop the publishing and distribution system of book products, increase and promote book reading and reading culture" aimed at enriching the spiritual world of our youth and increasing their interest in reading. The decision was made [5].

The process of perceiving works of art as spiritual and aesthetic values is the second important aspect of artistic creation, as we noted above. This process is expressed in the existing scientific literature through the concept of "artistic perception". However, this concept is used in a narrow sense, i.e. in the sense of the reader, reader, viewer, and listener's perception of certain concrete works of art in a goal-oriented unity of form and content, and in connection with this process, that is, in the sense of the form of artistic knowledge. For example, E. This concept is defined in the "Esthetics" textbook written by Umarov and I.Pal as follows: "Artistic perception is a special type of cognition. This feature is explained by the fact that, firstly, the object of knowledge here is not the direct reality, but the reality that is learned and depicted in the work of art. Secondly, In our opinion, considering artistic creation as a component of the general creative process, as a form of manifestation of social development, it is necessary to interpret artistic perception not only in the way of knowledge related to the perception of works of art but in the process of turning the results of practical activity into practice and turning into spiritual values.

If we take into account that the general creative process manifests its essence in the process of spiritual and practical activity, then it can be said that artistic creativity is its implementation in a high form. Because artistic assimilation of the world is the most important aspect of people's spiritual activity.

The creation of works of art, which are structural aspects of artistic creativity, and their perception, takes place in the process of opposite sides and their transition to each other, which is applied in the way of practical and spiritual transformational activities of people.

### Conclusion

Accordingly, reflection in its way has a reflexive nature to the activity of the subject of artistic creation. This form of reflection is a reflexive process by its nature, and it serves as an important aspect that ensures the integrative function of the mind of the creative subject and ensures that it operates, so to speak, outside the scope of its scope. The research of artistic creativity in the mentioned direction acquires important methodological importance in revealing the main factors of the social ideal, aesthetic ideas expressed in works of art, the motivation of people's activity and the status of spiritual values in it.

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