

PROCESSES IN ETHNO-CULTURAL SYNCRETICS AND VIEWS ON INCULTURATION

Yuldashev Izzat Ikramovich
UzDSMI Teacher,
Independent Researcher (PhD)

Annotation

In this article, the manifestations of ethnocultural syncretic processes and views on inculturation in it are revealed in a scientific-analytical, scientific-discussive way. In this, the features, important signs and social significance of ethnocultural syncretic processes are expressed in a scientific-analytical way. It is also pointed out that syncretic phenomena of ethnos sometimes occur as inculturation.

Keywords: Syncretism, ethnoculture, inculturation, culture.

INTRODUCTION

Changes in the ethno-cultural syncretism of a country also mean that the level and place of ethnic-cultural relations in its entire socio-cultural and spiritual-cultural life have changed. As the syncretic process means the integrity of the internal features of a certain culture, it also expresses the harmony and integrity of the features of that cultural integrity that have come into contact with the external aspects. In ethnocultural syncretism, the influence of external cultural relations and events has been observed many times. In the post-modernist and economic-cultural life, there are also issues of how and to what extent the ethno-cultural process (syncretism) can be preserved in different views on the realization of national identity.

LITERATURE ANALYSIS

Cultural scientist V. Sokolov stated: "Inculturation is the process of assimilation of cultural norms and values, as well as customs and traditions, language by a person" [5. B-40.]. Cultural scientist A. Flier said: "Inculturation is the process of giving a person cultural competence in relation to the institutions of the society in which he lives" [7. B-212]. Cultural scientist U.Utanova states: "...culture is an artefact (artificial world) created in the process of human thinking and practical activity" [11. B-138.]. And O. Nishonova: "Ethnoculture embodies eternal values, traditions, and artifacts of the ethnic group. Through these values, traditions, and artifacts, the ethnos feels and perceives itself as an eternal ethnic unity. No matter how much the new generations are influenced by the upper layer of culture, the ethnos does not give up its eternal, eternal values, traditions, artifacts, but always strives to preserve and develop them" [9. B-133.]. Inculturation is manifested in

the communicativeness of artifacts. In this case, inculturation also plays an important role as the assimilation of artifacts into consciousness-practice.

According to the general cultural-hierarchical expansion of ethnocultural syncretism, inculturation applies at the lower (internal), middle (external) and higher levels: lower inculturation plays an important role in the processes of the ethnocultural area, internal environment; secondary inculturation to raise ethnocultural artifacts to the level of national culture, towards nationality; high inculturation expands the integration of ethnocultural wealth of nations through international diplomatic and touristic relations, technogenic-cultural and postmodernist processes.

Culturist F. Atamuratova: "Ethnoculture is a great opportunity for national education, that national holidays, wedding ceremonies, mass gatherings and other events, which are part of it, are attended by representatives of the nation in a public form. Every custom, tradition, value, tradition, ritual and clothes that are popularized in such events reach not only the participants, but also the entire country through them. If we take this into account, it will be practical to use these opportunities of ethnoculture in carrying out national education" - noted [1. B-151.].

G. Soatov said: "Ceremonies, by their nature, perform three functions - psychological, aesthetic and organizing. With the breadth of its sphere of influence, holidays fulfill five functions: educational, knowledge-giving, communicative, cultural and emotional-aesthetic functions" [4. B-20.]. O. Boriyev and A. Ochilov: "Traditional Uzbek community has always created a moral system based on spiritual principles among people. Traditions related to child upbringing embody the general ethnic aspects of the nation" - they noted [3. B-195.].

Philosopher, cultural scientist V. Karpushin: "The syncretic nature of culture means that religion in the form of animism, totemism or magical ideas is combined with the primitive art and ethics of the oldest society, and all forms of this social consciousness are still material production - hunting and that it is not separated from the farming process" - he emphasized [10. B-9.].

The researchers E. Akhmedova and R. Gabidulin have emphasized about syncretism as follows: "Syncretism is the inseparability and integrity of primitive culture. Syncretism is the unity of cultural phenomena until the difference appears. Phenomena such as morality, art, religion, and law did not exist in primitive culture" [2. B-66.].

A. Dokhayeva noted: "... ethnic culture is a cultural syncretism that includes the values previously developed by the ethnic group, as well as new values, such as the development of the cultural experience of the ethnic group adapted to the modern experience" [6. B-33.].

Researcher A. Tenase: "Folklore is one of the forms of culture that originated from the mythological potential of primitive syncretic cultures and is a constant inspiring and motivating factor in later cultures until now. There is a conflict between secular and religious spirituality in the folklore, which reflects the creativity of different peoples" [10. B-33.].

M. Zorayev noted the following comments: "Mythology is a syncretic phenomenon that embodies the views of primitive man. Therefore, mythology served as a ground for the formation of folklore, written literature, art and spiritual values" [12. B-78.]. Folklorist T.

Khaidarov states: "One of the main reasons for interpreting mythology as a syncretic phenomenon is that this feature - mythological syncretism - caused confusion on its side" [8. B-38.].

THE RESULT

Ethno-cultural traditions, values and wealth that have been practiced since ancient times in one or another country, in order to preserve the state integrity of that region in all respects, they should be sorted and manifested as national culture, as well as the level of the dominant culture. can be stretched. However, sometimes ethno-cultural values and traditions may lose many of their characteristics and remain on the edge (as a marginal culture) in the harmony of postmodernist life. However, ethnocultural wealth and traditions can survive under the influence of the dominant culture in the society. However, in such a case, a number of restrictions and invisible influences may become an obstacle to the development and expansion of ethno-cultural resources. In ethnoculture, syncretic processes may have similar aspects, common aspects, and be combined with national culture, dominant culture, marginal culture, and even subcultural phenomena.

DISCUSSION

From the point of view of the social context of the national culture, it is extremely important to make efforts to preserve the cultural heritage and acquire a national identity. Due to the fact that folk culture is diverse and harmonious with each other, there is a need to use not only cultural studies, but also the views and concepts of such fields as folklore, mythology, art, ethnography, history and philosophy.

In the process of globalization, the people of the world are stepping into the third millennium, and as a result of the development of people's consciousness and various social, economic, cultural and other similar spheres-practices, as a result of their entering into active social and cultural relations, mutual information exchange is accelerating and accelerating the fact that innovative changes are being achieved is giving impetus to the formation of new approaches and views. In the society, it is becoming known that it is urgent to study socio-spiritual views, forgotten national rituals, customs, folk art in depth, or bring them to the level of a scientifically broad-minded public.

Taking into account the fact that in contemporary cultural studies, the reality and events that include the rituals, traditions, and folk art that represent the unity and national identity of each nation, in turn, are increasingly being studied from a scientific-pragmatic approach. important to get.

CONCLUSION

It is more important than ever to conduct a deep study of the processes, characteristics, interrelated and compatible aspects of rituals, traditions and folk art that are part of the syncretism of ethnoculture, as well as to prepare the ground for their future transmission to the next generation. is considered relevant. In particular, it is extremely important that the

priority of efforts to deepen the study of folk-cultural values, including folklore, folk art, rituals and traditions, which reflect our national mentality, is constantly ensured.

REFERENCES

1. Atamuratova Feruza Sadullayevna. Ethnocultural processes in the Uzbek national mentality under the conditions of independence. Horoscope. science. name dissertation. - T.: 2010. - 151 p.
2. Akhmedova E., Gabidulin R. Culturology is a culture. - T.: Academy of God to Uzbekistan. - 2001. - 66 c.
3. Boriyev O., Ochilov A. Ethnocultural values of Kashkadarya oasis. - T.: New edition, 2013. - 195 p.
4. Soatov Ghairat. Poetic features of folklore works included in the traditional holidays of the Uzbek people. Philol. science. name dissertation. Tashkent: 1993. - 20 p.
5. Sokolov V.A. Culturology. Rostov n/d: Phoenix, 2004. – C. 40.
6. Dokhaeva A. B. Religion and system of ethnic culture of Chechens. 24.00.01 – theory and historical culture. Dissertation na soiskanie uchenoy stepi candida filosofskikh nauk. Grozny: 2014 – 33 p.
7. Flier A.Ya. Kulturalogiya dlya kulturologov: Uchebnoe posobie dlya magistrantov, i postgradtov, doctoraltov i soiskateley, a takje pedovateley kulturologii. - M.: Akademichesky Proekt, 2002. - C. 212.
8. Haydarov T.M. "Gorogli and the syncretism of mythology." Philol. Science. name dissertation. - Tashkent: 1993. - 38 p.
9. Nishanova O. D. Aesthetic essence and functions of Uzbek ethnoculture. Doctor of Falafa Disser. - Tashkent: 2016. - 133 p.
10. Tenase A. Culture and religion. Per. s Romanian. - M.: Politizdat, 1975. - 127 p.
11. Utanova U.A. Development of folk culture in independent Uzbekistan (philosophical-cultural approach). Doctor of Philosophy Disser. - Tashkent: 2008. - 138 p.
12. Jorayev M. Basics of folklore studies. T.: Science, 2009. - 78 p.