



Characteristics Of Archaic Syncretism in Uzbek Ethno-Culture and National Culture and Their Effects

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ABSTRACT

In this article, the characteristics of archaic syncretism and their influence in Uzbek ethnocultural and national culture are revealed in a scientific-analytical, scientific-discussive way. In this, the syncretic features, important signs and social significance of the processes related to archaic syncretism in the Uzbek ethnoculture and national culture are expressed in a scientific and analytical way.

Keywords:

Syncretism, ethnoculture, culture.

Introduction

As the Uzbek ethnoculture is a syncretic-general phenomenon in the form of its internal and external cultural activities and processes, it, in turn, together with the syncretic features of national, national and other various ethnocultures, is the territorial- is a part of national cultural syncretism. In the social relations of the citizens of Uzbekistan, culturalization was mainly based on Uzbek national and cultural views. Inculturation is the process of assimilation, study, assimilation of its territorial-local, socio-national traditions, customs, and values by the people living in the territory of a country, and thus the process of cultural development. Through inculturation, some elements of primitive syncretism in the ethno-cultural and national-cultural environment are absorbed into a person. Inculturation in Uzbekistan can be understood as the assimilation and redevelopment of stereotypes and archetypes of Uzbek national culture. In Uzbekistan, stereotypes and archetypes in the minds of people in Uzbek national culture also have conservative features.

Literature Analysis

Ye. Udovichenko noted: "In cognition, syncretic perception means to "grab" an object directly, as a whole, in the unity of all its parts, without logically dividing it into structural elements" [8. B-152-153]. Philosopher, cultural scientist D. Kulagin noted: "Ancient mythology is the creation of a collective imagination, establishing consciousness in a syncretic unity, in which subjective feeling and objective imagination are not rationally separated" [5. B-20.].

A. Erkayev: "People gradually began to regulate their relationships in the process of transitioning from wildness to conscious living, the herd turning into a clan and a community. At first, sexual relations between mothers and children, fathers and daughters, brothers and sisters were prohibited, then other prohibitions and obligations appeared and were systematized in moral, religious views and traditions within the framework of a holistic syncretic consciousness. Relationships with nature have also become systematic. As a result, the first norms of behavior, rituals, and the first religious concepts were created. They passed from generation to generation, became richer, improved, and became more complicated" [3. B-46.]. Doctor of Philosophy, Professor Y.

Jumaboyev: "At the end of primitive society, despite the social stratification and conflicts between social groups, the ideological imaginations of that time (in this case, we define them as the spiritual structure of society) of nature and social characterized by a general dependence on all the various events of life. In other words, social consciousness has remained syncretic (mixed) and naturalistic" [6. B-7-8.]. 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 [9. 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.].

Folklorist M. Jorayev 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" [7.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" [4. B-38.].

The values of the Uzbek ethno-culture cannot be expressed without the territorial-ethnic language, traditions, customs and beliefs. The moral values, traditions, language, customs, folklore, ceremonies and holidays of the Uzbek ethnoculture are syncretically absorbed into the Uzbek national culture, national identity, nationality. Therefore, acceptance of ethno-cultural and human values by citizens at the level of national culture in today's Uzbekistan is an important source of integrity of the territorial-national society. In the Uzbek ethnoculture, a certain valuable ethno-artifact is syncretically expressed in the inner world of a

person, it also combines other ethno-artifacts, ethno-ethical and ethno-aesthetic views, ethno-stereotypes and archetypes in human relationships. Through these characteristics, he has sometimes reflected them in human relations in a holistic and synchronous way.

V. Alimasov and Yu. Manzarov: "...it is natural that any national culture reflects an aspect of universal culture. But just as universal culture cannot accept all aspects of national cultures, national culture cannot accept all aspects of the culture of the peoples of the world" [1. B-14.]. The tolerance, altruistic and humanistic views characteristic of Uzbek ethnoculture have been harmonized as much as possible with international cultural values without being absolute at the level of national culture.

Discussion

Some countries, relying on the ethno-cultural way of life, traditions and values that have been practiced in their territories for a long time, have developed plans, programs and priorities for the preservation of their national culture and national-human values in the social-legal, legal-cultural tries to develop. This is a natural state.

As a result of the combination of urban and rural culture, different ethnic and national cultures in Uzbekistan, humanistic ideas about the commonality of local-cultural, socio-national traditions and values are also important. In the urban culture of Uzbekistan, people sometimes try to keep pace with the times, but often their stereotypes have long been in harmony with ethno-cultural experiences, values and traditions. According to the urban culture in Uzbekistan, local-settled people, different nationalities and peoples, when living, they used to express their ethnic-cultural views to each other and shared new cultural achievements with each other. Uzbek national culture selects its stereotype, archetype and artifact elements from syncretic processes in Uzbek ethnoculture. Syncretism in Uzbek ethnoculture can be accepted in harmony with postmodernist life views, and it opens the possibilities and conditions of coordination and unification to the national culture. In Uzbekistan, on the one hand, postmodernist life is being combined with the

national-cultural process, and on the other hand, it is being combined with ethnoculture. The selection of archetypes, artifacts, and stereotypes from ethnoculture to national culture is a process that takes place as an adaptation to both cultural forms. The unity of these two processes in one form is also a sign that they are a cultural-syncretic phenomenon. The life, traditions and values characteristic of the Uzbek ethno-culture have been well preserved mainly in remote villages of Uzbekistan and in many district cities. In these regions, the Uzbek ethno-cultural environment is deeply rooted, and the influence of urban culture or modern-cultural views is also reflected in the ethno-cultural-syncretic process.

Conclusion

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. 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. 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 short, the values and traditions of the Uzbek ethnoculture serve as a solid foundation for the national-territorial and national-cultural integrity and social-national unity of the country of Uzbekistan. Folklore, language, customs, ethno-art, religious views of Uzbek ethnoculture are sometimes equally accepted in urban culture and rural culture. Sometimes it is felt that the relationship between rural culture and urban culture in Uzbekistan towards Uzbek ethno-cultural values is sharply different compared to earlier times. These socio-cultural changes represent syncretic situations and activities in the Uzbek ethno-culture that are

being combined with postmodernist-cultural life. For a person, views on ethno-cultural values and wealth can often change, this is natural. But it is difficult to fully understand how and to what extent views on ethno-cultural values and wealth are changing in human consciousness.

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