

## **UZBEK FOLKLORE AS A SOCIOLOGICAL VALUE**

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### **ANNOTATION**

This article highlights the sociological aspects of the genre of "folkloristics", that is, "folkloristics", which occupies a special place in the system of academic sciences by the author. The genre of folklore, considered the of folk art, focuses on aspects of its so-called neglect in the local context in the direction of sociology, although it has been extensively studied in ethnography, philosophy, psychology, religious studies, art studies. While the author focuses on the history, theory, methodology, and research methods of the incarnation of folklore, he focuses on the scope of learning using the "oral history" (oral history) method in his sociological research. When an analysis is made of the comps of the total field studies carried out on the research of folklore studies, points out in this article that its content is fully consistent with the approaches of sociological qualitative research. The author indicates that the genre of folklore also plays an important role in the study of national identity and national identity in the Social Sciences, in particular in sociology.

**Key words:** folklore, folklore studies, folkloristics, folk art creativity, sociology, qualitative sociology studies, Oral History, Social Space, Identity

### **INTRODUCTION**

Each created work moves to become a spiritual property as an expression of a certain form, a certain content and Idea, to obtain a worthy place from cultural heritage. Folk oral creativity is the main and important component of the spiritual treasure of the nation. There are dozens of genres of folklore based on artistic potential that interpret the worldview of citizens, socio-political, spiritual-aesthetic and philosophical views in their own way. In particular, in Uzbek folklore, aspects of such large epics as "Alpomish", "Gooroglu", "Kuntugmish" also occupy a high place in the social life of our people. Folkloric images, which are challenged as Folk oral creations, have polished the survival of national values for centuries as a harbinger of the artistic thinking of each generation. Therefore, the centuries-old elements of artistic thinking of our ancestors are being developed through folklore and folkloric studies. For the first time in our research work, we paid attention to the

sociological interpretation of folklore in the conditions of Uzbekistan, focusing on its place in the social life and lifestyle of society, as well as in socio-cultural thinking.

## **MAIN BODY**

A division focusing on the scientific-theoretical approaches of the school of folklore studies, its scientific methodological teachings, such as the "Finnish school", the "mythological school", the "historical school", the "ritual-mythological school", are recognized. And the main research goal of this network will focus on the study of the peculiarities of folk oral artistic creativity, in particular, the history of folklore genres and the laws of development, the composition of species and genres, the processes of formation, social life in folklore, as well as post-folklore. And from a scientific point of view, the object of his research is covered by the peculiarities of folk oral creativity: legends, the dead, deities and curiosities, puppetry, fairy tales, dressings, music and customs related to this in combination with bakhshism. On the basis of the terms "folkloristics", "folkloristics", "folklore", denoting the name of the science that studies folk oral fiction, lies "folklore". Covering the sociological aspects of folklore, it can be argued that the term was first coined in 1846 by the English explorer William Toms in the 19th century. While Toms was at this time familiarizing himself with the work "mythology" written by The Brothers Grimm, he wrote in the 928th issue of the Anglian newspaper "Atheneum", "A. Merton uses the term" folklore ("folk "-folk," lore "-knowledge, wisdom, i.e. folk wisdom) in his paper"the Folklore", published under the pseudonym "Merton". This new term, or thinker for the field of land and productivity-related traditions of peasants living on the continent, ancient folk poems and epics, is the first time a word, sentence, meaning their customs, ritual, beliefs, collects and scientifically interprets terms. At the end of the 19th century, controversy in England increases through the scientific use, regulation of terms meaning folklore and its meanings as a science. In the end, by the beginning of the 20th century, the science of "folkloristics" was founded, which was regulated by a new terminology not only in England, but also in a number of European countries. In 1878, major specialists in ethnosociology and anthropology of culture E. Taylor and J. Together, the founders form the "folklorist society" in England. Lawrence Gomme, a prominent British scientist, is elected as the first president of the society. The first "folklore" magazine was founded by him in 1883. In his work, "traditional plays of English children", he evaluates folklore as "a science that studies the remains of ancient custom and non-beliefs". Sociologically, judging by folklore, its main research methodology is explained by comparative methods, studying mainly traditions and values. It also focuses research first on the specifics and essence of the problem, while summarizing and studying

the information specific to the various continuities that make up the component of a particular value and tradition. Many expressiveness, first of all, the manifestations of the Western School of folklore, devote their research to phenomena that encompass various aspects of the population household lifestyle of folklore, in particular, lifestyle and everyday life, the areas associated with rituals, customs, traditions, folk applied arts, crafts, local dishes, holidays in it. Russian researchers V. Anikin and Yu. Kruglovs in their scientific research on folklore, "folkloristics" sees its object of study and subject of study as a separate subject in the content presented above, then in some way it will remain a complex, representing such complex research begs as ethnography, religion, psychology, art studies, the history of Applied Art".<sup>1</sup>

For the first time in the scope of Social Research in Uzbekistan, approaches with folklorism begin to form by the 20s of the 20th century. In 1918, in issues 1-2 of the "maorif", an appeal with the title "hearth from the people of the pen" was issued, which read: "in the language of the people there are various stories, narratives, riddles, words of laughter, Proverbs, poems and similar people's beliefs, words, no matter how tradition is also about marriage, and in general ... May the collection of folk literature be sent to the Office of the "maorif" code". At this time, The Ghazi scholar Yunusov, one of the founders of the Uzbek School of Folklore Studies, who collected and studied the works of folk oral fiction, for the first time uses the term "el literature" in Uzbek, which means "folklore". In particular, all the folklore samples recorded in the scientific expeditions organized by the Uzbek jury of knowledge at that time were published in 1923 under the name "el literature". By the 30s of the 20th century, samples of folk oral fiction were used in Uzbekistan by the use of the terms "folk literature" and "oral literature". Hodi Zarifov (Hodi Zarif), who, in a true sense, laid an academic taste stone on Uzbek folklore studies, conducts a large-scale research work on this front. We will be able to observe to this day, based on the observation and study of samples of research work in all scientific expeditions of Uzbek folklore, the elements of qualitative methods of sociological research in field studies in it are addressed to the bot-bot. Thus, we can note that in Uzbek academic folklore studies, the names associated with the term folklore began to be used with such names as "oral literature", "El literature", "oral literature" from the 30s of the last century. As times passed, folk art creativity began to be referred to by the term "folklore", and the branch of science as "folkloristics" (folkloristics). The concepts of "folklore" and "folk oral artistic creativity", based on scientific views of today, that is, at the same time, come as alternative terms. The specific artistic and aesthetic traditions created as a result of the centuries-old evolution of personality poetic thought have gained special importance not only for their spiritual

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<sup>1</sup> Аникин В.П., Круглов Ю.Г. Русское народное поэтическое творчество. – М.: Просвещение, 2007. – С.5.

value system, but also for their social significance. Taken from a sociological point of view, folklore textualism (which comes as "textualism" in the methodology of studies) expresses the peculiarities of the text of works of fiction, which form the basis of folk oral fiction. The features of the text are studied in folklore on the basis of forms of oral history in variant, version, archetype, invariant, hypertext final years. As in folklore, in sociology, the collection and systematization of ham folklore, the collection and archiving of information, the classification of its local, that is, local features, including urban folklore, rural folklore, post-folklore features, systematization, especially digitization, which today is the basis of modern requirements, require serious scientific approaches from the researcher. While folklorism today represents its high academic pursuits at the highest level in fiction, in the field of sociology it puts serious tests before it. In recent years, in the scientific-academic study of folklore in classical sociology and sociological research, the method of "oral history" (oral history) has been divided, with special emphasis. As the researcher gives scientific analysis and conclusions to the problem, he works by relying on existing archival sources, manuscripts and acquired statistics. But these highlighted aspects will not always be enough to consistently cover the topic under study. Through the use of the oral history method, the researcher will be able to provide the scientific effectiveness of his research with an additional database. Until the 20th century, one of the greatest ideas of Western European thought was the idea of a time – based exposition of Universal History. This idea, starting with St. Augustine, was concretized in the direction of periodization of Universal History, human life, and with the emergence of positivism, as well as the stages of human cognition. It has been embodied in the dialectic of cessation from development and development, on topics such as crisis and cycle, tradition and succession. However, along with time, there is a form that makes up human life, which, if any, is space. Space has long been out of the spotlight because it was believed that there was nothing more important than progress. But by the 20th century, the problem of space also reached a new level with the advent of Albert Einstein's time-relational concept. The topic of space is important for sociology, since social processes develop in the same space. In addition, social processes are able to create and transform the space in which they exist. Since oral history is considered not only a methodology, but also a research method, it can be widely used in the activities of the educational system and in the process of academic research. In particular, in the field of education, it is considered advisable to form the civic duty of an individual, to refer to oral history as a source of educational, Educational, Scientific Research among other socio-humanitarian disciplines. And in academic activities, its capabilities serve as a scientific and methodological guide in assessing the country's solution in complex, controversial situations in certain historical processes. A person who participates in research in the direction of oral history, as he gets acquainted with his scientific

methodology, feels a high level of significance of the information gained. And the teacher of the institution of higher education, without hesitation, evaluates it as a subject with his own subject. If we emphasize that the historian works in most cases with theoretical sources, then the practical side in oral history, or rather, field studies, takes priority. Also, comparing the research carried out according to its nature, it differs sharply from ethnographic, anthropological and sociological studies. This directs the participant on the one hand to form a new archival source of documents, while on the other hand, information from "living witnesses of the near past" can subjectively influence the existing official state archives, which have been collected for many years. This subjectivity serves as additional information to complement some "kentic" areas of history, or to re-examine some seemingly "suspicious" information. Unlike an ethnographic and sociological field researcher, an oral history specialist is required to be scientifically detailed aware of the problem he wants to study before engaging in an interview with the respondent, regarding the space and time associated with it. Even because Oral History focuses on reanalysis of recent past history, it requires the researcher to know the history of generations, the exchange of cultures associated with them, or succession, the changing of periodically ideological processes, the reforms that have taken place in different decades. Especially with the help of field studies conducted for a comparative analysis of acute problematic controversies of the 20th century, the Family Archive, which was recorded from witnesses of the period on a dictaphone or video camera, invited by respondents (photo frames, various letters, documents, etc.) enrich the spirit of the period with episodic fragments. Through the use of the term "social space", sociologists propose that tevarak accept and research the state of the being that surrounds us in its state without any change. One of the theorists of classical sociology M. Weber, taking sociology as a system of "Social Sciences", says: "as we try to understand our way of life, which encompasses the environment in which we reside, according to their mutual social ties and existing cultural signs, we must feel that its main reason has historically been shaped like this and cannot be different"[7:369]. Therefore, when we get up from the position of a sociologist and study the environment as a "social space", it is necessary to recognize that as a gift of objectivity formed under the influence of historical processes, it is human beings (if more clearly stated-"persons"). Participants and creators of the human world are subjects. They employ subjectivity in relation to their integrity. This is manifested in the influence of people on nature and subjects similar to themselves by methods and Means formed in different manifestations. The subject form of subjectivity forms a culture.[8: 33] in this definition, culture refers to the order and result of "carrying" and "strengthening" the interactions that are vital to one or another human community in the subject form in the context of its own living. These subject forms record and maintain the state of human abilities by a certain level. The suitability of

one or another subject forms, that is, the predetermined human ability, will depend precisely on the life interests and goals of the community or individual. What do we feel when we say "social space"? So, while a reflection on the "social space" is expressed, it will certainly be necessary to have an idea of the "biological (physical) space" as well. A well-known sociologist of the 20th century, a manifestation of the doctrine of social reflexism P.Burde places a special emphasis on the term "social space", drawing on his suggestion to "explore and observe the environment in the same state as it is", writing: "the social space that surrounds us is made up of a series of spaces and each position in it (which we accept in the person of humans). K.K.) act systematically at a certain point in which they are located. That sabali too they interpret various changes through their space".[9:16] P.Burde defines the "social space" by the state of abstraction and sees in it the field of economic, intellectual (mental), cultural and other qualities. The "biological (physical) space" is represented by an explicit voicing.[10:54] let's say that the city of Tashkent, the district, quarters and neighborhoods in it are a "biological (physical) space", the mentality, habits, stereotypes of persons (people) residing in them, etc.k.the lar form a "social space". In particular, a) those who live in the Mirzo Ulugbek district or Sergeli District, B) those who live in multi-storey houses or in a courtyard, c) those who are engaged in commercial activities in the Otchopar market or university teachers, g) owners of apartments on the surface of Amir Temur street or those who stand in the courtyards around Saghbon street, their worldview, lifestyle, differences betweenk.lar. As we can see, we use, as an example, the concept of "social space" according to activity, lifestyle, mood, attitude, ethnic and national characteristics if we apply "biological (physical) space" in a relatively general case of "capital" ka. Now we can directly give our feedback on the need to use the method of "oral history" in the "social space". As we noted, If the city of Tashkent is considered as a "biological space", then the role and significance of the natural "social space" in eliminating the consequences of the earthquake of 1966 has varied depending on the attitude of the existing district, neighborhood, street, household members. It is the method of "oral history" that comes to us to research and evaluate the social aspects of the historical situation. The method of "oral history", which arose in the second half of the 20th century, began to form as an independent branch of historical science. Some historians refer to this period as the "Renaissance" or "rebirth" of "oral history" [11:138]. Local explorer A.Sabirov states that "oral history chronicles its sources in two ways: First, existing historical traditions that go back to the distant past with their roots in conveying the existing social experience to generations, representing archaic (ancient) phenomena. Secondly, the memories of people who witnessed and participated in the recent past.[12:14] relying on existing styles and theories, we would like to highlight three of the common aspects of the cause, condition and evidence of the emergence of "oral

history: First of all, recognition of the emergence and perfection of the technology for storing audio, visual information records and information obtained through them. "Oral history", in addition to the fact that the modern sociologist or historian researcher today is armed with digital photo - and audiotexts, in addition to being connected to the internet, in order to rapidly capture information sources and ensure its level of reliability, will not be without benefit [13:83]. The second reason is the gnoseological principle, which is related to the cases of degradation that occurred in the middle of the 20th century in a number of Fields (social linguistics, social anthropology, etc.) that were in a relationship with traditional positivist historical science and other history. The rapid development of Science and technology, the continuous transmission of the source of information, the activation of migration processes necessitated the revision of the subject, methods and principles of historical research, practical-theoretical methods and sources. Since theoretical aspects still prioritize in existing academic science, in the age of accelerated information, a person (person) is stylistically limped in assessing aspects such as lifestyle, behavior and mental skills in social life, mental characteristics, specificity, interregional withdrawal in the perception of ethnic identity, life visions, rumors spreading in the assessment of phenomena and other similar aspects from the point of view of history. The need for the study of various phenomena in society, in particular history, in the complex dead, increases. As a result, the expansion and complication of the research area leads to the acceleration of the activity of history in interaction with other social sciences. "As a result of interdisciplinary historical technologies and or research styles of these disciplines, new subdisciplines or directions of research on history began to be born. Therefore, "oral history" improved its influence on history primarily in harmony with such disciplines as sociology, linguistics, cultural anthropology" [14:23];

the researchers' inability to fully capture information, resources and documents that are still held in the existing state archives is associated with the fact that even earlier. In some cases, documents on mass historical realities have lost their relevance for scientific analysis. In particular, many archival documents from the former Union period were written on a single template, with only names, surnames, dates and place of birth differing from each other [15:45]. These and a number of other causes and conditions began to require that "oral history" first be studied as a new direction in the study of the past, and later as an independent historical guide. "... Oral history is a testimony that goes from generation to generation in stages to the first "hands" " [16: 238], writes P.Thompson. In the context of Uzbekistan, where the role and importance of "oral history" is discussed, this method is used in recent times by representatives of a number of fields in their research work. For example, while a historian puts the available source and archival data first in the

process of studying the problem, folklorists, ethnographers rely on the results of field studies that illuminate the traditions of the Ethnos, a sociologist, based on his object of study, illuminates objectivity with reference to the results of sociological monitoring. Even so, the topic of "oral history" still remains as a controversial controversy among local researchers. Therefore, what significance may have been attached to the experience of the origin of this science? In his time, in creating, restoring the history of the people in a foreign experience, enriching it with convincing evidence, a debate began among professional historians in connection with the widespread involvement of "oral history", that is, in other words, "barefoot historians"[17:24] in this movement. Among the academic historians of "oral history" thinkers, the possibilities of participation in scientific research and how far this was intended began to provoke the origin of widespread controversy. Eventually these controversies ended with the victory of those who, through their efforts, supported the widespread involvement of all interested people in these affairs, which would cause the creation of new historical sources. "Oral history", while embracing greater social power in itself, also affects generational dialogue, i.e. living communication. This forms an explanation for each other between fathers and children in the first Gal.[18: 24] the rapid and rapid transformation of the social space in an informed society, especially the increasing processes of migration, has exacerbated the generational gap in the social space. In particular, the fact that the atmosphere of the father's childhood is absolutely not suitable for the conditions in the children's childhood. If the social space is divided into one that is approached from a historical point of view, then this principle is formulated by the German researcher F.Ulrich comments: "history should not be written only by experts and only for professionals. It must be written and studied in such a way that as many citizens as possible participate in this process and all understanding of it is required."[19: 186] at a time when the method of "oral history" was causing controversy among historians on the one hand, folklorists, ethnographers, philologists and even journalists, which we have noted above, began to make the most of its methods. Swedish journalist S.Lidquist's "dug up" where you stood" and reaped!", which creates a unique movement among young researchers.[20:186] Social history is associated with the historical process, which encompasses a person's social interaction and relationships with society in a retrospective state. It chronicles the historical observation associated with activities throughout the life of people who have (are) living a simple day in everyday life, rather than covering the lifestyle of members of some elite (sorted) group, who have a special status. Social history, also known as "lower history", explores the hopes and goals of ordinary people related to life passed down from generation to generation. Social history encompasses historical memory, family, city, village, gender, demographics. "Oral history" is undoubtedly the oldest form of transmission of information from person



to person, from generation to generation. In research practice, an oral source was used, as the first historical source. Ancient Roman and Greek historians Herodotus, Pliny, Tacitus, and others made the most efficient use of the information given by witnesses in their works. Oral Hadith scholars such as Imam al Bukhari, at Termis also wrote down a collection of authentic Hadiths on the entire Muslim world, and, moreover, the entire human culture, relying on the data of witnesses of the time. With the advent of writing and written sources and the formation of book editions and archival holdings, the advantage of the oral tradition faltered, and it became secondary.

## **CONCLUSION**

Thus, we can answer the questions of WHO and what "oral history" needs by making a final conclusion as follows: 1. While "Oral History" at one time falls into the ranks of separate scientific and academic research, in another case, mass research carried out at different levels of educational institutions and educational practice is of educational importance in the organization of work; 2. "Oral history" is considered a direction in which it is possible to work at all levels, from beginner researchers to the most qualified scientists, it is preferable that this style of work is the same for all researchers, and the environment in which they live can serve as an information space; 3. "Oral history" attracts young researchers with its approach to their research in the spirit of creativity (creative), ensuring a certain concentration in the event of a controversial issue and problems. The study of the discrepancies that arise between traditionalism and modernity forms separate aspects of new research topics. Naturally this prevents to some extent the aspirations to re-explore recurring themes that often occur in most cases. 4. Another peculiarity of "oral history" is that it can use its data not only in the scientific-academic and educational spheres, but also in the work of organizations engaged in the activities of mass-cultural and cultural-whitening works. Thus, the productive use of the "Oral History" style in the modern system of socio-humanitarian sciences, it can be said, can have its place in the introduction of new pedagogical technologies in science and education.

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