



SEARCH FOR SCIENTIFIC APPROACHES TO THE ANALYSIS OF THE TRADITIONAL CULTURE OF THE KARAKALPAK

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07.00.07 Ethnography, Ethnology and Anthropology

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Annatation

In this article, the applicant, without claiming to be exhaustive, at the same time, for the first time in research practice, attempted to search for scientific methods regarding the transformation of the traditional culture of the Karakalpak people. The author, using mainly the scientific work and views of the famous scientist Arutyunov S.A., analyzes diachronic and synchronous information links within the traditional culture of the Karakalpak society. The historiographical basis of this research is the works of Soviet and modern Russian and Karakalpak researchers devoted to the history of the Karakalpaks of the XIX and XX centuries. When writing the article, the main method was the method of historicism, which allows to reveal the dynamics of the transformation of the traditional culture of the Karakalpak society, and special emphasis was placed on the analysis of scientific literature and observations of field materials during an ethnographic expedition in Karakalpakstan. It is based on the analysis of the available literature and field data on this problem that the author comprehensively reveals the historical events that took place in the Karakalpakstan cultural space.

Keywords: Karakalpaks, society, culture, transformation, information, events, tradition.

Introduction

The analysis of synchronous and dachronic information connections, used by Autiunov, can also be successfully applied in the analysis of the everyday culture of modern society, when it was moving from traditional to industrial. We initially set a goal to consider transformational processes, and in this regard, the material below can to some extent reflect them. Domestic ethnographers also studied the transformation of traditional everyday culture. In this regard, the Historiographic Review plays an important role in the analysis of the perspective of diachronic-synchronous info-connections, as it represents important factual material for the





analysis of the transformational processes of the people's tradition, so we should briefly dwell on it. Domestic ethnographers were actively engaged in the study of the ritual life of the Karakalpaks and its transformation. A lot of works were devoted to aspects of material culture and social life, analysis of the economy and lifestyle of the people. On the basis of field materials from the Chimbay region, U.Kh. period. On the transformational issues of family, marriage and wedding rites of Khorezm Uzbeks, the monograph by N.P. Lobacheva [2] is of great interest. The ethnographic work of A.T. Bekmuratova was devoted to issues of intra-family relations, rituals of the life cycle, terms of kinship and their changes among the Karakalpaks by the middle of the 20th century [3]. Of particular importance is the work of H. Esbergenov and T. Atamuratov, who own a large array of ethno-sociological studies undertaken in the 70s of the XX century in the Beruni, Chimbay regions and in the city of Nukus. Then they interviewed about 1000 people [4]. They gave valuable information about the history of the Amu Darya department, about the customs and rituals of that time, about the attitude of the government to religious issues and the reaction of the local population, about the emergence and promotion of Soviet or European rituals. Many people answered the same questions about the rituals of the life cycle of the peoples of Karakalpakstan and the attitude of informants towards them. Thus, materials on maternity, wedding, Muslim and funeral rites of the Karakalpaks and partly of the Uzbeks were collected and analyzed. The social and family life of the Karakalpaks of the late XIX - early XX centuries and their transformation were restored in connection with the formation of urban culture in the 60-70s of the XX century.

Below we present some of the customs in the context of their transformation by the method of diachronic information analysis. After the establishment of Soviet power, the Soviet government struggled for a new way of life. In particular, in the very first decrees of the post-Soviet government, the fight against religion and religious rites was proclaimed. On July 14, 1921, the decree of the Central Executive Committee of the Turkestan Autonomy was promulgated on the prohibition of polygamy, bride price, the forced marriage of girls, the age of marriage was increased by 19 years (Esbergenov, Atamuratov 1979: 20). All this, of course, could not but disturb the local population, which was already frightened by the policy of war communism and forced collectivization. Apparently, in such a difficult time for the people, people were instilled with fear, since the appeal to traditions was dangerous, for the reason that the original folk traditions were allegedly regarded as reactionary ideas. In the late 1950s and early 1960s in the USSR, the issue of a new civil ritual was highlighted in particular, as part of the struggle for a new way of life, for Soviet rituals, which became



an important part of the activities of political and public organizations, scientific, cultural and educational institutions [2.10].

For example, among the socially significant ceremonial festivities, most were replaced by new ones, for example, “Kolkhoz Bairamy” [5.10] began to be held everywhere, which replaced the word Navruz, since this name was associated with a popular belief that contradicted the official ideology.

Family ceremonies were under special control. The Soviet government did not approve of the traditional Islamic marriage ceremony “neke kiyi”, which was soon replaced by official registration in the registry office, the issuance of bride price and dowry as an element of the exchange of the spouses was condemned, and much more. Instead of traditional ceremonies, they began to introduce European wedding customs such as kyzyl toy, Komsomol toy, etc. Despite these prohibitions, the locals turned to their traditions and habitual way of life, thus, the introduced European rites were uniquely dissolved within the national factor, which led to a symbiosis of European and national in customs and rituals. The data of informants and factual materials nevertheless testify to the predominance of traditional customs and rituals, especially in rural areas [6].

However, since the 1960s of the last century, the Soviet leadership has become tolerant of national traditions. Apparently this was due to the policy of de-Stalinization "thaw". At this time, the traditional smoothly merge with the new European traditions. The new government began to pursue a loyal policy, even supported the national values of the local peoples. Since the formation of the international Soviet culture kept pace with the times and the process of recognition of national values. Public organizations of the Soviet leadership are actively embarking on the promotion of modern secular culture. Thus, they supported the organization of wedding events in the palaces of culture, in the hall of the places of work of the spouses, restaurants of the city and regional centers since the 60th year of the last century. In the beginning, most of the expenses for organizing wedding celebrations were borne by the management, for example, foremen of collective farms, state farms, heads of enterprises, etc. Since then, they began to celebrate any events in the restaurant as one of the types of organization of any family event, which has become a tradition of the Central Asian peoples. The restaurant itself, the ceremonial decoration of the hall, decoration, table setting, snacks, waiter service, the order of pronouncing toasts, the performance of the host or toastmaster - there is a synchronous connection, while the supply of ritual food, the content of the wishes and toasts of guests, the performance of national musicians, dances, etiquette behavior guests and hosts, and much more - there is a tradition of a diachronic plan. On this



issue, we should have provided field information on the procedure for holding a wedding celebration [7]. So, according to her reports: "Once my son brought home his beloved by the custom of kidnapping the "alypkashyu" daughter-in-law. We, as parents, could not refuse the choice of our son and solemnly received her into the house in the presence of our neighbors. On the same day, we reported what had happened by sending a special delegation of "khabarsha" to the house of the daughter-in-law's parents. The duty of the "habarsha" includes a tactful explanation to the side of the daughter-in-law about what happened. Khabarshi began the conversation with the fact that our son was guilty, but he and she love each other, etc., as if the process of acquaintance begins, persuasion until the agreement of the parties. Immediately, at the same time, the parents and their relatives of the brides paid a visit to us, talked with their daughter to find out her desire or opinion. Then, having learned the daughter's wish and being satisfied with our social position, after a long conversation, they nevertheless gave their approval. Exactly one year later, we organized the wedding of our son, after the appearance of the first child. The wedding took place in 1975 in the hall of the house of culture in the city of Takhiatash. The leaders of the HPP helped organize the wedding celebration, as our son worked there as a truck driver."

The transformational processes that took place during the entire Soviet period led to a change in the entire life of society. The very appearance of the material component of reality is changing, in which urban-type settlements with modern residential complexes, offices and social facilities are emerging. In connection with the growth of general productivity, literacy and an intensive division of labor, the once new social structure of society began to differentiate. There is an intensive development of social mobility, reflecting all new social classes and groups, which began to form other spiritual values, when traditional norms were transformed into new ones, representing a symbiosis of traditional and European. On this wave, as a rule, colleagues at work, classmates or classmates and others began to play an important role in the life of each person, who, in fact, replaced representatives of the tribal community, which gradually began to lose influence on traditional household and family life. human life. Today, comrades from among the above new social groups and neighbors play a crucial role in the organization of family events, both as organizers and guests. During the XX century. the category of guests has also undergone a transformation, the most honorable among the guests are already aksakals (people respected in society, bosses, etc.) and colleagues, friends (classmates, classmates, neighbors, etc.). The closest friends of the family, according to the custom of etiquette, from the beginning to the end of a large event, also help in organizing certain large



family events. If earlier only representatives of the clan helped to conduct family rituals, today colleagues and friends from study and work take the same active part in conducting family rituals. This is also a kind of cultural synchronization result.

Now let's look at some points on the description of some norms of behavior of "patterns", which became widespread in the era of the 90s of the past century. Almost all the peoples of the former post-Soviet space went through this transitional period as a special social reality, characterized by a crisis of former value orientations, disorientation and the emergence of new ideals and prejudices among the younger generation, adaptation and existential experiences among the older generation. All these experiences and social dramas were accompanied by the search and discovery of a wide variety of styles and norms of behavior among various social groups and subcultures that adhered to new ideals as a result of the subjective perception of synchronous information connections. Synchronous info-links were the beginning of the influence of globalization processes, which received a slightly amorphous form, which was expressed in the behavior of new patterns of culture, which aroused in us some reflections to look at this era from the standpoint of the analysis of phenomena that we support. The era, called the "dashing 90s", with all its social problems and lifestyle among young people, found its vivid reflection in art, especially the film industry. In addition, the problems of Russian society in the era of the 90s were considered in the works of a number of scientists [8], who cite interesting facts and scientific research, since these works capture the result of the influence of external synchronous relations through the prism of the formation of a market economy of society, consumer goods, class stratification, behavioral norms and other issues that also find some correspondence with our reality.

To put it briefly, in the early 90s, all the states of the former USSR switched to the path of a social market economy and democratic development guided by the socio-historical experience and philosophy of developed countries. The Western political and legal doctrine of "philosophy" opened the way for new sovereign countries to a completely different political system. This system involved the creation of a civil society, the establishment of new social values not "from above" (by the political authorities), but "from below" (active citizenship and cooperation between civil society and the government). In practice, everything looked the other way around, the reality reminded the saying that "the top cannot, the bottom do not want", neither society nor the state represented by those legitimate governments in these countries were ready to quickly overcome the consequences of the old "bureaucratic and corrupt" system and adequate perception of Western values. For example, an interesting quote is given by the researcher L.V. Nikolaev: "As a legacy from the Soviet



regime, the Russians received a society divided into two unequal parts: the “workers” (the so-called “Soviet people”, deprived of property, but with formal political rights) and the “nomenklatura” (controlling the channels for distributing state resources and access to power)” [9.92-100].

As a result, in some countries there was a “shock therapy” (a rapid transition to a market economy, accompanied by crime), in others a gradual transition to the conditions of maintaining strong political power in the face of the old political elite. Thus, in the conditions of the transition period, at the initial stage of the “wild” market economy, there is a reassessment of values, when material and financial well-being becomes one of the priority values, replacing people's sense of moral duty and foundations that have been formed over the centuries.

We do not set ourselves the goal of revealing the political system and socio-economic reality in the country in the context of the transition to a market economy, but only tried to abstract from considering some examples of behavioral patterns from everyday life, the origins of which are associated with the synchronous dissemination of information links of the 1990s.

The influence of synchronous information flows intensively flowed through the media, commercial channels for the distribution of video and audio products of Western mass culture (cassettes and disks). Everywhere there was a display of Hollywood blockbusters, films (cultivating violence and pornography), music videos and records that have become an integral part of the daily life of teenagers and young people. Young people, as a rule, imitated the elements of mass culture, in connection with which, there was a vacuum and inconsistency of the value orientations of a healthy society. All this led to social disorientation and the perception of cheap products of mass culture. In this regard, there was an imitation of militants, crime bosses, pop music (hip-hop, rap, etc.) and other types of mass culture, which to a large extent led to a deviation from the norms of traditional behavior on the one hand and international collectivist (secular) culture on the other. Previously, there was a vertical direction of the socialization of youth, which was focused on instilling in a person a sense of duty and humanism towards society. The social situation of society in Karakalpakstan in the early 90s, in particular, unemployment, untimely wages, inflation, default and unformed market relations also could not but affect the way of life. For example, some people had to buy the most necessary means of subsistence on credit. And the sellers of shops and trading shops were forced to sell on credit to acquaintances by registering the debt in a notebook. This phenomenon was popularly called “I answer”, i.e. people took the goods on the “answer”. Some joked that there are three currencies in Karakalpakstan: The Uzbek sum, the American dollar, and



“answer” (goods on credit). Already by our time, in connection with the rise in the standard of living, lending, even in some stores they write “karyzga zat berilmeydi” (debt spoils relationships).

Another example, starting from the 1990s, “degene” was organized in the “koshe” residential areas. So, one of the neighbors slaughtered cattle (cow), did “deogene” every Sunday. The neighbors borrowed meat in the mass they needed until the next Saturday, so that the owners of the deogene could raise money for the next procedure (custom) in order to organize this event again. The era of the 90s is clearly imprinted in the external image. Many young people of that time wore wide trousers, a leather jacket, a short “half-box” haircut as a result of the influence of popular culture.

In addition, all this was reflected in the manner of behavior. For example, if earlier young friends greeted each other by hugging, today they greet each other with their right hand, and with their left they pat each other on the shoulder. Another type of this kind of greeting is when young men, when meeting, hugging a little, touch their cheeks (“bas dugistiriŷ”), while shaking hands with their right hand and clapping their left on the shoulder. This type of greeting is also widespread among middle-aged men. According to informants from the city of Nukus, the last non-verbal greetings using the aforementioned gestures originated in the 1990s under the influence of Turkish culture. At first, wrestlers began to greet like this. Initially, this was characteristic of their subculture, but over time it spread to everyone [10].

“Street showdowns” among teenagers and young men are becoming widespread. So-called “authorities” or “atamans” appeared in schools, who kept all the boy students in submission, they, in turn, obeyed and respected their authority. There were cases when children of different schools fought, solved “concepts” among themselves through street fights, or morally pressured each other. These events were also reflected in the neighborhood life of the young. If any “ataman” stood out for his fighting data among the boys, then he was elected the head of the quarter. For example, “göne-kala” (old town) and other quarters or settlements had their own ataman.

Thus, the era of the 90s requires a separate study. We could not reflect in a strict sequence many questions on the customs and behavioral patterns of all the above historical periods, since each of the above periods requires a separate academic study from different scientific and methodological perspectives. We just tried to think in favor of the approach to the analysis of synchronous-diachronic information links (socio-historical phenomena) based on a small number of examples from real life. It should be noted that the unity of synchronic and diachronic in terms of dissemination of information is a detailed method of the classical theory of diffusionism, and owes



its appearance to the latter, since the spread of culture took place against the background of people's perception of the cultural achievements of other peoples, that is, through mixing, transferring and borrowing elements of cultures.

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