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The Phenomenon Of Integration In The Socio-Cultural Life Of Kyrgyz People Of Fergana Valley

Inatullayev Bakhromjon Bakijonovich

Acting professor of the Department of Music Education and Cultural Studies of Namangan State University

Abstract: In the article, the manifestation of the phenomenon of cultural integration studied in the science of cultural studies and its consequences in the socio-cultural life of the Kyrgyz people living in the Ferghana Valley, located at the intersection of the republics of Uzbekistan, Kyrgyzstan, and Tajikistan, are analyzed in detail.

Keywords: development strategy, interethnic relations, integration, tolerance, ethnoculture, socialization, guesthouses, traditional crafts, consolidation, inclusive society.

1. Introduction

Integration as a complex and multifaceted process plays an important role in the formation of the socio-cultural environment of society. In the ethnoculture of the Kyrgyz of the Fergana Valley, the phenomenon of integration is of particular importance due to the diversity of ethnocultural traditions, as well as the influence of external factors on the formation and development of the ethnocultural space.

The integration of Ferghana Valley Kyrgyz is a process of mutual harmony of various socio-cultural elements characteristic of this ethnic group and interaction with other ethnic groups living in this region. It is manifested at the level of social institutions, cultural norms and values, as well as in the daily life and way of thinking of representatives of the ethnic community.

One of the main aspects of the phenomenon of integration is inter-ethnic interaction, which contributes to the formation of common cultural practices and traditions. The interaction of Fergana Valley Kyrgyz with other ethnic groups, including Uzbek, Tajik, Uyghur and Karakalpak ethnic groups, leads to exchange of experiences, assimilation and adaptation of cultural elements of others.

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Integration is also evident in the areas of language and education. Kyrgyz of the Fergana Valley preserve their language and cultural traditions thanks to education, upbringing, preservation of national customs and traditions. National identity has been preserved by relying on the ethno-cultural, i.e., tangible and intangible heritage of other ethnic groups.

Also, mutual integration of languages and cultures of different ethnic groups in the region is happening under the influence of foreign language and cultural traditions. The word "integration" comes from the Latin *integratio* - "to restore, complete and connect - the process of combining parts into a whole." Depending on the context, it means such aspects. Cultural integration can be described as the process of forming a harmonious society of representatives of cultures, ethnic groups with different languages, beliefs and worldviews. It includes the diversity that society needs to grow and develop." [1.]

In the process of globalization, which took place in the world development in the second half of the 20th century - the beginning of the 21st century, recession and development occurred as a result of "updating" in every field.

A stranger is not happy in a foreign land,

El anga shafiqu can't be kind.

A golden cage with a red flower in it,

Nightingale is a sucker like a thorn. [2.]

Alisher Navoi's rubai is about losing one's place, and this rubai represents the life of the Kyrgyz of the valley. Living conditions and nomadic, based on cattle breeding. On the other hand, there is a danger of losing the uniqueness of cultural traditions in the global cultural environment.

Cultural integration is important for several reasons, first of all: it leads to the formation and understanding of mutual ethno-culture, way of life and national identity of people of different languages, beliefs and cultures, and this leads to the formation and understanding of mutual respect.

Second, cultural integration promotes economic growth, when intercultural integration occurs, they bring with them new types of skills and knowledge necessary for economic development, which is important for the preservation of cultural heritage. The concept of cultural integration is not only positive, but there are also problems - resistance to these changes, some ethnic groups may be threatened by the introduction of a new type of culture. In addition, the language barrier, cultural difference, various (stereotypes) and cultural integration can hinder the process.

Not only because of globalization, Fergana Valley is one of the most densely populated regions in our country. However, since industrialization is slow, mainly the

agricultural sector has developed, and therefore the unemployment rate is quite high.

It is not necessary to give up in the face of the problems caused by cultural integration, but to try to find a solution to it. However, the solution to each problem is different, and a solution is sought depending on the conditions of the region. Also, the phenomenon of integration in the socio-cultural life of Fergana Valley Kyrgyz is not without problems and contradictions. On the one hand, it helps to strengthen cultural identity and mutual understanding between different ethnic groups.

In particular, in the Namangan region: Uchkurgan, Uychi, Chortoq, Kosonsoy and Yangikurgan districts, the Kyrgyz population is the majority. This region is located on the border with distant Kyrgyzstan, most of the population is engaged in cattle breeding. In the first years of independence, due to the reduction of livestock land, the lifestyle and conditions of the population worsened. Most of the men left for work in neighboring countries like Russia, Kyrgyzstan and Kazakhstan, which was a last resort but not a solution.

Cultural integration is necessary for the growth and development of society. As a measure, by adopting diversity strategies and using strategies to promote cultural inclusion, we can bridge the dynamic gap that exists between different cultures and create a more cohesive and inclusive society.

Due to the attention of the people of our country to the development of entrepreneurship, the village of Nanay in the Yangikurgan district of the Namangan region used to be the part of the Kashkar-Kokhan caravan road leading to Oloy. Children's recreation centers (camps) were established during the time of the former union due to the mild nature of the village located in the foothills and the eastern streams.

According to the old tradition (retrospective) and the demand of time, the tradition was revived and guest houses were established. The air in the village is a bit cool, spring starts late and winter falls early, but many vacationers visit because of the cool climate. The village is home to Uzbek, Kyrgyz, and Tatar nationalities, and representatives of each nation decorate their guest houses according to their national traditions. began to treat them with their national, traditional dishes.

Keskin, who has been raising fish in a Sunni lake in Russia for many years, takes care of about 10 species of fish in a small pond, and cooks the fish he has caught on a fishing rod for vacationers. And her husband Aysel, together with 10 women, prepares Kyrgyz national household goods and clothes and sells them to the neighboring Kyrgyz market. Not only tourists from our country, but also tourists from Kyrgyzstan and other countries visit.

In the 70s and 80s of the last century, art and culture developed in the village, the village house of culture could compete with some district cultural institutions, the folklore ethnographic ensemble was popular not only in the district, region, but also in the republic. Later, due to economic shortages and unemployment, attention to art and culture decreased, and then the house of culture was also sold at an auction to a businessman. However, the need for cultural events was felt to create a relaxing environment for the guests, so the participants of the folklore ethnographic ensemble "Nanay navolari" quickly resumed their activities.

Uzbek, Kyrgyz, Tatar and Russian folk songs are popular with everyone. The songs performed by the Kyrgyz group of the ensemble can be divided into three types: ceremonial songs "Kelin kelgende", "Jar-jar" and "Ulun". Songs such as "Kara-jorgo", "Torgoyum" and "Dadagañ bolup keteyin" belong to ethno-folk songs and modern songs such as "Aldaysyñ", "Leilektik kyzga" and "Seydakmattyn yry".

The wedding song "Jar-Jar" has been living through the ages, as a ceremony song, the young man and the girl who are connected by the bond of love have come true, and they both greet the guests at the wedding.

Osý ömirge layyq otty jag'yp, jar-jar Keledí ene ekí jas topty jaryp, jar-jar Ülkení men
auyldyñ jasy munda, jar-jar Jas kelíndí körüge asygudu, jar-jar...

"As in all Turkic peoples, Kyrgyz also have information about the betrothed when following the traditions of family"

building, choosing a bride or a groom, taking into account their social origin, position and prestige in the community. If the mind, manners, and morals of the bridegroom or bridegroom are one factor, their relatives, the position of the generation in the community and the public opinion in this regard serve as the second, and in most cases, decisive factor". [3.]

In ancient times, colors, symbols and emblems were of special importance in the life of Turkic tribes living in Altai and Southern Siberia. Let's say they prefer to call north, south, east and west by the names of colors. Black represented the north, red represented the south, blue represented the east, white represented the west, and red represented the center. The fact that the red color, representing the ethnonym, is used in the East in relation to representatives of a certain tribe and upper class is also found in the research of other researchers.

The black (north) color has a special significance in order to remember that the ancestors of the ancient Kyrgyz, in the past, were covered with thick and tall trees in Altai and Southern Siberia. Such events can be observed in Kyrgyz customs, traditions and rituals.

In songs such as "Kara-jorgo" and "Torgoyum", the horse, typical of the nomadic herdsman peoples, acknowledges that the young man is his companion, and tells about the unity of nature and man. The song is performed by a boy and a girl as a duet in the lapar genre.

At present, inter-ethnic relations, relations to public diplomacy, against the backdrop of a more complex international situation than ever, it strengthens mutual trust and solidarity between nations and peoples. Because of this, it serves as an effective tool in solving common problems. Effective communication is the basis of successful cultural integration.

It allows to understand and appreciate the views, beliefs and values of nations belonging to different cultures. It is important to establish open communication, encourage communication and actively listen to each other, which helps to avoid misunderstandings and conflicts and to develop mutual respect. Because the main wealth of Uzbekistan is the mutual union of the multinational nation and its people.

The integration in the socio-cultural life of the Kyrgyz of the Ferghana Valley is an important aspect of modern ethno-cultural dynamics. It is necessary to study and understand this important feature for harmonious development of ethnic communities and cultural diversity of the region. The socio-cultural relations of a small number of Kyrgyz who have been living side by side with other ethnic groups in the region in the past and now are becoming more and more important.

Every household in the village of Tergachi, Kosonsoy district, located on the border, keeps bees, turkeys, ducks, and geese. Some keep traditional livestock: camels, horses, cows, sheep and goats. Conditions for vacationers have been created in this place, every effort is made to treat vacationers visiting from far and near with natural products produced by themselves.

The guests even had the opportunity to try preparing these products with their own hands, combining the national traditions of Uzbek, Kyrgyz and Tajik nations. As a result, various ethno-groups, ethno-cultures and national identity will be displayed, as well as hospitality, customs and national traditions specific to the Fergana Valley will be promoted.

"The Kyrgyz are linguistically close to the Kipchak dialect of the Uzbek language, however, the coexistence or mixed living of different ethnic groups and ethnoses in the same area inevitably creates mutual linguistic ties. Because the dialects and dialects of any language do not develop on their own without influencing each other. We can see this in the case of Kyrgyz and Kipchaks. The process of mixing in such languages and dialects accelerated due to the processes of mutual consolidation in the Kipchak clans of the Uzbek people after the second half of the 20th century".[4.]

It is known that in the Fergana Valley, Asaka, Shahrkhan, Margilon, Soh, Koqon, Chust and Kosonsoi developed many types of artistic crafts and applied arts and raised them to the level of art. At first, people who were engaged in handicrafts for livelihood are paying serious attention to education, but in order to do business in the field of tourism, it is necessary to acquire deep knowledge of economics, history, culture, and spirituality.

Therefore, the Kyrgyz residents of Marhamat, Jalalquduq and Korgontepa districts in Andijan also conduct research on entrepreneurship and create unique dresses in harmony with the modernity of Kyrgyz national clothes. By releasing ready-made clothes to the Kyrgyz market, Russia prepares boots (valenki) for Siberia and warm clothes suitable for cold climates. In order to increase the income, it is necessary to conduct new researches, which emphasizes studying, researching and acquiring knowledge.

In particular, because Jalalquduq and Korgontepa are two neighboring and historical districts, they complement each other and the works carried out in this area are noteworthy.

Cultural integration helps people understand different ethnocultures, languages and customs, and speak the Turkish language, which is close to each other. By getting to know each other's ethno-culture more intimately, ethnic groups with the same religious beliefs can have their own perspectives, opinions and broaden their worldview, which

leads to greater empathy.

Margilon, Ko'kan and Soh of Fergana region are different from each other with their ancient past and history. Due to the development of handicrafts, it will be possible to implement an important innovation in the field of mutual integration of national characteristics in this regard, as well as being the same in inter-ethnic relations.

It is known from history that "natural thread and silk fabrics: satin, silk, bekasam, adras, chit and gray fabrics are woven in the cities of Ko'kan, Margilan and Namangan. Also, in other handicraft branches, farm implements, necessary equipment for farming, weapons, jewelry, paper and other items were produced. A certain amount of oil, gold, silver, copper, zinc, iron, lead, etc. was mined from underground resources. Cotton and cotton crops have been cultivated in the area since ancient times, and horticulture and cocooning have also developed widely".[5.]

On September 2, 2017, the decision of the Cabinet of Ministers No. 687 "On measures for the further development of handicrafts in the cities of Margilan, Kokan and Rishton district of Fergana region" was adopted. According to this decision, due to the development of the national craft development program, proposals for the construction and organization of craft and tourism centers were approved.

Fergana Valley: Kosonsoy, Chust, Asaka, Shahrikhan, Margilon, Soh and Kokan have been known and famous as a national handicraft center since time immemorial. According to the decision of the President of Uzbekistan Sh.M. Mirziyoev No. PQ-3991 of 2018, the international crafts festival will be held in the city of Koqan, and the attention to the industry has increased.

In these regions, family handicrafts are still being passed down from generation to generation as an ancient craft. In particular, there is an active effort to introduce and promote to the world such ancient practical arts as wood carving, pottery, knife making, weaving of silk and cotton fabrics and jewelry according to the master-apprentice tradition.

The establishment of craft and vocational training centers in the region is the foundation for the revival of old traditions, and it has developed in a new, modern way. Thanks to the international craft festival every two years, the interest of young people in crafting has increased. The production of handicrafts and applied arts: carpets woven from silk, cotton and wool, jynamos, national dress, shoes, bags, etc. was launched.

Representatives of the diplomatic corps operating in our country visited the first crafts festival. Later, tourists from far and wide, representatives of foreign mass media and representatives of large tourism companies visited, and the export of national handicrafts was launched. These actions motivated the population of the region to

develop their social and cultural life.

At the same time, migration processes and economic activity in the region serve to activate intercultural communication between Kyrgyz and other ethnic groups. There was a need for ethnic communities to cooperate in various spheres of activity, such as business, education, culture and public life. It creates conditions for mutual understanding, adaptation and cooperation between cultural groups.

Cultural exchange and education also play an important role in intercultural communication between Kyrgyz and other ethnic groups in the modern world. It also helps develop intercultural communication skills and respect for differences.

However, there are differences in intercultural communication between different ethnic groups in the region, including language, ethnoculture, and lifestyle. It is this process of education and upbringing that helps to strengthen inter-ethnic relations and respect cultural diversity in order to successfully overcome these problems.

The development of this dialogue contributes to the creation of conditions for mutual understanding, cooperation and solidarity between ethnic groups, which is an important factor for the sustainable development of the region. The Kyrgyz of the Ferghana Valley are an important ethnic group with a unique cultural identity in the context of a multi-ethnic region.

In the modern world, where processes of globalization and migratory movements are taking place, maintaining the cultural integration of mono-ethnic groups such as the Kyrgyz plays an important role in preserving and strengthening the cultural heritage and social structure of the region. The cultural integration of the Kyrgyz of the Ferghana Valley includes not only preserving the traditional values and customs of the ethnic group, but also their interaction with other ethnic communities in the region.

An important aspect of this integration is preservation of the Kyrgyz language and traditions through family upbringing, education and cultural activities that contribute to the transmission of cultural heritage from generation to generation. This process may involve sharing cultural experiences, adapting to new customs and traditions, and creating shared values and identities through cross-ethnic interaction. Due to the cultural integration, it had a positive effect not only on the socio-cultural lifestyle of the population, but also on the economic and political aspects, and became the basis for the development of the people's diplomacy, the restoration of the traditions of blood kinship between the people of the two countries, which had been broken for a long time.

The cultural integration of the Kyrgyz of the Ferghana Valley also has positive aspects. On the one hand, this serves to preserve and strengthen the cultural identity of the ethnic group, and to develop inter-ethnic relations in the region. On the other hand, problems

may include the loss of unique cultural characteristics due to global trends and cultural dominance of other ethnic groups.

"Socialization is the process of learning the norms, values and practices of society, especially through schools and religious organizations, or through informal means. It is important to create opportunities for people of different cultures to communicate and interact with each other".[6.]

Located at the crossroads of Kyrgyzstan, Uzbekistan and Tajikistan, the Fergana Valley is known for its rich cultural heritage and centuries-old history of inter-ethnic relations. The Kyrgyz who historically live in this area are distinguished by their unique ethnoculture, which combines elements of their traditional lifestyle under the influence of Uzbek, Tajik, Uyghur and other multinational ethnocultures.

Kyrgyz of the Ferghana Valley as a unique social and cultural phenomenon in the modern world, this ethnic group living at the intersection of various borders and cultural influences embodies a complex and unique process of integration. In this study, the phenomenon of integration of Kyrgyz into the socio-cultural life of the Fergana Valley is considered, the factors affecting this process and its consequences for the society and culture of this region are determined.

Cultural integration is necessary for the growth and development of a multi-ethnic society, but the process of cultural integration can be bridged by the adoption of different strategies and the development of cultural integration, the existing dynamic gap between different cultures, and a more integrated and inclusive society.

The Kyrgyz of the Fergana Valley have been in close contact with representatives of various ethno-cultures since ancient times, and have established trade, barter, and other similar cultural practices. On the basis of these contacts, there is an opportunity to get to know other ethnic groups, nations and peoples.

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