Ritual Culture is The Main Phenomenon Formation of Intercultural Communication

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Abstract

The article examines the main approaches of ritual culture, which reveal the definition of the concept of ritual culture as a phenomenon of the spiritual life of the people. Ritual culture is the main part in the life of the people. Formation of the rule of human behavior took place with the development relationships with the outside world. The rituals, customs, and holidays existing in society are considered the subject of a number of studies on how the ritual culture manifests itself. Ceremonial culture performs social, communicative, intercultural and regulatory functions. The two cultures, observing the rules of ritual culture in interethnic relations, improve mutual understanding and strengthen intercultural communication.

Keywords: Rite, culture, phenomenon, people, custom, holiday, communication, intercultural, relations.

INTRODUCTION

At the present time, in the context of the growth of technical progress, there is a growing need to consider the phenomena that affect the formation of intercultural communication, which are necessary for the full life of human society. The main of these phenomena is the ritual culture.

Much research in the field of the study of ritual culture leads us to a host of unresolved questions. And all the answers to questions related to ritual culture could contribute to understanding the laws of human behavior, the cultural conditioning of his way of thinking, worldview, and the possibility of using heritage in the modern socio-cultural space. Having become part of a cultural tradition, rituals are the subject of philosophical, sociological, psychological and cultural studies.

The fate of a person in society is subject to specific rules that are part of his lifestyle. Consequently, any culture has its own idea of "right" and "wrong" behavior. In the culture to which a person belongs, a set of obligations and prohibitions is created, which have their own forms of rule. The forms of the rule are dictated by cultural norms, which dictate how juniors and seniors in age or rank, men and women, foreigners, etc. should address each other.

Ritual culture is an important structural component of folk culture. In modern conditions, ritual culture creates a link between the historical past and the realities of modern life, and also helps to preserve national and cultural identity. Thanks to the ritual culture, the social norms of collective human existence, forms of cultural life and social organization, the regulation of local communities, their ways of life, the
structure and semantic accents of the pictures of the world, stereotypes of consciousness and behavior of people of past and modern times are regulated.

Formation of the forms of the rule of human behavior took place simultaneously with the development and complex relationships with the outside world. In the course of gaining cultural and social experience, stable forms of behavior began to appear, which were passed on from generation to generation. Compliance with the cultural rite, its forms of the rule of behavior is reduced to the regulation of interpersonal and intergroup relations.

**LITERATURE REVIEW**


In her work "Rite and Holiday" A.S. Muratova, investigated the phenomena of ritual and holiday [7]. In her opinion, most rituals, in the past and present, "work" to unite the existing society, to formalize social status, to consolidate the socially significant positions of the individual during the transition to new social states, etc.

According to E. L. Golovleva, “traditions and rituals are the most important forms of regulation of the behavior and activities of a person and a collective in traditional culture” [4]. The famous scientist-folklorist V.P Anikin defines this term as follows: “a rite is a traditional set of conventional, often symbolic actions, passed down from generation to generation, legalized by custom” [1]. In her research L. N. Lazareva considers “Rite - traditional actions accompanying important moments of life and production activities of a person. This is an artistic interpretation of an important event in the life of a person or nature. For the ceremony, at least, you need: an event, a group of people associated with this event, “empathizing” with it, and a special sign system” [5]. The study of rituals is based on research carried out by specialists in the history of religion. Most of them, such as G. Leeuw, R. Otto, I. Wach, M. Eliade, EO James, were of the opinion that "ritual behavior symbolizes or reflects the sacred (unearthly world or perfect reality)” [1].

**Analysis and results**

Ritual culture consists of verbal and non-verbal components, which are manifested in ritual behavior, ritual gestures, ritual folklore, and material components of the rite. The main component is the relationship of a person with the cultural foundations of society, and how deeply rituals and customs have penetrated into his consciousness, whether he accepts them, shares them or not. The ritual culture of a society is interconnected with its past, is formed on the basis of the continuity of traditions, and can develop and multiply.

In today's culture, ceremonies carry out social, communicative and regulatory activities. Traditions and rituals play an important role not only in the regulation of the behavior and activities of a person and a collective in traditional culture, but also in the formation of intercultural relations.

Ritual culture is inextricably linked with the nature and way of thinking. The interrelation of ritual culture with thinking is an element of the foundation on the basis of which the worldview and value system of different peoples is formed. It is believed that the West is characterized by such values as critical rationality, activity, anthropocentrism, optimism. For the East, for example - emotional and spiritual integrity, passivity, pessimism, etc. The reasons for the differences in thinking between the West and the East should be sought in history. “Unlike Greece, in India and China the transition from mythology to philosophy was carried out on the basis of a highly formalized and highly rooted ritual” ... “If mythology
... allowed a lot of variability in the models of the world, which opened up the possibility of a variety of
discourse, methods of theorizing, then the ritual severely limited such variability ...” [6].

The peculiarity of thinking is also influenced by such cultural phenomena as magic, superstition, magic.
Eyewitnesses, faced with such a process, assume that the world is governed by supernatural forces that a
person, under appropriate conditions, is able to cognize and use.

Rituals are a kind of permanent, unchanging forms of people’s lives, recorded in cultural history. “People
do not invent, do not invent a rite - in its main features it is dictated from the otherworldly, that is, those
who are there or may be partly there. And this is quite logical, since the rite gives the opportunity to
communicate with the otherworldly” [7].

Let’s pay attention to several quotes from the works of P.A. Florensky: “The cult was meaningful in
itself, and its interpretation was simply not required, for the cult was the center of life”. In this connection,
Florensky quotes Baer, who, speaking of Egyptian symbolism, writes: “Various human figures with bird
heads, bulls, rams, dogs - all this had its own mysterious meaning, and, nevertheless, we do not find the
corresponding explanations anywhere. The reason for this, no doubt, is that in antiquity, real and sensible
objects usually served as a direct expression of the ideal and the supersensible”. “The first, basic and
strongest definition of a cult is precisely this: it is that part of it, isolated from all reality, where it meets ...
the far and the higher, the local and the otherworldly, temporary and eternal, conventional and
unconditional, perishable and incorruptible” [9].

Since in the 19th century, cultural studies itself was just emerging, ethnography was one of such
disciplines that studied folk culture. The science of ethnic traditions of culture explores the mechanisms of
“ethno-cultural genesis, local-regional variability of culture, typology, evolution, adaptation and
transformation of cultural forms, the ratio of primary and secondary (innovations) of cultural traditions,
etc.” [3].

Everyone knows that every culture has its own system of customs. Each custom is associated with its own
characteristic situation. Consequently, similar at first glance, customs in different cultures have
completely different content.

E. L. Golovleva defines ritual culture as “the totality of knowledge of rituals and their meaning and
practice of ritual actions, as well as their inclusion in everyday life. It contains verbal and non-verbal
components, which are expressed in ritual behavior, ritual gestures, ritual folklore (verbal texts, singing,
music, dancing), material components of the rite” [4].

According to the scientist, the collective unconscious action is a structural level of the human psyche,
containing hereditary elements, and is based on archetypes. If we consider the rite from the point of view
of the psychology of the collective unconscious, then “it represents a certain chain of actions that
actualize both the personal and the collective unconscious: in the process of the rite, the energy of the
unconscious swings, as a result of which more people are involved in a general non-everyday state” [10].
K.G Jung believes that the ritual relieves psychological stress, harmonizes the human psyche during the
transition from one psychological state to another.

Consequently, a ceremony is a complex of a number of traditional actions, which is a symbol of social
relations, a form of their visual expression and consolidation.
CONCLUSION/RECOMMENDATIONS

Mass character is an important basis of the ceremony. In essence, rituals accompany important moments in human life associated with birth, marriage, entry into a new field of activity, transition to another age group, death. Following the rules of performing rituals, people strengthened social attitudes and orders, certain collective norms and rules were introduced into human life, which largely determined human behavior in society, people were connected with each other and with the general rhythm of social and natural life, and relations between team members. In modern culture, ceremonies perform socio-communicative, intercultural and regulatory functions. The concept of ritual is close in its content, although not absolutely identical to the concept of ritual. Often these terms are used interchangeably, but numerous attempts have been made to differentiate them (number of speech); expresses certain social and cultural relationships, values” [8].

Thus, in our work, we studied the main approaches of ritual culture, revealed the definition of the concept of ritual culture as a phenomenon of the spiritual life of the people. Ritual culture is the main link in the life of the people.

The rituals, customs, holidays implemented in the life of society are the subject of a whole series of studies on how ritual culture manifests itself. Ritual culture is the basis for the formation of a way of life, way of life, national character and national culture. Observance of ritual culture in interethnic relations improves mutual understanding of the two cultures and strengthens intercultural communication.

Today it becomes clear to us that it is necessary to radically change the attitude towards the positive spiritual heritage of previous generations. The potential inherent in traditional customs and rituals can become the foundation for the moral and spiritual education of the younger generation, instilling in it stable models of behavior and communication, cultural norms and values.

One of the ways to achieve these goals may be the inclusion of traditional ritual actions in modern human life, which will help to awaken the interest and attention of the younger generation to them. Such studies are relevant because in modern conditions the sphere of existence of traditional ritual culture is constantly narrowing.

In order to put all this into practice, appropriate scientific research is needed related to the study of various aspects of ritual culture, considering the interaction of its components, the mechanisms of transferring spiritual values from one generation to another.

REFERENCES


