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**SCIENTIFIC RESEARCH  
OF THE SCO COUNTRIES:  
SYNERGY AND INTEGRATION**

上合组织国家的科学研究：协同和一体化

International Conference



Beijing, China 2018

上合组织国家的科学研究：协同和一体化  
国际会议

参与者的英文报告

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“Scientific research of the SCO  
countries: synergy and integration”

Part 1: Participants' reports in English

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这些会议文集结合了会议的材料 – 研究论文和科学工作者的论文报告。它考察了职业化人格的技术和社会学问题。一些文章涉及人格职业化研究问题的理论和方法论方法和原则。

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These Conference Proceedings combines materials of the conference – research papers and thesis reports of scientific workers. It examines technical and sociological issues of professionalization personality. Some articles deal with theoretical and methodological approaches and principles of research questions of personality professionalization.

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## Foreword

*We thank all participants of our conference "Scientific research of the SCO countries: synergy and integration" for the interest shown, for your speeches and reports. Such a wide range of participants, representing all the countries that are members of the Shanghai Cooperation Organization, speaks about the necessity and importance of this event. The reports of the participants cover a wide range of topical scientific problems and our joint interaction will contribute to the further development of both theoretical and applied modern scientific research by scientists from different countries. The result of the conference was the participation of 83 authors from 7 countries (China, Russia, Uzbekistan, Kazakhstan, Azerbaijan, Tajikistan, Kyrgyzstan).*

*The holding of this conference was a result of the serious interest of the academic world community, the state authorities of China and the Chinese Communist Party to preserve and strengthen international cooperation in the scientific field. We also thank our Russian partner Infinity Publishing House for assistance in organizing the conference, preparing and publishing the conference proceedings in Chinese Part and English Part.*

*I hope that the collection of the conference will be useful to a wide range of readers, will help to look at interesting questions for the reader under a new point of view, and also will allow to find contacts among scientists on common interests.*

***Fan Fukuan,***

*Chairman of the organizing committee of the conference*

*"Scientific research of the SCO countries: synergy and integration"*

*Professor, Doctor of Economic Sciences,*

*member of the Chinese Academy of Sciences*

## 前言

我们感谢所有参加本次会议的“上海合作组织国家的科学研究：协同作用和整合”，感谢您的演讲和报告。代表所有上海合作组织成员国的广泛参与者都谈到此次活动的必要性和重要性。参与者的报告涵盖了广泛的主题性科学问题，我们的联合互动将有助于不同国家的科学家进一步发展理论和应用的现代科学研究。会议结果是来自7个国家（中国，俄罗斯，乌兹别克斯坦，哈萨克斯坦，阿塞拜疆，塔吉克斯坦，吉尔吉斯斯坦）的83位作者的参与。这次会议的召开，是学术界，中国国家权力机关和中国共产党对维护和加强科学领域国际合作的高度重视的结果。我们还要感谢我们的俄罗斯合作伙伴无限出版社协助组织会议，准备和发布中英文会议文集。

我希望会议的收集对广大读者有用，将有助于在新的观点下为读者提供有趣的问题，并且还将允许在共同利益的科学家中寻找联系。

范福宽，

教授，经济科学博士，中国科学院院士，会议组委会主席“上合组织国家科学研究：协同与融合”

**Women's ritual, associated visit to cemetery in Fergana:  
traditions and modernity**

妇女的仪式，参观费尔干纳墓地：传统与现代

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在费尔干纳山谷人口的观点中，有根植于大自然力量排泄的仪式，在这种仪式的基础上，树木，泉水，山脉等都被神圣化了。保存有与琐罗亚斯德教相关的邪教遗迹，萨满教，泛灵论，拜物教和图腾。

过去有所修改的形式持续存在于家庭仪式领域。这些残余物最耐用，在圣地女性朝圣仪式中被重复使用。与圣地崇拜有关的女性仪式，充满着各种事件，进入史前时期。根据对女性参观圣地时进行的复杂仪式的分析，我们可以认为，在历史的早期阶段，她们在邪教组织中扮演主角

**Abstract.** *In the views of the population of the Fergana Valley there are rituals rooted in the defecation of the force of the nature on the basis of which there is sacralization of trees, springs, mountains, etc. There are preserved relics of cults associated with Zoroastrian, shamanism, animism, and fetishism and totemic.*

*In a somewhat modified form past persisted in the sphere of family rituals. Most durable, these remnants are reseeded in the rituals of the pilgrimage to the holy places women. Women rituals associated with the worship of holy places, full of events, going back to the prehistoric era. Based on the analysis of the complex ritual performed by women when visiting sacred places, we can assume that in the earlier stages of history, they performed the lead role in the cult.*

**Keywords:** *magic touch, Bibi Mushkul-kushod, lighting of candles.*

Fergana Valley, located in the mountains. It is surrounded from the north by the ridges of Chatkal and Kuramin, from the east with ridges Fergana and from the south Turkestan and Alai ridges and only in the west has an outlet. The valley is almond shaped and is stretched from east to west by more than 300 km and from north to south from 80 to 100 km and more.

The total area is 22 thousand square kilometers, without taking into account the surrounding mountains. About 17 thousand square kilometers of these is included in the territory of Uzbekistan.

The territory of the Fergana Valley was one of the oldest centers of agricultural civilization, the main component of which autochthonous population as a result of complex ethno genetic processes that lasted for millennia, was formed as a modern Uzbek ethnos.

It should be noted that the cult of saints has great importance in the life of Fergana women. Indeed holy places are visited by all, regardless of their age and gender. However, for women, visiting a shrine is, in fact, a daily activity.

They come to the «mazar» (Cemetery) for individual or collective prayer. If the reason for visiting the shrine is a general family problem, the mazar is usually visited by only family members, often older women gather in the nearby mazars daily - this is a kind of leisure time. Women, unlike men, do not have the opportunity to visit the mosques, so the mazar is the main cult place where they can realize their spiritual needs. In the women's collective pilgrimage the leader is "otincha" or a woman from the sacred estate (khuzha, tura, eshon, and sayyid).

Ethnographical materials witness that ritual practice performable on mazar, depend on type of holy place composition of participants. Every ritual supposes certain activities for women and men. Sheikh or one of the old people and the most respectable participant of the group usually conducts ceremony. Visitors come on Wednesdays and Thursdays. Inhabitants think that visiting grave on Wednesday and several weeks in succession is good. This day is considered special for women who are from Fergana, because it is connected with Saint Bibi Mushkul-kushod (lady destroying difficulties), who was a patroness of family.

There are some sacred objects in population of Fergana which includes: three or seven times going round mazar, reading Karan, touching gravestone, lighting lamp, knotting rags on tree, purifying by taking water from well, cooking ritual foods and sacrificing animals. On the women's ritual one of the interesting rites is a "kokil olmoq" – an event connected with a birth child and cutting the hair of a child. All of these activities witness about pilgrim's wishes become near supernatural power fetish and keep in touch with them.

Most of these rituals, as the cult of holy places itself, go back to archaic ideas. As many scientists put it, in this case there is a preservation of the customs and practices of the Zoroastrian religion. Zoroastrian remnants include, for example, the sacrifice of a cock, a well-known among modern Iranians who profess Zoroastrianism. Archaic ideas include rituals related to the threshold (oston), since the threshold in general played a considerable role in the magical rites of the Uzbeks of the Fergana region. During the time of pilgrimage to the shrines, women from the beginning sweep the threshold of the mazar making their wish come true. It is thought that sweeping is the very desire-this way a pilgrim communicates with a saint, letting him know why she came to him. To understand the genesis of such rituals, a set of folk beliefs must be praised. Since ancient times, as IV Chernetsov



believed, already the Nazarene mankind did not cause fear, and on this until the animistic stage the burial was spread in the dwelling itself. The remnant of such a method of burial is the cultochaga and the threshold-places, considered to be obetic with the spirits of ancestors. J. Fraser writes about the threshold: «All these customs are very clear where the vice is considered from a loved place by the use of spirits, which especially important moments of their lives people entering or leaving the house should pacify. This poyeriya can also explain why in many countries the violence in certain circumstances is careful not to touch the threshold, why in some places the guard is guarded to the door guarding the threshold from a contact»

A cycle of calendar ceremonies such as «Gul-I Armagona» (Red Roses Festival), «Safar Kochni» (Black Wednesday). «Novruz» (Spring Festival), «Hosil bayrami» (Harvest Festival) are also associated with visiting the Mazars.

Customs and ceremonies with Mazars in most cases are nearly identical. In some cases, however committed mere rituals, missed in other times. As an example need to bring customs rite of the visit of the mazar Dusti-Khud in the village of Burbolik of the Altian fog around the mazar there is a mass celebration under the same name. The study of scientists shows that the holiday "Gul-I Armugona" goes back to ancient folk beliefs and a view of piling with the ancients. An ancient pre-historic cult of dying-resurrecting natures.

In view of popular popularity this national holiday

This allows us to conclude that the cult of saints is associated with the most important spheres of humans' life-economic activity, water resources, ecology, ethnic norms of behavior, family-marriage relations. Rites and customs, among other things, served to instill in the people a sense of unity, perceived as a factor of stability and harmony. Due to the preservation of customs in the prosthesis of many centuries, the population of the Fergana Valley was able to preserve a distinctive culture.

It is necessary to emphasize that ritually ceremonial practice sent in mazars is a synthesis of pre-Islamic and relics and Islamic traditions. In a slightly modified form, the settlement will remain in the sphere of family and household rituals.

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