BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg
BG PULSE JOURNAL

FOLKLORISTICS IN THE RESEARCH WORKS OF ABDURAHMON GO‘ZAL

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ABSTRACT: The study of folklore has long occupied an important place in Uzbek philological thought because oral creativity reflects the historical memory, worldview, aesthetic ideals, ethical values, and cultural identity of the people. Among the scholars who made a valuable contribution to the development of Uzbek folkloristics, Abdurahmon Go‘zal occupies a distinctive position due to the breadth of his scientific interests and his consistent attention to the theoretical and practical problems of folk literature. The purpose of this article is to analyze the folkloristic views reflected in the research works of Abdurahmon Go‘zal, to determine his contribution to the collection, classification, interpretation, and pedagogical application of folklore materials, and to evaluate the significance of his scientific heritage in the development of modern Uzbek folkloristics. The article examines the methodological principles employed by the scholar in studying folk epics, fairy tales, legends, proverbs, customs, ritual folklore, and other genres of oral creativity. Particular attention is devoted to his understanding of folklore as a living cultural phenomenon connected with the educational process and the formation of national consciousness. The research is based on comparative, descriptive, analytical, and historical methods and relies on Uzbek scientific and educational literature devoted to folklore studies. The findings indicate that Abdurahmon Go‘zal interpreted folklore not merely as a collection of artistic texts but as a comprehensive system reflecting the moral, spiritual, and social experience of the nation. His studies contributed to strengthening the relationship between folkloristics and pedagogy and demonstrated the relevance of traditional cultural heritage in contemporary educational practice.

KEYWORDS: Abdurahmon Go‘zal, Uzbek folkloristics, oral literature, folk heritage, folklore genres, folk epics, fairy tales, national values, educational significance, cultural identity, traditional culture, pedagogical approaches.

INTRODUCTION

Folklore constitutes one of the oldest and most enduring forms of artistic expression through which nations preserve their collective memory and transmit values from one generation to another. Uzbek folklore, with its rich diversity of genres and motifs, represents a unique treasury of spiritual culture that has attracted the attention of numerous scholars. The systematic study of folklore in Uzbekistan has passed through several stages, beginning with the collection of oral texts and gradually developing into a complex academic discipline characterized by theoretical reflection and interdisciplinary approaches. Within this tradition, Abdurahmon Go‘zal occupies a significant place as a researcher whose works reveal a deep appreciation of folk creativity and its role in national development. His investigations demonstrate that folklore should not be perceived solely as a relic of the past but rather as a dynamic phenomenon that continues to influence contemporary social and cultural life. Through his analyses of various folklore genres, the scholar emphasized the necessity of preserving authentic oral traditions while adapting their educational potential to modern realities. The increasing interest in national heritage during the years of independence has further enhanced the relevance of revisiting the scientific contributions of researchers who devoted their efforts to understanding the essence of folk culture. Studying the folkloristic ideas of Abdurahmon Go‘zal allows scholars to identify methodological principles that remain valuable for

current research and educational practice. It also contributes to a broader understanding of the evolution of Uzbek folkloristics and its connection with literature, history, ethnography, linguistics, and pedagogy. The present article therefore seeks to provide a comprehensive analysis of the folkloristic concepts advanced by Abdurahmon Go‘zal and to assess their significance within the context of Uzbek scientific thought.

MAIN PART

Abdurahmon Go‘zal approached folklore as an inseparable component of the spiritual heritage of the Uzbek people and regarded oral creativity as a reflection of centuries of accumulated social experience. According to his interpretation, folklore embodies the worldview of ordinary people and preserves their perceptions of justice, heroism, labor, family relations, and communal solidarity. Such an understanding enabled him to move beyond narrow textual analysis and examine folklore within its broader cultural environment. One of the important characteristics of his scientific activity was his attention to the collection and preservation of folklore materials. He emphasized that the disappearance of traditional ways of life and the rapid transformation of society threatened the continuity of oral traditions. Consequently, scholars had a responsibility to document folklore texts faithfully and to record information about the performers, contexts, and circumstances of performance. This approach demonstrated an awareness of the performative nature of folklore and anticipated later developments in international folkloristics emphasizing context-based research[1].

The scholar devoted considerable attention to folk epics, recognizing them as monumental expressions of national consciousness. Uzbek epics preserve historical memories, ideals of courage, concepts of honor, and models of social behavior. In his analyses, Abdurahmon Go‘zal highlighted the educational functions of epic narratives and argued that they contribute to the moral upbringing of younger generations. Epic heroes embody virtues such as bravery, loyalty, wisdom, perseverance, and devotion to the community. By interpreting these qualities within a pedagogical framework, he showed that folklore possesses enduring relevance in shaping ethical values. At the same time, he avoided simplistic idealization and acknowledged that epic texts should be examined critically as products of particular historical and social circumstances.

Another important area of his research involved the study of fairy tales. Fairy tales occupy a central place in children's encounters with folklore and play an essential role in cognitive and emotional development. Abdurahmon Go‘zal analyzed the symbolic structures of fairy tales and noted the presence of universal oppositions between good and evil, truth and falsehood, generosity and greed. He observed that fairy tale narratives not only entertain audiences but also transmit social norms and expectations through imaginative forms. The transformation of protagonists from weakness to strength, ignorance to wisdom, or hardship to prosperity reflects collective aspirations and encourages resilience in the face of adversity. By exploring these dimensions, the scholar contributed to understanding the pedagogical and psychological significance of folk narratives.

The study of proverbs and sayings occupied a special place in his folkloristic investigations. Proverbs represent condensed expressions of collective wisdom developed through long historical experience. Their concise and memorable structure enables them to function effectively in everyday communication and educational contexts. Abdurahmon Go‘zal emphasized that proverbs reveal the ethical priorities of society, including respect for labor, honesty, hospitality, modesty, and responsibility. Through the analysis of proverbial language, he demonstrated the close relationship between folklore and the linguistic consciousness of the people. Proverbs also reflect

[1] Go‘zal A. *Folklorshunoslikka oid ilmiy maqolalar va tadqiqotlar*. Toshkent: O‘zbekiston, 2015.

changing social realities while preserving continuity with traditional values. This dual character illustrates the adaptability of folklore and its capacity to remain meaningful across generations.

Ritual folklore and customary practices also attracted the scholar's attention. Traditional ceremonies associated with birth, marriage, seasonal transitions, and communal celebrations provide insight into collective beliefs and social structures. Abdurahmon Go‘zal argued that rituals should be studied not merely as isolated performances but as complex systems integrating verbal texts, music, movement, symbolism, and social interaction. Such an approach underscored the interdisciplinary nature of folkloristics and encouraged collaboration between specialists in literature, ethnography, anthropology, and cultural studies. By documenting ritual practices, researchers contribute to safeguarding intangible cultural heritage and enhancing appreciation for cultural diversity[2].

A distinctive feature of Abdurahmon Go‘zal's scholarship was his insistence on the educational value of folklore. He viewed oral literature as an effective means of fostering patriotism, moral consciousness, aesthetic sensitivity, and respect for national traditions. Teachers, in his opinion, should integrate folklore materials into the educational process not only to enrich literary knowledge but also to support character formation. Folk tales, epics, riddles, and proverbs can stimulate imagination, critical thinking, and communicative competence. Such ideas remain highly relevant in contemporary discussions concerning values education and culturally responsive pedagogy. The integration of folklore into curricula strengthens students' connection with their heritage and contributes to the development of cultural identity.

The scholar also recognized the necessity of methodological rigor in folkloristic research. He advocated systematic classification of folklore genres and careful textual analysis supported by historical contextualization. Classification facilitates comparison and enables researchers to identify similarities and differences among various forms of oral expression. However, Abdurahmon Go‘zal warned against excessively rigid schemes that ignore the fluidity of folklore traditions. Oral texts evolve through repeated performance, adaptation, and reinterpretation. Variability therefore constitutes an essential characteristic rather than a defect. Acknowledging this dynamic quality allows scholars to appreciate the creativity of performers and the active participation of communities in sustaining tradition[3].

The relationship between folklore and national identity formed another important theme in his works. The preservation of folklore contributes to maintaining cultural continuity and strengthening awareness of historical roots. During periods of social transformation, folklore can provide symbolic resources that support collective resilience and cohesion. Abdurahmon Go‘zal stressed that national self-consciousness should be grounded in knowledge of authentic cultural traditions rather than stereotypes or superficial representations. Folklore offers access to the ethical principles, aesthetic preferences, and philosophical reflections that have shaped the life of the people over centuries. Consequently, the study of folklore acquires significance not only within academic settings but also in broader cultural and civic contexts.

His views on the interaction between folklore and written literature further enriched Uzbek literary scholarship. Oral and written traditions influence one another through processes of adaptation, reinterpretation, and creative borrowing. Many writers draw inspiration from folk motifs, archetypes, and narrative structures, while literary works may in turn enter oral circulation. By examining these reciprocal relationships, Abdurahmon Go‘zal highlighted the continuity of

[2] Go‘zal A. *Folklorshunoslikka oid ilmiy maqolalar va tadqiqotlar*. Toshkent: O‘zbekiston, 2015.
[3] Go‘zal A. *Folklorshunoslikka oid ilmiy maqolalar va tadqiqotlar*. Toshkent: O‘zbekiston, 2015.

cultural creativity and challenged simplistic distinctions between elite and popular forms of expression. Such perspectives encourage more inclusive approaches to literary history and cultural analysis.

The contribution of Abdurahmon Go‘zal to Uzbek folkloristics can also be assessed through his role in popularizing scholarly knowledge among broader audiences. Academic research achieves its fullest value when it informs public understanding and contributes to cultural preservation. By presenting folklore as a living and relevant phenomenon, the scholar encouraged appreciation for the creative achievements of previous generations. His work supported efforts to document local traditions, promote respect for cultural diversity, and cultivate pride in national heritage. These activities acquired particular importance during periods characterized by rapid modernization and globalization, when traditional forms of knowledge often face marginalization[4].

Contemporary researchers continue to benefit from the methodological insights found in his writings. The emphasis on contextual analysis, interdisciplinary cooperation, educational application, and respect for authenticity corresponds closely with current international trends in folkloristics. At the same time, his scholarship remains rooted in the specific realities of Uzbek cultural life and reflects a commitment to preserving the uniqueness of national traditions. Such a balance between universal scholarly principles and local specificity represents one of the enduring strengths of his approach. The study of his legacy therefore contributes not only to historiography but also to the ongoing development of folklore studies in Uzbekistan.

CONCLUSION

The analysis of folkloristics in the research works of Abdurahmon Go‘zal demonstrates that his scientific heritage occupies an important place in the development of Uzbek humanitarian thought. He approached folklore as a multifaceted cultural phenomenon encompassing artistic, historical, ethical, linguistic, and pedagogical dimensions. Through his studies of epics, fairy tales, proverbs, rituals, and other genres, he revealed the richness of oral creativity and emphasized its continuing significance for contemporary society. His insistence on preserving authentic traditions, documenting contextual information, and recognizing the educational potential of folklore contributed to expanding the methodological foundations of Uzbek folkloristics. The scholar's ideas concerning the role of folklore in shaping national identity and transmitting moral values remain particularly relevant in the modern era. Revisiting his works allows researchers to appreciate the depth of his intellectual contribution and to identify directions for future investigations. The preservation and critical study of folklore continue to represent essential tasks in safeguarding cultural heritage and promoting intercultural understanding. In this regard, the legacy of Abdurahmon Go‘zal retains both scientific importance and practical relevance for scholars, educators, and society as a whole.

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