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INTANGIBLE CULTURAL HERITAGE OF UZBEKISTAN: ESSENCE, PROTECTION AND PROBLEMS

Abstract: This article analyzes the attitude towards intangible cultural heritage and the work being carried out to preserve and popularize it in the Republic of Uzbekistan.

Key words: intangible cultural heritage, culture, propaganda, national spirituality, tradition, values.

Language: English

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Introduction

The vitality and originality of any nation are manifested through its history, culture and values. The continuity of generations following the traditions of their ancestors is of particular importance for the preservation of cultural identity. This aspect is recognized by many countries of the world and at the international level, and beneficial work is being carried out in this regard.

Intangible cultural heritage (hereinafter referred to as ICH) in the context of modern globalization needs protection as an important factor in preserving the forms of relationships between nations and people.

When we talk about (tangible) cultural heritage, we immediately imagine buildings, monuments, landmarks and historical and cultural territories. For example, Samarkand, which is a crossroads of cultures, the Ichan-Kala fortress in Khiva, the central ensembles of Bukhara and so on. But the sophistication and complexity of intangible cultural heritage lies precisely in its intangibility. Therefore, it is difficult to fully see, perceive and define it. It embodies the spirit, mentality and originality of the nation. For example, when we say "nola" we feel the

Uzbek melodies of our national music, or when we say "uvoldan qo'rqish" ("to be afraid of suffering for sins") we mean eastern values, the concept of which does not exist among all peoples. Therefore, entocultural heritage is a subtle, deep and abstract concept, at the same time having general civilizational, universal aspects. In particular, Uzbek maqoms, ashula (song), katta ashula (big song), painting, calligraphy, atlas-adras weaving, all the unique genres of our fine and applied arts, our great artistic and philosophical heritage continue to enchant the world. This, of course, testifies to the fact that the need and attention to the culture of art still exist. Unlike the West, which turned to mass culture and almost lost its folklore, in Uzbekistan and throughout Central Asia there is still knowledge and skills related to traditions, oral folklore, performance patterns, rituals associated with nature and space, crafts that deserve to be listened to, watched, read, seen, promoted and protected. Therefore, the preservation and popularization of cultural diversity in our region has become an urgent task. This requires solving relevant issues and problems from legal, administrative, financial and other aspects.

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Materials and Methods

Of course, there are a number of difficulties in this regard, in particular, the primary problem is the problem of the holders of knowledge and skills of various ICH. ICH is not some object that, when stored in a museum, preserves, develops and protects it in the psyche and consciousness of living beings. Thus, being passed on from person to person, from generation to generation, it continues to live.

Based on the experience of studying ICH issues, the following aspects of this process should be noted:

- studying intangible cultural heritage in the places of residence of its owners, i.e. carriers;
- fixation (recording) of intangible cultural heritage by various means;
- studying intangible cultural heritage from various artifacts and written sources;
- implementation of the author's interpretation of intangible cultural heritage in literature and art;
- reconstruction of the museum of intangible cultural heritage;
- revalorization, i.e. return to the inherited property its value lost by time;
- revival of intangible cultural heritage, i.e. restoration of its ability to function and be recreated;
- actualization of intangible cultural heritage through theatricalization;
- actualization of intangible cultural heritage through role-playing games, military history clubs, activities of craftsmen's clubs, amateur creativity;
- actualization of intangible cultural heritage for the development of tourism and recreation.

The complexity of the issue of actualization lies in the fact that a significant part of the intangible cultural heritage is passed on from generation to generation not within the framework of professional culture with its own institutions and traditions of its preservation, study and transmission to future generations, but through the existing culture of everyday life in society, that is, outside of organizations.

The rapid development of tourism and recreation increases its influence on the processes of renewal of the intangible cultural heritage. It is thanks to tourism that ethnographic villages, centers of folk culture, private museums appear in the regions, which are engaged in the creation of the familiar environment of life of past centuries, and sometimes in the restoration of the cultural heritage of more distant periods. If we take the example of Uzbekistan, the cultural environment of the Baysun district - workshops, rural houses, etc. are here brought into the form of museums. Ichan-Kala in Khiva is an open-air museum. Hotels, shops, workshops and other facilities built in the traditional style in the Gulbazar mahalla of the Old City of Tashkent. The craft center of Margilan also has a living museum and so on. All efforts in this direction serve the self-identification of society and

thus spiritual growth is achieved through renewed intangible cultural heritage.

The scientific community offers several ways to preserve intangible cultural heritage. The first way is for types of theatrical and performing arts in a stable traditional style with a constant plot based on a written text - the style of performance is important - preserving this living example of cultural heritage and passing it on in full to the next generation. This requires long-term training of new generations of performers, which is organized in a large, well-funded institution. The second way is for folk storytellers, whose oral creativity requires direct live communication with listeners. In this genre, it is necessary to preserve and convey the form and spirit of traditional culture. According to tradition, the content should not be lost, even classical stories should not rely on a known text, but should create a new living oral composition, which each storyteller-creative person improvises on a specific topic. (This is clearly evident in the tradition of bakhshi - the performance of folk epics. Bakhshi convey the story directly to the audience, improvise where necessary, and always monitor the mood of the audience. Similar cases can be seen in the performing arts, puppetry, customs related to nature and space, in particular, in folk medicine.)

The third way is to preserve intangible heritage through registration, archiving, inventory, and active support of masters of folklore traditions and young performers, recognized as one of the most effective methods of protection.

The priority in understanding the importance and necessity of protecting, promoting and using intangible cultural heritage belongs, of course, to UNESCO - the United Nations Educational, Scientific and Cultural Organization. Until 2003, within the framework of its activities, measures were taken to protect traditional culture and folklore at the international level. A single international document regulating the protection of ICH was adopted in 2003 and entered into force in 2006. Since then, the scale and weight of cooperation between UNESCO and other international organizations and countries (183) that have ratified the International Convention for the Safeguarding of the Intangible Cultural Heritage (17 October 2003, Paris) has expanded [1]. Currently, many examples of ICH throughout the world are protected by this Convention, are protected from extinction, and many best practices in this area are recognized and implemented.

In Uzbekistan, issues related to intangible cultural heritage are given much attention at the state level; relations in this area are regulated by a number of legislative acts. In particular, the Law of the Republic of Uzbekistan dated August 30, 2001 No. 269-II "On the Protection and Use of Cultural Heritage Sites" [2], "On Ratification of the International Convention for the Safeguarding of the

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Intangible Cultural Heritage (Paris, October 17, 2003)" dated December 12, 2007 No. ZRU-122 [3], the Resolution of the Cabinet of Ministers "On Approval of Regulatory Legal Acts for the Protection of Intangible Cultural Heritage" dated February 23, 2011 No. 47 [4].

Also, in the Decree of the President of the Republic of Uzbekistan dated December 25, 2023 No. PP-405 [5], the priority areas for further development of the preservation, scientific study and promotion of intangible cultural heritage in the Republic of Uzbekistan are defined:

- comprehensive protection of intangible cultural heritage, identification, inclusion in lists, digitization, propaganda and preservation of its samples with the involvement of the general public;

- further development of the protection, scientific study and propaganda of the art of maqom and bakhshi;

- achieving the inclusion of unique and endangered samples of intangible cultural heritage, as well as best practices in the field of heritage protection in international lists within the framework of the International Convention for the Safeguarding of the Intangible Cultural Heritage;

- organizing ethnofolklore expeditions at the national and international levels in order to establish a permanent study of intangible cultural heritage, supporting research work, ensuring the allocation of fundamental and targeted grants;

- organization of the study of intangible cultural heritage at all stages of education and training of qualified personnel for this area.

At the same time, this document assigns certain tasks for the development of the sphere to a specialized state institution - the Research Institute of Cultural Studies and Intangible Cultural Heritage [6].

The Strategy "Uzbekistan - 2030" [7], implemented in such areas as the creation of decent conditions for the realization of the potential of each person, ensuring the rule of law, organizing public administration in the service of the people, consistent continuation of the policy based on the principle of "A safe and peaceful state" along with other goals, clearly defines the following points related to the topic:

- Ensuring the stability of the social and spiritual environment in society;

- Wide popularization of masterpieces of Uzbek and world literature, development of reading in society and information and library services to the population;

- Comprehensive development of modern theater and circus arts, creation of stage works of high artistic and ideological level;

- Increasing the tourism potential of our country by promoting Uzbek national art;

- Further improvement of activities related to the protection, scientific study and popularization of cultural heritage;

- Development of the activities of cultural organizations, improvement of their material and technical base and support for workers in the sphere, development of areas of fine and applied arts;

- Development of national cinematography.

It is obvious that the preservation of cultural heritage and the creation of favorable conditions for the development of culture are priority areas of the Strategy. Indeed, the unity of cultural space and the priority of traditional culture are the main factors of national security and territorial integrity for each state, therefore, we also pay special attention to the protection and promotion of cultural heritage.

Along with the states parties to this Convention, Uzbekistan has certain rights and obligations. One of the main tasks in this area is the maintenance of lists of intangible cultural heritage objects. National and local lists of intangible cultural heritage, lists of objects and other documents recommended for inclusion in the representative list of the intangible cultural heritage of humanity are constantly updated. To date, 15 samples have been included in the UNESCO Representative List of the Intangible Cultural Heritage of Humanity in accordance with individual and joint recommendations of Uzbekistan with other countries [8]. Also, in the register of best practices for the protection of intangible cultural heritage in 2017, the topic "Margilan School of Crafts: Atlas and Adras Weaving Technology" was registered. In addition, several more individual and joint nominations have been prepared and submitted for consideration of inclusion in the representative list of the intangible cultural heritage of humanity. This is certainly a source of pride for all of us.

It should be noted with satisfaction that the work related to intangible cultural heritage is of particular importance in the framework of cooperation with UNESCO in the field of education, science and culture. Here we can cite several previously implemented projects, created exhibitions, organized conferences, round tables, "mentor lessons" and other events. Another notable event was the election of Uzbekistan as a member of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage. In addition, it is important to note that since the beginning of the interstate ichLinks program [9], launched by the International Information and Networking Centre for Asia and the Pacific UNESCO on Intangible Cultural Heritage (ICHCAP) and consisting of activities related to the creation and maintenance of an online platform, the main essence of which is the placement of comprehensive information on intangible cultural heritage in different countries, representatives of our country have been involved.

In addition, in these areas, it is necessary to take measures to establish cooperation with the UNESCO Regional Centre for ICH Safeguarding in West and Central Asia in Iran, the International Centre for ICH

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Education in Asia and the Pacific in China (CRIHAP), the International Research Centre on ICH in Asia and the Pacific in Japan (IRCI), as well as with ISESCO and other organizations [10].

It is also becoming increasingly important to further coordinate the activities of all organizations and institutions of our country in the field of protection, promotion and use of ICH.

It is necessary to promptly carry out such work as improving databases on carriers of ICH samples that are under threat of extinction, transferring the creative processes of these individuals, their knowledge and skills to the younger generation. There are a number of other tasks, the successful implementation of which requires timely and specific solutions to organizational, financial, administrative, scientific-methodological and other problems. In particular, the main conditions are the availability of qualified and knowledgeable specialists engaged in this work at the level of their main task, providing them with the necessary equipment and inventory, carrying out work on the basis of clearly defined and duly approved plans, measuring and evaluating results according to specific criteria, rejecting such vices as negligence, formalism and ostentation.

The corresponding projects should be aimed at developing existing technical, technological, informational, social, economic and organizational systems within the framework of preserving ICH. It is necessary to conduct annual training seminars and advanced training courses, which should include lectures on the characteristics of ICH samples, practical classes on the forms of their preservation and development. It is important to conduct expeditions, conferences, scientific research, qualifying works, develop and publish monographs, collections, book albums, special educational programs, various manuals. Also of great importance is the effective use of modern information technologies, the introduction of digitalization.

Among the priority tasks that need to be solved in the field of ensuring information security in the sphere of culture, the following can be highlighted:

- development of conceptual documents in the field of information security of culture and its regulatory framework;
- ensuring the security of ICH, including its integrity and the security of the created infrastructure;
- ensuring access to digital heritage;

- ensuring the confidentiality of information related to copyright

- ensuring the confidentiality of information related to ensuring the security of cultural institutions and the personal information they collect;

- scientific and methodological support;
- staffing.

Intangible cultural heritage is an effective means of preventing and eliminating negative social phenomena in society, various groups of the population, especially children and youth, the formation of patriotic and civic qualities in an individual, spiritual and moral education, stabilization and harmonization of relations between family and society. With its help, such serious problems as the restoration and development of the socio-economic potential of villages, the organization of employment, the adaptation of the disabled are solved.

Taking this into account, it is necessary to take all measures to protect the intangible cultural heritage in order to prevent its destruction. The relevant organizations and institutions, the general public, and the media should become the main tool for promoting national values.

Conclusion

In conclusion, it should be noted that issues of intangible cultural heritage are extremely relevant for understanding identity and preserving the originality of the nation in the current fast-paced and difficult period. In this sense, the Resolution of our President No. 405 "On additional measures to develop the protection, scientific study and promotion of intangible cultural heritage" became significant. As a result of this historic document, an entire research institute was created under the Ministry of Culture. This scientific institution, specializing in cultural studies and intangible cultural heritage, seeks to make a worthy contribution to the disclosure of intangible cultural resources of Uzbekistan and the elevation of the name of the country with great values. The key issues that the team of the institute focused on are those that once occupied the minds of Farabi, Navoi, Babur and Fitrat - today have a special value in understanding the identity of the modern generation of young men and women called millennials (1984-2000), zoomers (2000-2015), and, in general, the alpha generation (since 2011).

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