

SCIENCE
PROBLEMS.UZ

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Актуальные проблемы социальных и гуманитарных наук

Ijtimoiy-gumanitar fanlarning dolzarb muammolari

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2025

SCIENCEPROBLEMS.UZ

IJTIMOIIY-GUMANITAR FANLARNING DOLZARB MUAMMOLARI

№ 4 (5) – 2025

АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

TOSHKENT-2025

BOSH MUHARRIR:

Isanova Feruza Tulqinovna

TAHRIR HAY'ATI:

07.00.00- TARIX FANLARI:

Yuldashev Anvar Ergashevich – tarix fanlari doktori, siyosiy fanlar nomzodi, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Mavlanov Uktam Maxmasabirovich – tarix fanlari doktori, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Xazratkulov Abror – tarix fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti.

Tursunov Ravshan Normuratovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Xolikulov Axmadjon Boymahmatovich – tarix fanlari doktori, O'zbekiston Milliy Universiteti;

Gabrielyan Sofya Ivanovna – tarix fanlari doktori, dotsent, O'zbekiston Milliy Universiteti.

Saidov Sarvar Atabullo o'g'li – katta ilmiy xodim, Imom Termiziy xalqaro ilmiy-tadqiqot markazi, ilmiy tadqiqotlar bo'limi.

08.00.00- IQTISODIYOT FANLARI:

Karlibayeva Raya Xojabayevna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Nasirxodjayeva Dilafruz Sabitxanovna – iqtisodiyot fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Ostonokulov Azamat Abdukarimovich – iqtisodiyot fanlari doktori, professor, Toshkent moliya instituti;

Arabov Nurali Uralovich – iqtisodiyot fanlari doktori, professor, Samarqand davlat universiteti;

Xudoyqulov Sadirdin Karimovich – iqtisodiyot fanlari doktori, dotsent, Toshkent davlat iqtisodiyot universiteti;

Azizov Sherzod O'ktamovich – iqtisodiyot fanlari doktori, dotsent, O'zbekiston Respublikasi Bojxona instituti;

Xojayev Azizxon Saidaloxonovich – iqtisodiyot fanlari doktori, dotsent, Farg'ona politexnika instituti

Xolov Aktam Xatamovich – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Shadiyeva Dildora Xamidovna – iqtisodiyot fanlari bo'yicha falsafa doktori (PhD), dotsent v.b, Toshkent moliya instituti;

Shakarov Qulmat Ashirovich – iqtisodiyot fanlari

nomzodi, dotsent, Toshkent axborot texnologiyalari universiteti

09.00.00- FALSAFA FANLARI:

Hakimov Nazar Hakimovich – falsafa fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Yaxshilikov Jo'raboy – falsafa fanlari doktori, professor, Samarqand davlat universiteti;

G'aybullayev Otabek Muhammadiyevich – falsafa fanlari doktori, professor, Samarqand davlat chet tillar instituti;

Saidova Kamola Uskanbayevna – falsafa fanlari doktori, "Tashkent International University of Education" xalqaro universiteti;

Hoshimxonov Mo'min – falsafa fanlari doktori, dotsent, Jizzax pedagogika instituti;

O'roqova Oysuluv Jamoliddinovna – falsafa fanlari doktori, dotsent, Andijon davlat tibbiyot instituti, Ijtimoiy-gumanitar fanlar kafedrasini mudiri;

Nosirxodjayeva Gulnora Abdukaxxarovna – falsafa fanlari nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Turdiyev Bexruz Sobirovich – falsafa fanlari bo'yicha falsafa doktori (PhD), dotsent, Buxoro davlat universiteti.

10.00.00- FILOLOGIYA FANLARI:

Axmedov Oybek Saporbayevich – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

Ko'chimov Shuxrat Norqizilovich – filologiya fanlari doktori, dotsent, Toshkent davlat yuridik universiteti;

Hasanov Shavkat Ahadovich – filologiya fanlari doktori, professor, Samarqand davlat universiteti;

Baxronova Dilrabo Keldiyorovna – filologiya fanlari doktori, professor, O'zbekiston davlat jahon tillari universiteti;

Mirsanov G'aybullo Qulmurodovich – filologiya fanlari doktori, professor, Samarqand davlat chet tillar instituti;

Salaxutdinova Musharraf Isamutdinovna – filologiya fanlari nomzodi, dotsent, Samarqand davlat universiteti;

Kuchkarov Raxman Urmanovich – filologiya fanlari nomzodi, dotsent v/b, Toshkent davlat yuridik universiteti;

Yunusov Mansur Abdullayevich – filologiya fanlari nomzodi, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Saidov Ulugbek Aripovich – filologiya fanlari nomzodi, dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi.

12.00.00- YURIDIK FANLAR:

Axmedshayeva Mavlyuda Axatovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Muxitdinova Firyuza Abdurashidovna – yuridik fanlar doktori, professor, Toshkent davlat yuridik universiteti;

Esanova Zamira Normurotovna – yuridik fanlar doktori, professor, O'zbekiston Respublikasida xizmat ko'rsatgan yurist, Toshkent davlat yuridik universiteti;

Hamroqulov Bahodir Mamasharifovich – yuridik fanlar doktori, professor v.b., Jahon iqtisodiyoti va diplomatiya universiteti;

Zulfiqorov Sherzod Xurramovich – yuridik fanlar doktori, professor, O'zbekiston Respublikasi Jamoat xavfsizligi universiteti;

Xayitov Xushvaqt Saparbayevich – yuridik fanlar doktori, professor, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Asadov Shavkat G'aybullayevich – yuridik fanlar doktori, dotsent, O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi;

Ergashev Ikrom Abdurasulovich – yuridik fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Utemuratov Maxmut Ajimuratovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Saydullayev Shaxzod Alixanovich – yuridik fanlar nomzodi, professor, Toshkent davlat yuridik universiteti;

Hakimov Komil Baxtiyarovich – yuridik fanlar doktori, dotsent, Toshkent davlat yuridik universiteti;

Yusupov Sardorbek Baxodirovich – yuridik fanlar doktori, dotsent, Toshkent davlat yuridik universiteti;

Amirov Zafar Aktamovich – yuridik fanlar doktori (PhD), O'zbekiston Respublikasi Sudyalari oliy kengashi huzuridagi Sudyalari oliy maktabi;

Jo'rayev Sherzod Yuldashevich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Babadjanov Atabek Davronbekovich – yuridik fanlar nomzodi, dotsent, Toshkent davlat yuridik universiteti;

Normatov Bekzod Akrom o'g'li — yuridik fanlar bo'yicha falsafa doktori, Toshkent davlat yuridik universiteti;

Rahmatov Elyor Jumaboyevich — yuridik fanlar nomzodi, Toshkent davlat yuridik universiteti;

13.00.00- PEDAGOGIKA FANLARI:

Xashimova Dildarxon Urinboyevna – pedagogika fanlari doktori, professor, Toshkent davlat yuridik universiteti;

Ibragimova Gulnora Xavazmatovna – pedagogika fanlari doktori, professor, Toshkent davlat iqtisodiyot universiteti;

Zakirova Feruza Maxmudovna – pedagogika fanlari doktori, Toshkent axborot texnologiyalari universiteti huzuridagi pedagogik kadrlarni qayta tayyorlash va ularning malakasini oshirish tarmoq markazi;

Kayumova Nasiba Ashurovna – pedagogika fanlari doktori, professor, Qarshi davlat universiteti;

Taylanova Shoxida Zayniyevna – pedagogika fanlari doktori, dotsent;

Jumaniyozova Muhayyo Tojiyevna – pedagogika fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti;

Ibraximov Sanjar Urinbayevich – pedagogika fanlari doktori, Iqtisodiyot va pedagogika universiteti;

Javliyeva Shaxnoza Baxodirovna – pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti;

Bobomurotova Latofat Elmurodovna — pedagogika fanlari bo'yicha falsafa doktori (PhD), Samarqand davlat universiteti.

19.00.00- PSIXOLOGIYA FANLARI:

Karimova Vasila Mamanosirovna – psixologiya fanlari doktori, professor, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Hayitov Oybek Eshboyevich – Jismoniy tarbiya va sport bo'yicha mutaxassislarni qayta tayyorlash va malakasini oshirish instituti, psixologiya fanlari doktori, professor

Umarova Navbahor Shokirovna– psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti, Amaliy psixologiyasi kafedrasi mudiri;

Atabayeva Nargis Batirovna – psixologiya fanlari doktori, dotsent, Nizomiy nomidagi Toshkent davlat pedagogika universiteti;

Shamshetova Anjim Karamaddinovna – psixologiya fanlari doktori, dotsent, O'zbekiston davlat jahon tillari universiteti;

Qodirov Obid Safarovich – psixologiya fanlari doktori (PhD), Samarkand viloyat IIB Tibbiyot bo'limi psixologik xizmat boshlig'i.

22.00.00- SOTSILOGIYA FANLARI:

Latipova Nodira Muxtarjanovna – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti kafedra mudiri;

Seitov Azamat Po'latovich – sotsiologiya fanlari doktori, professor, O'zbekiston milliy universiteti;

Sodiqova Shohida Marxaboyevna – sotsiologiya fanlari doktori, professor, O'zbekiston xalqaro islom akademiyasi.

23.00.00- SIYOSIY FANLAR

Nazarov Nasriddin Ataqulovich –siyosiy fanlar doktori, falsafa fanlari doktori, professor, Toshkent arxitektura qurilish instituti;

Bo'tayev Usmonjon Xayrullayevich –siyosiy fanlar doktori, dotsent, O'zbekiston milliy universiteti kafedra mudiri.

OAK Ro'yxati

Mazkur jurnal Vazirlar Mahkamasi huzuridagi Oliy attestatsiya komissiyasi Rayosatining 2022-yil 30-noyabrdagi 327/5-son qarori bilan tarix, iqtisodiyot, falsafa, filologiya, yuridik va pedagogika fanlari bo'yicha ilmiy darajalar yuzasidan dissertatsiyalar asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlar ro'yxatiga kiritilgan.

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Muassis: “SCIENCEPROBLEMS TEAM”
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MUNDARIJA

07.00.00 – TARIX FANLARI

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THE FORMATION OF MYTHOLOGY AND THE INFLUENCING FACTORS

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Abstract. Mythology has been a key element in shaping beliefs, practices, and worldviews across civilizations. This article explores its origins, development, and the factors that influence its creation, including psychological, social, and cultural aspects. It also examines the role of oral traditions, religious practices, and symbolic language in the formation and transmission of myths.

Keywords: mythology, genesis of mythology, formation of mythology, psychological foundations of mythology, sociocultural influences, oral tradition, rituals, cultural syncretism.

MIFOLOGIYANING SHAKLLANISHI VA UNGA TA'SIR QILUVCHI OMILLAR

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Annotatsiya. Mifologiya sivilizatsiyalar bo'ylab e'tiqodlar, amaliyotlar va dunyoqarashlarni shakllantirishda muhim omil bo'lib kelgan. Ushbu maqola uning kelib chiqishi, rivojlanishi va yaratilishiga ta'sir qiluvchi omillarni, jumladan, psixologik, ijtimoiy va madaniy jihatlarni o'rganadi. Shuningdek, miflarning shakllanishi va uzatilishidagi og'zaki an'analar, diniy amallar va ramziy tilning roli ham ko'rib chiqiladi.

Kalit so'zlar: mifologiya, mifologiyaning kelib chiqishi, mifologiyaning shakllanishi, mifologiyaning psixologik asoslari, ijtimoiy-madaniy ta'sirlar, og'zaki an'ana, marosimlar, madaniy sinkretizm.

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Introduction. Mythology consists of traditional tales, usually involving gods, heroes, and supernatural events that offer explanations for the origins of the world, humanity, and societal traditions. These myths have endured across generations, playing a significant role in shaping the collective mindset of societies and impacting their moral, religious, and cultural values. The formation of mythology is a multifaceted process, shaped by a combination of psychological, social, and environmental factors. This article seeks to explore the roots of mythology and highlight the key elements that have influenced its development and transformation. From the ancient Greek pantheon to the tales of Native American tribes, mythology provides profound insights into a society's beliefs, values, and understanding of the universe. The formation of mythology is a complex process, influenced by a multitude of factors ranging from human psychology to sociocultural dynamics. These myths not only explain the mysteries of existence but also serve to reinforce social norms and values. Understanding the forces that shape mythology reveals much about the human experience, both ancient and modern.

Methods. This study employs a qualitative approach, reviewing existing literature on mythology from various anthropological, psychological, and cultural perspectives. Historical and contemporary texts, including works by early anthropologists such as Edward Tylor and James Frazer, as well as psychological theories from Sigmund Freud and Carl Jung, are analyzed to provide a comprehensive view of the influencing factors behind the formation of mythology. This research also investigates the role of oral traditions, religious rituals, and symbolic language through comparative analysis of mythological systems across different cultures, including Greek, Native American, and other ancient mythologies. A style of language can be defined as a system of coordinated, interrelated and inter-coordinated language means intended to full-fill a specific function of communication and aiming at a defined effect. [6 –p 10]

Results. Myths thus became essential not only for understanding the world but also for constructing meaning and cultural coherence in societies that lacked the empirical tools we rely on today.

The Origins of Mythology.

The genesis of mythology can be traced back to early human efforts to understand and explain the natural world, the cycles of life, and fundamental existential questions that were beyond their grasp. In prehistoric societies, where scientific knowledge was not yet developed, people turned to mythological explanations as a means of making sense of their surroundings and the events that shaped their lives. These myths provided a framework for interpreting the unknown and provided comfort in the face of uncertainty. Early anthropologists like Edward Tylor and James Frazer argued that myths served as vital tools for explaining the mysteries of existence, such as the origins of the universe, the processes of birth and death, the changing of seasons, and the fate of the soul after death. Myths thus became essential not only for understanding the world but also for constructing meaning and cultural coherence in societies that lacked the empirical tools we rely on today. Through these stories, early humans sought to address existential anxieties and provide a sense of order and purpose within the chaos of the natural world. [2 –p 74]

1.1 Psychological Foundations of Mythology. Sigmund Freud and Carl Jung, through their respective theories of the unconscious, argued that mythology reflects the inner workings of the human psyche. Freud viewed myths as expressions of repressed desires and emotions, while Jung saw them as archetypal patterns that emerge from the collective unconscious. These psychological underpinnings suggest that myths are not only shaped by external factors but also emerge from deep-seated human experiences, fears, and desires.

1.2 Sociocultural Influences. Mythology also emerges from the social and cultural contexts in which a society exists. Early human communities, faced with challenges such as survival, social cohesion, and identity formation, developed myths to address these needs. Myths often serve as foundational narratives for societal structures, providing explanations for hierarchical roles, moral codes, and rituals. [3 –p 151]

2. Instruments for the Creation of Mythology

The formation of myths is influenced by a variety of instruments, each contributing significantly to the development of mythological narratives, their symbolic meanings, and how they are passed down through generations. Oral traditions, one of the primary tools, played a crucial role in the preservation and dissemination of myths. Storytelling, often passed from generation to generation by word of mouth, ensured that myths were preserved and adapted

over time. This method of transmission allowed for the continuous evolution of myths, incorporating the values, beliefs, and experiences of different eras. Religious practices are another important instrument in myth formation, as many myths are intertwined with the spiritual beliefs and rituals of a society. The gods, divine beings, and sacred events portrayed in myths often serve as foundational elements of religious systems. [1 –p 210] Language plays a significant role in shaping the structure and depth of mythological tales. The symbolic and metaphorical aspects of language are often employed to convey abstract concepts, such as the forces of good and evil, creation, and destruction. Finally, rituals are integral to the reinforcement and enactment of myths within a culture. Through ritualistic practices, communities perform myths in tangible, physical ways that further connect the individuals with the symbolic meanings embedded in the narratives. Together, these instruments—oral traditions, religious practices, language, and rituals—form a dynamic system through which myths are created, preserved, and transmitted, each playing a distinct yet interconnected role in the evolution and continuity of mythological traditions.

2.1 Oral Tradition. In many ancient societies, myths were passed down through oral traditions. Storytelling, often carried out by shamans, priests, and elders, allowed for the preservation and transmission of myths across generations. Oral traditions were essential for the continuity of mythology, and the performance of myths, often accompanied by music, dance, and ritual, played an integral role in reinforcing cultural identity and collective memory. [4 –p 425]

2.2 Religious Practices and Rituals. Myths and religious practices are deeply intertwined. In many cultures, mythology serves as the foundation for religious beliefs, providing narratives about deities, divine intervention, and the sacredness of certain practices. Rituals, performed in accordance with mythological beliefs, serve as tangible expressions of these myths. For example, the ancient Greek myths surrounding the gods of Olympus were enacted through religious festivals, such as the Olympic Games, which celebrated the virtues of heroism, athleticism, and divine favor. [5 –p 68]

3. Evolution and Transmission of Myths

As societies evolved, so too did their mythologies. The spread of cultures through migration, conquest, and trade facilitated the exchange and adaptation of mythological narratives. Additionally, the advent of written language allowed for the recording of myths, further solidifying their place in the cultural heritage of civilizations.

3.1 The Role of Writing in Myth Transmission. The transition from oral to written traditions significantly impacted the transmission of myths. Early written records, such as the Epic of Gilgamesh, the Iliad, and the Mahabharata, represent some of the earliest examples of mythological texts. The written word provided a means to standardize and preserve myths, although it also introduced the possibility of reinterpretation and modification as myths were adapted to new contexts and audiences. [7 –p 1140]

3.2 Cultural Syncretism and the Integration of Myths. As societies interacted with one another, cultural syncretism played a significant role in the evolution of mythology. Myths from different cultures were often blended or reinterpreted, resulting in hybrid mythological systems. For example, the influence of Greek mythology on Roman religion or the incorporation of local deities into the Christian pantheon illustrates how myths evolve and adapt over time.

Conclusion. The genesis of mythology is a multifaceted process that is shaped by psychological, sociocultural, and environmental factors. Myths serve as foundational narratives that explain the unknown, preserve cultural identity, and establish moral and ethical frameworks for society. The instruments that have contributed to the creation of mythology—oral traditions, religious practices, rituals, and symbolic language—have all played a pivotal role in the formation and transmission of myths across generations. As societies continue to evolve, so too will the myths that define and reflect the human experience.

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