
Problems of Modern Museumification of Intangible Cultural Heritage Objects

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Abstract: This article discusses the issues of modern museification of objects of intangible cultural heritage of Uzbekistan and the problems of their preservation for the future generation. Regulatory legal acts on the protection of intangible cultural heritage were also studied and issues of their promotion with the help of museums were considered. The causes of these problems have also been investigated.

Keywords: Uzbekistan, UNESCO, representative list, intangible cultural heritage, law, declaration, factor, national value, tradition, museum, program.

Museumification is one of the important functions of museum activity, which consists in turning monuments into objects of museum display. That is, the tradition is preserved in the museum space in the same way as it works in the natural historical and cultural environment. Museumization of intangible heritage implies its installation on material carriers and its future implementation.

Intangible heritage objects can be preserved by such methods as museumization, conservation, actualization, and museification. As part of their exposition and cultural-educational activities, the following are carried out: save a known object - update, bringing from the existing environment and storing in museum collections using material means - conservation (intangible object is recorded through video or audio recording, ethnographic description and is included in the museum's archive or documentary fund).

In the 20th century, many forms of intangible culture are on the verge of being forgotten and disappearing due to the acceleration of the processes of globalization in all spheres of the world. Therefore, the issues of identifying and preserving intangible (spiritual) heritage as an integral part of world cultural heritage are urgent in the modern scientific community.

In the 20th and early 21st centuries, due to the increased globalization processes, the problem of preservation of intangible heritage objects became the focus of attention due to the danger of the complete disappearance of many cultural forms that are important for human self-identification. The museologicalization of intangible cultural heritage is becoming more and more powerful and requires in-depth development of the issues of its preservation and presentation. According to E. N. Mastenitsa, the active inclusion of intangible heritage problems in the field of interests of theoretical and practical museum hermeneutics will undoubtedly affect not only the change of museum work methods, the development of exposition and interpretation practice, but also leads to the creation of a new type of museums such as ecomuseums, living museums [1].

Intangible cultural heritage is the customs, forms of expression, knowledge and skills, as well as related tools, objects, artefacts and cultural heritage environments recognized by communities, groups and in some cases individuals as part of their culture. Its essence is that

it is delivered and received by living people. Therefore, the doctrine uses a specific term called "living heritage" that reveals the content of this concept and defines the practice of its protection and use [2].

It can be considered that the initial stage of the formation of the intangible heritage preservation system began with the request of the Bolivian government to UNESCO in 1973 to develop model proposals for the regulation, development and dissemination of folklore [3]. In modern humanities, the concept of "intangible heritage" appeared in the last quarter of the 20th century, which expanded the boundaries of the museum world and changed the scientific paradigm of museology.

Ivo Maroevich interpreted the concept of "heritage" in an expanded sense, he also wrote about intangible heritage in the context of changing the boundaries of the concept of "heritage". According to him, the basis of the European model of the museum institution, beginning with the Renaissance and ending in the 1980s, was the collection, preservation and display of the values of the material world. At the same time, he also emphasizes that intangible heritage is not limited to the theory of museology. In addition, according to his opinion, museology and museologists leave open the question of preservation and presentation of intangible heritage in the museum as part of social identity [4].

In 2003, at the 32nd General Conference of UNESCO, the "Convention on the Safeguarding of Intangible Heritage Objects" was adopted, according to which traditions, performances and expressions, science and crafts, as well as related objects and cultural environment were listed. Today, the international organization UNESCO has taken measures to preserve the objects of intangible heritage and developed the "Declaration of Rare Oral and Invisible Heritage of Humanity". According to it, the clarification of intangible heritage is defined as follows:

- a set of traditional creations reflecting the social and cultural solemnity of the society;
- his standards and values are communicated orally through imitation or other means.

In 2008, Uzbekistan ratified the UNESCO Convention on the Protection of Intangible Cultural Heritage (October 17, 2003, Paris). From 1993 to 2020, Uzbekistan included 5 tangible cultural heritage sites and 8 intangible cultural heritage nominations in the UNESCO World Heritage List, and it is planned to include more than 10 cultural heritage sites and more than 5 intangible heritage nominations by 2030 [5.].

Uzbekistan preserves the following forms of intangible cultural heritage: oral traditions and forms of expression, including language as a carrier of intangible cultural heritage; performing arts, including acting, playing music, singing, dancing, etc.; traditions, rituals, holidays; knowledge and traditions related to nature and the universe; knowledge and skills related to traditional crafts.

Since the years of independence, special laws on the protection of the cultural heritage of Uzbekistan have been adopted and state programs have been developed. These normative documents create a foundation for preserving the cultural heritage of the Uzbek people and passing it on to future generations. Development of international cooperation on the protection of cultural heritage is also reflected in state programs [6].

The concept of intangible heritage refers to the social mechanism in the transmission of traditions. Museums play an important role in the preservation of intangible heritage. If it is not possible to preserve the objects of intangible heritage in the natural socio-cultural environment, they can be museumized. Museologists paid attention to the problems of intangible heritage, defined the definition of intangible heritage, proposed classification, and determined the methods of working with intangible heritage of museums.

According to I.A. Chuklinova, French scientists A. Devale, B. Delos, J. Davalon, F. Mero were among the first to pay attention to the identification and study of the components of the intangible heritage, following the advanced views on the elements of the natural and cultural environment that can be museumized. [7].

The understanding of intangible heritage is primarily related to the problems of preservation and interpretation of tangible cultural heritage. Before analyzing the location of intangible heritage objects in museum work, it is necessary to identify them as museum objects. Of course, it is difficult to imagine an ideal object in a museum at a glance. In order to avoid such a problem, it is necessary to keep the object in its traditional form.

"What happens when objects of intangible heritage move to the category of museum object?" - question can be answered as follows. In such situations, intangible heritage objects can neither be displayed nor displayed. In the method of museumization of the object, not the object itself, but the process and conditions of its emergence are museumized.

Like tangible heritage sites, intangible cultural heritage sites also serve to increase the number of tourists visiting the country. The reason is that an important variable affecting the attractiveness of a tourist destination for different groups and categories of tourists is its cultural and social characteristics. Most of the tourists are interested in the culture, art, science, religion and history of the people. The musical potential of the region is one of the attractive elements of its culture. In some countries, music is the main factor that attracts tourists. Popular music festivals gather thousands of participants every year [8].

One of the traditional annual events in Uzbekistan - "Sharq taronalari" national music festival serves as an important factor in promoting classical music, national tunes and songs.

The updated national list of the intangible cultural heritage of Uzbekistan has been approved, including more than 60 nominations in five directions. Also, on the UNESCO list of intangible cultural heritage objects that should be immediately protected - Kobyz performance, five - Bakhshi art, ethnosport, woodcarving art, khalfalik, Uzbek martial arts, on the representative list of UNESCO's Intangible Cultural Heritage of Humanity, as well as on UNESCO's Intangible Cultural Heritage Protection Rishton Pottery School was recommended to the list of works that are planned to be recommended to the register of best practices.

Today, museums are paying a lot of attention to intangible heritage objects. One of the important tasks before them is to analyze and preserve some of the cultural masterpieces that are disappearing and clarify their roots. According to general information, the character and status of representation (re-presentation) of intangible heritage objects in the museum depends on the household character and the level of preservation. In some cases, the manifestations of traditions can also be "museum objects".

In fact, the museum's method of museumization serves as the basis for the classification of intangible heritage objects. Separation of cultural heritage objects by type is the next basis of classification.

In short, the objects of intangible cultural heritage include the people's everyday life, traditional culture and art, history and environment of its creation. People with scientific potential, as well as museologists, have been carrying out a number of activities for the preservation of intangible heritage objects. In addition to storing and displaying historical and cultural objects, museums also store and make available to the public objects that contain information of social importance. The International Convention for the Safeguarding of the Intangible Cultural Heritage adopted by UNESCO in Paris (2003) was the result of intensive scientific discussions and at the same time a guide for action.

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