

Theoretical Concepts and the Concept of Ethnoculture

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Abstract: The article shows that the process of globalization is rapidly changing the way of life of peoples and nations living in a traditional way.

Keywords: Globalization, ethnogenesis, ethnic history, ethnodemography, assimilation.

Traditional folk culture, as an integral part of the heritage of our ancestors, occupies an important place in the process of socio-historical development. After our republic gained independence, a wide path was opened for the study of the national heritage, both in scientific and artistic terms. In addition, the restoration of historical and spiritual values makes it possible to comprehensively study the traditional folk culture. [1]

Traditional folk culture is based on the historical and spiritual needs of ethnic groups, has developed as a result of their creative intellectual activity, has combined the thoughts, experiences, dreams, traditions and values of ancestors for thousands of years. is an important factor serving the spiritual maturity of the people, which is an invaluable heritage that has become more complex, improving the moral health of our society and stabilizing its humanism. In general, ethnoculture is the culture of an ethnos (i.e., clan, people, nation, people, population, mass). The concept of ethnoculture reflects the development and formation of the culture of a clan, nation, nation in the historical process. And traditional culture appears as an important part of the ethnic culture that has developed in the historical process, tested and become a tradition, passed down from generation to generation, and its historical and cultural features are reflected in the following:

1. Ethnic groups are created on the basis of natural and historical spiritual needs;
2. It has its own essence and character, form and content, is associated with life processes;
3. Having its place in people's lives, it becomes an integral part of life;
4. As a spiritual and historical need, it is passed on from generation to generation and time goes by;
5. Serves the upliftment of society.[3]

It is known that ethnoculture has its own structure, forms and manifestations as an integral and multifaceted phenomenon of the traditional culture of the people. Therefore, ethnoculture includes the following generally accepted components: folk wisdom, folk beliefs, folk philosophy, folk customs, folk clothes, folk housing, folk food, folk pedagogy, folk art, folk games, folk architecture, folk practice includes such areas as art , folk culture, folk culture of recreation (traditional folk holidays, fairs and other conversations), folk medicine. Ethnogenesis, ethnic history, ethnic identity, ethnodemography, assimilation, consolidation, traditional economy, material and spiritual culture, transformation, awareness of ethnic identity, ethno-confessional affiliation, ethnolinguistics, ethnopedagogy, ethnopsychology, cultural environment, community-family relations, neighborhood, traditions, rituals , traditionalism and modernization processes will be mixed. Therefore, studying these problems, if we look at each socio-historical process, it will be possible to study it historically, understand its essence and find an effective solution.

In the study of Uzbek ethnoculture, several areas and scientific and theoretical concepts are distinguished: historical and archaeological approach, mythological and religious approach, sociolinguistic approach, economic and formational approach, folklore approach, geographical and ethnographic approach, socio-pedagogical approach, artistic and ethnographic approach. aesthetic approach., is studied separately on the basis of a civilizational approach, a sociological approach, a philosophical and cultural approach, etc. In this, mainly in the study of the historical process, cognition and reflection occupy a special place.

Ethnoculture is a social reality that expresses material and spiritual wealth, way of life, language, customs, ways of changing the surrounding world, self-perception and self-understanding, created in the long process of the socio-historical development of a people, a nation. in short, the existence of an ethnos, a nation. It is known that any social reality, especially culture, affecting all aspects of human life and people, has the characteristics of multifactoriality, complexity, syncretism, universality, stability and variability. Without an understanding of these features of culture, it is impossible to know its place in socio-historical development, its internal structure, and the signs associated with its functions. Because, although society and culture are not entirely true, culture exists in all spheres of society. The component of the term "ethnoculture" mainly consists of the concepts of "ethnos" and "culture". The terms "ethnic community" and "ethnos" are used in the social and human sciences when studying the history of the origin of peoples. "Ethnic unity" is a social and ethnic association formed in a certain social system, in the process of natural and historical development. Its synonym is "ethnos", which means "people" in Greek. However, "ethnic unity" is a clear concept compared to the term "nation". The term ethnos, i.e. people, is used in a very broad and narrow sense. For example, in a broad sense: the people of Russia, the people of Uzbekistan, the people of the world; in the narrow sense: Uzbeks, Kyrgyz, Tajiks. The term "people" is also used for a small group of people. [4:52.]

In science, there are three stages of ethnic unity, that is, three types: tribe, elat (nation) and nation. These consistently exchanged terms were created in different eras, they differ from each other in the features of their eras. The term "elat" was used among the Turkic-speaking and Persian-speaking population instead of the term "nation" in relation to the citizens of a tribe, tribal union, state or a certain region. Therefore, "Elat" is found in oral and written sources created in the environment of the dominant Turkic-Persian language. The term "people" was used instead of "el" and "elat" to denote an association of ethnic units in which a settled way of life became everyday.[4]

Ethnic unity is typical of the last stage of the tribal-communal system. The tribe differs from the ethnic unit of the next stage by the peculiarities of division into genera. The tribe differs from other tribes by having its own language (dialect), territory, tribal name (ethnonym) and knowledge of its own tribal traditions by its members. Managed the "Council of Elders", which consisted of leaders of tribal communities, all cases related to the tribal community were considered and decided on the basis of democratic principles. With the progress of human society and the emergence of class society, tribal association in the sense of ethnic unity, characteristic of the primitive stage, loses its significance. However, the term tribe and some characteristics associated with it as a relic (a relic in Russian) have been preserved in all class societies, adapted to them. In history, the gap between the primitive communal system and first-class society was identified by the famous ethnologist L.G. Morgan, in his book "Ancient Society" (1877), first included it in science under the title "The Age of Military Democracy". During this period, in connection with the further development of ethnic, economic and cultural relations between tribes and certain historical realities, several tribes unite. In the process of uniting tribes, a new type of ethnic unity arises. This ethnic unity is formed on the basis of territorial, economic, linguistic and ethno-cultural community in certain historical conditions. To express this new ethnic unity, created in antiquity (i.e., during the period of military democracy), it is probably appropriate

to adopt the term "elat", writes scholar K. Shoniyozov. (The term "Elat" is used instead of the word ("people") in scientific literature written in Uzbek).

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