

The genesis of Uzbek ethnoculture

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Annotation:

This article outlines the genesis and subject matter of culture. Also, the origin of the Uzbek ethnonym was researched.

Keywords: culture, people, nation, ethnos, seed, genesis, ethnocultural, subject, Uzbek.

Today both the essence and criterion of social development are measured by cultural values and , culture is considered the result of human activity which is the axiom. However, we come across different approaches and ideas on the subject of culture. It should be noted that the subject of culture is the basis of ethnocultural. The axiom of culture, which is the result of human activity is not the answer to the question of who is still the subject of culture – some individuals, some group or strata, or folk, public or nation. Ethnocultural, according to the etymological interpretation, is that, although artefacts were created by ethnos (folk), (artificial existence, artificial world created in the process of social work), it cannot be neglected that how the role of individuals, groups, strata in the creation of cultural wealth.

In the language of famous art critic, the philosopher M.Kagan, there is the need “to move from the intuitive sense of integrity” to the theoretical understanding of the highly complex and multifunctional system,¹ without which the material culture and cultural culture, civilization and culture, types of cultural activities , the conflict between the arithmetic and the absolute wrong, natural, and superstitious views can not be stopped.

¹ Kagan M.S. Philosophy of culture as a theoretical discipline // Philosophy of Culture. Formation and development. -SPb.: Ed. "Lan", 1998. -9 with

The gnosiological question, "what is culture?" requires to distinguish "real culture" from "false culture." This distinction is, in turn, the answer to the question, "What culture should be and how it will be?." These questions are not the result of gnoseological research, fantasy games, and metaphysical concepts, but the development of humanity, the emergence of a "civilization conflict" in the various regions of the nation, and the religious, ideological and social disputes require a positive solution to the problem of culture. It is the axiom that only cultural can save humanity from destruction, conflicts and civil war.² That is why the search for ways to effectively use the positive experiences in people's culture (ethnocultural) ethics, morals, art, traditions, works, oral and written creations are the need for an objective reality of social development.

Ethnos was used in the ancient Greek language in the meaning of the people, the tribe, the colony, the unity of men, the tribe, other tribe and the offspring. In the understanding of the genesis of the ethnos, the scientific researches of Uzbek scholars A.Askarov, K.Shoniyazov and Jabbarov are important because they have provided philosophical and retrospective analysis of the genesis, ethnoculture of the Uzbek people and gave methodological guidelines for research in this direction.

"The part of the ethnogenesis in the people's history is the period before the formation of society," writes A. Askarov. The starting point for the etiogenesis begins with the beginning of the tribe ... At the end of ethnogenesis, all ethno characteristics and signs of ethnogenesis are formed and arranged one by one. Ethnicity is a union of territorial units, economic unity, ethnocultural unity, anthropological type unity, ethnic identity, self-consciousness, linguistic unity, and ultimately political unity "³. It is not difficult to know that ethnos is being used in the meaning of nation. But ethnogenesis is considered as a stage in the

² Kagan M.S. Philosophy of culture as a theoretical discipline // Philosophy of Culture. Formation and development. -SPb.: Ed. "Lan", 1998. -9p.

³ Askarov Ethnogenesis and ethnic history of the Uzbek people. - Tashkent: University, 2007. - 58 p.

formation of a nation. "The second stage is the history of the people, folk. That is, after the end of the nation's ethnogenesis, the history of its folk is a social product of a feudal society."⁴ The scientist notes that after the Uzbek ethnogenesis grew, evolved, continued and gradually transformed into the third stage, the Uzbek nation was formed. Here the ethnocultural development played an important role.. "When people come to a certain point in their economic, and ethnological development, their formation as nation begins"⁵

Thus, "the formation of the nation is a long-standing historic ethnocentric process as an establishment of ethnic group and the highest peak of the ethnic history of the people , the stage of perfection, the state of the group that has advanced to this stage becomes nation, it acts as a sovereign state independently carries out internal and external policy , the national language acquires the status of the state language, when its borders are strict, inviolable, it is recognized by the world community, the nation mentality is formed when the nation has high self-esteem, national pride, dedication to motherland, the right to truth becomes a way of life, the content of the daily life of the citizens of the nation, which becomes live mechanism of the state of the nation concerning its wills."⁶ Ethnogenesis is dialectically linked to ethnocultural processes, so it is impossible to distinguish between them. As the people and the nation create ethnocultural, in turn, ethnocultural affects their development, and ensures that they come as a historical and cultural unit. According to K.Shoniyazov, ethnogenetic factors can play a different role in ethnogenesis, especially in the main stages of nation's formation. "There are many signs of ethnography that identify the nation (including the nation): the region, the language, the economy, the culture, the historical fate, the sense of consciousness, the ethnos, being presence in a particular state, the

⁴ Askarov Ethnogenesis and ethnic history of the Uzbek people. - Tashkent: University, 2007. - 58 p.

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⁶ Askarov Ethnogenesis and ethnic history of the Uzbek people. - Tashkent: University, 2007. - 58 p.

religion, and many other signs. Of course, these symptoms should take part in the formation of the ethnos. However, in life it impossible all of these symptoms to be present at the particular time and to play an important role at a same moment. One or more of the ethnic symptoms may occur at the same time, and the other ones may appear later. It is likely that the language plays a major role in the formation of a particular ethnos, and second one is economy in the emergence of social groups, the leading character of material culture is the third sign.”⁷ The scientist then learnt the effects of some factors such as the Karluk language, territorial unity, "internal economic union", the state, religion, culture or "cultural features of ethnos" on the formation of the Uzbek nation. "The culture of the Uzbek people has been formed and developed on the basis of the culture of the ancestors created for centuries. In the 9-10th centuries the formation of the culture of nation developed as a result of the interaction of all ethnics living in the same area. In other words, general culture was appeared as the result of the establishing Uzbek nation's interaction in economic activity of the ethnic groups, social and spiritual convergence.”⁸ Of course, it is difficult to know which of the features that scientists mentioned, play a leading role in the genesis of the Uzbek people. However, he emphasizes the features of language, economy, economic relations, religion, spiritual unity, and political cohesion, which serve the formation of Uzbek ethnography or "culture of Uzbek nation". These factors, in turn, are the factors that play an important role in the genesis of the Uzbek people. Theoretical conclusion is that societal conventional frameworks are common to the culture, ethnos, and spiritual, economic, political unity, that is to say, that the ethnic community is dialectically interconnected.

At this point, we need to focus on the idea that is of fundamental importance to our subject, which is deeply rooted in Uzbek culture. During the years of

⁷ Shoniyazov K. The formation process of the Uzbek people. -Tashkent: East, 2001. -86 p.

⁸ Shoniyazov K. The formation process of the Uzbek people. -Tashkent: East, 2001. -101 p.

independence, some studies have suggested that the Uzbek ethnonym was based on the culture of other peoples. This is far from the historical truth. K.Shoniyazov underlined that "there were two types of cultures in the Republic of Uzbekistan: the culture of the indigenous peoples involved in agriculture, craftsmanship and trade, and the culture of nomadic, semi-nomadic and semi-settled cattle-raiser tribes ... It should be noted that, The development of both of these types of cultures has not developed in the same way (in the same trend). The culture of rural and urban populations engaged in agriculture, craftsmanship and trade was relatively new to the culture of nomadic, half-nomadic and half-settled cattle-raisers. In this way, we do not mean that the cattle-breeder tribes had low culture. If we say so, we may make a mistake. Every nation has its own culture in the civilization period."⁹ The influence of the two cultures on the Uzbek ethnography is obvious especially in the folklore. It shows that the idea, of the Uzbek ethnoculture is based on the culture of the settled peoples, is really biased" In the course of a long socio-historical development, various tribes, , had been building a unique culture of communication in the form of identity (integration and differentiation processes), which connects generations." Through these processes, there has been specific unrestfulness among the people's cultures - the cultural impact of the tribes, nations to each other, creative researches, willingness to innovation, pluralism and finally tolerance were formed. Appearing the same artistic-aesthetic images and scenes in Uzbek, Tajik, Turkmen, Kazakh, and Kyrgyz ethnics is the product of those processes.

Genesis of ethnoculture with ethnogenesis is a dialectically related process, which in turn it makes the topic of the subject of ethnoculture unnecessary. Because the ethnonym is based on the thesis that the people are creator of culture. Hence, ethnoculture is a collection of material and spiritual wealth that is created by a nation.

⁹ Shoniyazov K. The formation process of the Uzbek people. -Tashkent: East, 2001. -100 p.

German scholar and philosopher I.G. Herder (1744-1803) claimed that people is the subject of social and cultural existence. He emphasizes that human civilization is a history of cultures and cultural developments. Life of individual and people is interconnected chains, wars and conflicts threaten this chain. In the culture, there is "genius of humanity", "The genius of humanity constantly changes their beauty, blooms forever, and lives in people, generations, hearts and in cultures."¹⁰

I.G.Herder Europe does not limit his research of western culture, he addresses the cultures of the East, China, India, Japan, and Korea, and tries to understand their ethnocultural features. It shows that this philosopher is trying to explain the cultural processes in human life and their impact on human development.

In conclusion, if we look at ethnoculture , we can acknowledge that fundamental scientific research is not the product of scientific researches, the diachronic relationships among generation, abstract process of calling "people" by unknown authors. Authors of folk epics, painting schools, craft samples are obvious. Thus, the subject of ethnoculture is not always an unknown person, an artist.

¹⁰ Herder I.G. Ideas to the philosophy of human history.-M.: Science, 1977.-234.