



History-Scientific Knowledge in the Concept of Ethnocultural Tourism

Ibodulla KUNGIROV,

PhD, Candidate of Historical Sciences,

The University of Journalism and Mass Communications of Uzbekistan

ABSTRACT

The formation of ethnocultural tourism, the study of historical stages and its roots in a scientific and creative basis, as well as the analysis of its various aspects indicate a growing interest in this area.

The tremendous progress and development that has occurred in various areas of the public life of our society, especially in the next two to three years, has increased our people's interest in studying the culture of the past. This movement requires a more complete understanding of past cultural development. Such processes are also directly related to ethno-cultural tourism.

At the same time, we see how these complex processes influence radical changes in our society today. Finally, we need to understand the social and spiritual world of our ancestors, to realize their theoretical and practical experience in modern requirements, to educate young people in the spirit of patriotism, commitment to the ideas of independence and education of a harmoniously developed generation.

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Introduction

Due to the independence, a number of works have been carried out regarding the historical formation of our nation, the stages of its spiritual and educational development, the achievements of our national culture in the past, and the explanation of the concepts of people, people, and nation to our youth. In particular, popular scientific monographs, pamphlets, scientific articles, and practical programs aimed at practical application were published, aimed at studying the various aspects of our national culture. However, special manuals and research works in the field of ethnocultural architecture were not at the level of demand. Creation of special manuals, scientific articles, electronic textbooks in the field of ethnocultural tourism is becoming one of today's urgent tasks. Therefore, the essence of such research should be focused on the study of the gradual and historical processes of our national culture, which have developed to a certain extent in the past and today.

Ethnoculture, the rich spiritual and cultural history of our people, social thinking, spiritual and cultural life, scientific and cultural heritage, the origin and foundations of the Uzbek people, the characteristics of this people that differ from the world and other peoples, national and universal values, family, neighborhood life embodies the culture, the classic heritage of our ancestors. It should also be noted that in 2020, the influential foreign media included Uzbekistan among the countries recommended for travel.

When approaching the term ethnocultural tourism on a scientific basis. "Ethnocultural tourism" is a term that includes the essence of the categories "ethnos", "culture" and "tourism" from the etymological point of view. Therefore, experts derive the basis of its formation as a social reality from historical and cultural objects, national traditions, lifestyle and artifacts. [1]. Ethnoculture embodies the origin of a nation (for example, the

Uzbek people), its culture, lifestyle, spiritual and educational characteristics, which have flourished in historical processes (periods) and are developing to this day.

Ethnoculture scientifically implements such factors as the formation of a universal worldview of young people, the development of spiritual and educational activities, and is focused on educating young people based on the new ideas of the modernizing Uzbekistan. Ethnocultural tourism makes it necessary to pay attention to the long past history of our people. In this regard, the historical and cultural life of the peoples of Central Asia, travelogues, memories, trade and pilgrimage with other ethnic groups are important sources.

The roots of ethnocultural tourism in our country span several thousand years. If we rely on historical sources, the ancient peoples who lived in the territory of our Motherland established socio-political and cultural relations with the developed countries of their time, such as China, Iran, Mesopotamia, and India, starting from VI-V centuries BC. Although the concept of ethnocultural structure appeared recently, it corresponds to the processes related to socio-political and cultural relations in the past.

In the 6th-5th centuries BC, a number of peoples such as the Massagets, Sakas, Kushons, and Yuechjis lived in the vast expanses, steppes, and fields of Ancient Bactria. Zoroastrian religion is widespread among them, and they have formed a unique socio-cultural and political unity. For example, the famous Greek historian Herodotus, who lived in the 5th century BC, traveled to different countries and wrote the work "History" consisting of nine books. It contains valuable ethnographic information about the ancient inhabitants of the peoples of Central Asia, and their household life and customs are described in detail. Also, historians and geographers such as Strabo, Diodorus, Poliene, Tacitus, and Photius also write down valuable information.

Especially as a result of Alexander the Great's march to the east, the range of military, economic and cultural relations between the two continents expanded, and attention was paid to studying the ethnoculture of our country. He recognized that it is worth learning a lot from the cultural heritage of Asian peoples. Alexander says that he saw here not slavish obedience and unwillingness, wildness and ignorance (barbarism), but a high level of human dignity, courage, and the ability to enjoy beauty. Historian Aristobulus, who participated in Alexander the Great's campaigns to the east, provides valuable information about the ethnoculture of local peoples. In the written sources of that time, some regions of Uzbekistan were known by the names "land of a thousand cities", "beautiful country with a high flag", "land of the sun". [2].

Also, Greek and Roman historians Ptolemy, Arrian, Quintus Curtius Rufus, Plutarch and others left important ethnocultural information about the ancient peoples who lived in our country. For example, great historians such as Arrian and Quintus Curtius Rufus wrote about Samarkand with admiration and pride.

These historians and chroniclers were among the Greek-Macedonians, and their stories are very reliable and valid. So, some people who took part in military campaigns, chroniclers, scientists wrote down what they witnessed and heard, events and events that were important for their time. At that time, travel was not a profession, it was not an exercise, chronicles and travelogues were written randomly. True, some kings and rulers had chroniclers and calligraphers in their palaces, but their information was scarce.

In the ancient Chinese annals, it is recorded in historical sources that economic and cultural relations were established between the Han Empire and the Central Asian states, and that these relations were supported by the states.

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"In the second century BC, Zhang Qian, the ambassador of the Han Empire, was the first to come to Sughdiana and Bactria (present-day Uzbekistan, Tajikistan and partly Afghanistan) on an official mission. In the report of the ambassador's trip to the emperor, "there are about seventy cities and villages in the Dovan state (present-day Ferghana Valley region), the population mainly grows rice and wheat, viticulture and wine (winemaking) from it is developed, especially tall, strong legs, and beautiful purples amaze everyone. "Onion, cotton, pomegranate, walnut, and cucumber seeds can be obtained from here" [3].

It can be seen that the ambassador did not only fulfill a diplomatic mission, he also collected information necessary for the emperor about the lifestyle, agroculture, and ethnoculture of the peoples of our country. In this place, it is noticeable that the ambassador is engaged in tourism.

Especially the travelogue of the Chinese diplomat Fu An is based on rich ethnocultural materials. His annals contain valuable information about the work of translators (guides) and other special servants who provide cultural and household services to tourists and merchants in Caravanserais, as well as about the local people's living culture, traditions, customs, and various ceremonies. [4].

It can provide a lot of information about the geographical location of our country, nature, economy, cities, peoples, trade routes and ethnoculture. For example, Muhammad ibn Musa al-Khorazmi's "Kitab surat al-arz" ("The Book of the Image of the Earth", "Hudud al-Olam"), Abu Rayhan Beruni's "Kanuni Masudi", Mahmud Kashghari's "Devonu Lug'ot al-Turk" and Najib Bakro's The works of "Jahonnoma" are considered the most unique scientific and historical sources.

Beruni's works "India" are one of the largest and most valuable sources of travelogues. It clearly shows how the scientist traveled around India and collected materials, and as a devotee of science, he discovered all the wonders that are compatible with human understanding. Beruniy analyzes the ethnoculture, customs, geographical peculiarities of every city, every region and every place on a scientific basis.

In historical sources, it is noted that Amir Temur's services were great in the development of the Great Silk Road. "Amir Temur's letter to the Chinese emperor Taitzu states: "The roads between caravanserais have been opened, the robbers on the roads have been eliminated, and those who go to distant lands will feel at ease." At the same time, Amir Temur ensures the safety of the caravan routes from Samarkand to Byzantium, Venice, Spain, France and other European countries." [5].

According to historical sources, during the years 1388-1500, Amir Temur and his descendants sent about 130 ambassadors and tourists to European and Asian countries. Among these groups were merchants, pilgrims, scholars. They wrote down what they saw in special notebooks, and when they returned, they submitted reports to the palace. In turn, ambassadors and merchants came from independent countries and established wide economic and cultural relations.

Many travelers from Central Asia to China, India, Iran, Babylon and Arab countries collected and wrote down important sources about these countries. "In this case, some people went to trade, another type of sayhs came as preachers of Islam, and some came as ambassadors or just ordinary tourists.

The object of ethnocultural tourism is the people, the nation, the culture of the people, the way of life, traditions, and the created cultural wealth. Tourists are interested in ethnocultural objects. They were especially interested in information about cultural assets different from their own. In this respect, ethnocultural tourism differs from trips to mountainous areas and water bodies. However, such tourist trips were not completely devoid of cultural services. Ethnocultural identity is in the identity. It is this originality, uniqueness, dissimilarity that attracts the tourist's attention, prompts him to be interested in historical heritage, national traditions and customs.

To sum up, during the years of independence, the hospitality qualities of our nation, which has an ancient and rich history and high spirituality, became more polished. Some of our forgotten national values took a deep place in our social life. Historical buildings that have been standing for centuries without losing their prestige are being renovated and attract thousands of foreign tourists.

Especially guest houses, which are the core of ethno-tourism, have become one of the favorite places of foreign tourists in two or three years. In particular, such tourist centers established in Zomin, Forish and other districts of the Republic of Jizzakh region have been contributing to the development of ethno-tourism. This shows the hospitality and generosity of our people from time immemorial. For this reason, the interest of foreign tourists is increasing day by day, not only in our houses, but also in all the ethno-cultural centers of our surface land. Based on the above, it is possible to make the following recommendations for the further improvement of issues related to ethnocultural culture:

- first of all, to study the travelogues of the ancient tourists who visited our country, which contain their wishes and interests, on a scientific and creative basis;
- secondly, to study the foreign experiences of organizing the ethnocultural system;
- thirdly, to establish the training of personnel who organize work related to this field;

- fourthly, to develop measures aimed at improving the field of ethno-cultural development, that is, organizing issues of material supply and other similar work;
- fifthly, it is necessary to wait for the level of demand for all places that include ethnocultural tourism, that is, guest houses and other facilities visited by foreign guests.

Ethnocultural architecture has not been thoroughly studied by scientists in this field on a scientific and creative basis. Since independence, this area has been neglected. To be more specific, ethnocultural tourism was developed by the personal initiative of the President of our country in the last two or three years and became one of the main branches of tourism. This requires studying this field on a deeper scientific basis. It should be recognized that each new generation cannot create the basis of material and spiritual culture from scratch, it is not possible. Therefore, the ongoing scientific-research work requires the restoration of our spiritual values, the classical heritage left by our ancestors in the past, including the study of ethnocultural issues on a scientific and analytical basis.

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