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Z. Pazilova

Ferghana State University

Teacher

Fergana, Uzbekistan

TRADITIONS AS AN INTEGRAL PART OF ETHNOCULTURE

Abstract: This article analyzes the fact that traditions are an integral part of ethnoculture and the history of its development on the basis of historical sources.

Key words: ethnoculture, customs, ethnolinguistics, ethnography, colonialism, aggression, missionary, indigenous people, lifestyle.

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Introduction

Today, science has become an important component of culture that has a profound impact on all aspects of the spiritual life of society. Therefore, in-depth study of the relationship between science and society is of great importance.

Various currents have emerged in assessing the role of science in the life of society, in its historical development. The basis of any scientific research in the correct and reliable interpretation of the object under study is to decide on which scientific thinking to rely and determine the methodological principles of this scientific thinking.

The main part

To date, two directions have emerged in the evaluation of the philosophical foundations of any science. While the first direction denies the role of science in the development of society, the second direction praises its role. Proponents of the first line themselves form two opposing camps.

One of them is called "scientism" and requires scientific research to be conducted without any philosophical laws. The latter, in contrast, emphasizes the need to rely on the spontaneous mental experience of the individual in the process of scientific research. That is why this trend is called "anthropology". Both streams merge according to the negation feature of the science methodology.

In fact, any science can have real knowledge about an object only if it can reflect the object as it is, that is, objectively. For this, it is necessary to rely on a certain methodology.

In our view, the object under study can be adequately interpreted only on the basis of a dialectical philosophy that recognizes the objectivity of being, that it is constantly growing - in change. In dialectical philosophy, science is seen as a kind of "spiritual product", a specific reflection of a being that is constantly evolving and changing. Contrary to metaphysical cognition, dialectical cognition of the universe recognizes its unity, dynamism, divisibility of wholeness, and is based on the connection between divisions.

These basic principles of dialectical cognition play a constructive role in the development of a number of modern sciences. Linguistics is no exception. Every nation has its own ethnoculture. Ethnoculture as a whole is made up of various components that are inextricably linked. One of these components is tradition. "From ancient times traditions are the best and most exemplary lessons of human life, his social activities, labor. It would not be wrong to call them enlightening lessons for future generations."

The set of traditions of a nation is an integral part of the ethnoculture of that nation. Any ethnoculture finds its expression in the language of this people. Hence, it is also a means of expressing the culture,

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lifestyle, customs of the speakers of that language. This feature is reflected in its cumulative function.

If we consider all the peoples and nations living on earth as a single system, the individual ethnoses in this macrosystem are distinguished by certain characteristics, in particular, language, origin, material and spiritual culture, lifestyle and psychology. This means that all the nations of the world have unique characteristics, as well as general ones. One of these distinctive features is their traditions.

While customs play the role of a differential sign in the whole ethnographic system of a particular ethnos, the study of their linguistic expression is of great importance not only for linguistics but also for ethnography.

Each language has specific lexemes that represent ethnographic concepts, which form a group of ethnographic lexicons, and this microsystem is considered to be part of that language macrosystem.

Later, a separate branch of linguistics, which studied the linguistic means of expressing folk ethnoculture, emerged and became known as ethnolinguistics. Today, ethnolinguistics is a branch of science that studies the ethnoculture of a particular nation with the help of linguistic methods.

Ethnolinguistics as a separate branch of linguistics was separated from ethnography in the early twentieth century and developed in America in the 1920s. This direction initially focused on ethnographic materials specific to Hindu tribes in North and Central America. Ethnolinguistics as a pure linguistic direction was formed in the first quarter of the twentieth century. F. Boas is recognized as its founder. One of the main tasks of ethnolinguistics, founded by F. Boas, is to determine the issue of genetic kinship of Hindu tribes.

Later, to the scale of its problems were included the interaction of languages, bilingualism, and the influence of ethnoculture on language development. In the process of studying the influence of ethnoculture, special attention was paid to the customs of ethne and their naming, since the existence of common name and common language, customs and traditions of each ethnos have been recognized as important features that distinguish them from other ethne. Hence, traditions are recognized as an integral part of ethnoculture of ethnos and key factor which determine its existence, and the study of its names is an important area of ethnolinguistics.

As mentioned above, the task of any science is to adequately define the object under study. The traditions of our people exist objectively. These traditions have their expression in our language. So, traditions and its names are expressed in our language through the mind. In other words, the notions of tradition are reflected in our minds as concepts, and these concepts are manifested through the elements of language.

Apparently, the semantic triangle specific to lexemes also relevant to custom names. However, it is peculiar that the denotation of such names are customs.

The study of Uzbek ethnoculture also has a long history. The ethnolinguistic materials of the peoples of Central Asia began to arouse interest in the implementation of Russia's policy of aggression in the XVIII-XIX centuries. Because, it is easier to penetrate to the nation through studying their language and traditions.

"Of course, ethnographic work is in the interests of public policy. Most of them were prepared in the interests of the tsarist government. Because the government wanted to take over the country and settle down here."

Russian scholars and ethnographers went on expeditions to collect materials on the way of life, customs and language of the Turkic peoples and reported on the results of the expedition.

These expeditions were controlled by the state administration. For example, according to ethnographic sources, in 1858 the famous orientalist V.V.Radlov came to Turkestan and published valuable ethnographic information about the population of the Zarafshan valley, on the basis of which he wrote ethnographic pamphlets about local peoples.

According to V.V.Radlov's report on the results of the expedition in 1860-1870, in the 60's and 70's he traveled several times from Barnaul, where he lived, to the places where Turkic ethnic groups lived, in order to study Turkic languages.

It is clear from his report that the study of the language and ethnoculture of the Turkic peoples was aimed at aggression and missionary work. In particular, a resident of the Zarafshan oasis describes the Uzbeks as thinking about the spiritual world and the struggle of two elements in this world: the popular Turks; an element of Persian-Arabic Islam. Of course, the latter prevails and is holding back the progress of the people. Now that the popular spirit of the people is stronger in the deserts, it is not difficult (by the Russians) to influence them more quickly.

The second half of the 19th century and the beginning of the 20th century were also marked by attempts by local Turkologists to write generalized ethnographic essays on individual peoples. For example, the work of N.P. Ostroumov "Sartlar" was published three times. This was unusual for the period, as evidenced about the growing interest of the audience with the way of life of the peoples of Central Asia. Of course, in the content of Ostroumov's general essays, extreme curiosity and self-affirmation prevail, because as a student of the Kazan Religious Academy he remained faithful to the principles of the Kazan Academy and treated other non-Russian peoples in the missionary spirit.

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As a result of such efforts, a number of works compiling ethnolinguistic materials of the Turkic peoples were created. Among them are the work of A.N. Samoilovich and P.A. Falev, a collection of Crimean Tatar proverbs and sayings, the work of V.P. Nalivkin and M.V. Nalivkina, reflecting the lifestyle of women in the Fergana Valley are of great significance.

Young officer V.P. Nalivkin, who arrived in Turkestan, took part in a trip to Khiva and Kokand. After learning of all the negative aspects of the colonial wars, he resigned in 1878 and moved with his

family to Nanay district of Fergana province to learn the language and way of life of the local population.

Conclusion

The works mentioned above are valuable in that they are the first examples of Turkish ethnolinguistics, regardless of the purpose for which they were written. The fact that the latter work was awarded the Gold Medal of the Russian Geographical Society shows how important it was for the scientific life of that period.

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