

ABOUT THE CONCEPTS OF CULTURE AND ETHNOCULTURE

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Abstract: *This article discusses the concepts of culture and ethnoculture and their features. It also provides information on the theoretical views of scholars on the linguistic units of culture and ethnoculture.*

Keywords: *language, culture, spirituality, ethnoculture, ethnos, ethnology, nation, tradition, tradition, idea, value*

The Resolution of the Cabinet of Ministers of the Republic of Uzbekistan "On support of the International Charitable Fund "Golden Heritage" ("Oltin Meros") under the Public Center for Spirituality and Enlightenment" provides for the further development of our national culture, our great ancestors. Moreover, it is gratifying that clear instructions have been given there to instill a sense of pride, national pride, love for the Motherland and devotion to the ideas of independence to preserve the invaluable cultural and enlightenment heritage created over the centuries, to leave it as a monument to future generations, to re-introduce to the world the great contribution of our people to the treasury of universal values, to popularize it among our youth.

Language is a tool for shaping the mentality, traditions and customs, as well as the way a person understands the world through language. The idea of the one-sided influence of culture on language or the influence of language on culture helps to confirm the interdependence and connection of language and culture, their ontological unity [1, 36]. It is well known that culture is a society, a certain level of historical development of human creativity and abilities. It is expressed in various aspects of people's lives and activities, as well as in the material and spiritual wealth they create. In anthropology, the

term "culture" refers to products and their production, their aesthetic meaning, and the social relations associated with these processes. In this sense, culture includes art, science, and spiritual systems.

Culture is a set of symbolic devices and works that define human activity and the importance of this activity. Culture is not only a set of material and spiritual riches created by human creativity, but also reflects the level of development of society, that is, the sum of knowledge, criteria and values in society embodied in culture. In the study of culture, it is possible not to use objective laws, traditional notions of causality in events. A systematic approach to culture as a whole allows us to imagine the specific features of different spheres of culture that interact with each other, rather than dividing them into parts. A systematic approach allows the use of many research methods.

Culture is a very complex, multifaceted, ever-evolving social phenomenon. Language reflects national culture in the process of communication as an important part of culture. For this reason, linguistics has always focused on the interdependence of language and culture, the problems of normalization of speech, which is part of the specific customs, traditions and culture of the nation, and the observance of rules. [1, 35]. Indeed, "Culture is the unique historical memory of a nation. And language is a means of transmitting and preserving this memory from generation to generation" [2, 226].

It should be noted that each nation has its own nature, living conditions, customs and art, as well as its own culture. Although the aspirations of each nation are similar, they also have their own national character.

Ethnoculture, on the other hand, studies the origins of a nation, its culture, way of life, spiritual and enlightenment features in the course of historical processes, and the spiritual and cultural heritage that has developed to the present day.

Ethno-culture is studied in direct connection with ethnology. Until the 19th century, the term ethnology was used not to refer to a specific science, but to describe various ethnographic processes that occur from time to time.

Ethnology was used by the French scientist Jean-Jacques Ampère in 1830 to develop a general picture of the “anthropological” (social) sciences as a commentary on a new science of peoples and their cultures.

As for the meaning of the word ethno-culture, "ethnos" means "people" in Greek, which means the culture between nations. The term *ethnoculture* is a combination of two words: *ethno* and *culture*. The word *ethno*-Greek means *people*, and at the same time, it is a sign of a certain people or nation. The term refers to the origin of a nation, or ethnogenesis.

The word ethnos first appears in Greek sources in the 5th-4th centuries BC. The Greeks used the term to refer to non-Greek tribes and clans. It is used in the same sense in Roman culture and Latin.

It is known that all ethnic groups that have lived through the historical development of mankind have their own way of life, customs and traditions. The knowledge accumulated in the science of history over the past millennia shows that, despite the existence of peoples with different customs and traditions on the planet, they have all developed as an integral part of nature, and it is the natural geographical and economic relations. It can be said that it is based on specific ethnocultural traditions.

From time immemorial and even today, peoples living in a particular area have been interested in the customs, traditions and cultures of other peoples, and this is what has led to the exchange of cultures between peoples. The authors of the ancient period sought to collect a lot of empirical material, to describe it according to the economic and cultural characteristics of the peoples of different districts. However, since most of them are based on the memoirs of warriors, tourists, ambassadors, and people who have served various purposes, or other countries based on various district legends, this information is often general or abstract.

Our way of life today is unimaginable without the achievements of socio-cultural activity. This is due to the fact that the Uzbek people have long been active in raising the level of spiritual culture. The great figures created in the history of mankind and

experienced certain stages of development, as well as our ancestors, have left the achievements of spiritual culture as a golden legacy to future generations. Of course, if such an inheritance, in turn, creates a sense of respect in the social consciousness of the younger generation, it is necessary to use this sacred value in spite of all the changes in social life, to use this heritage to the fullest ranges.

Every society and era has its own culture. As a society changes, so does its culture and language. At the same time, cultural development will not be interrupted, the old culture will not disappear, and cultural heritage and traditions will be preserved.

The set of material and spiritual cultural treasures left to mankind from the past is called *cultural heritage*. Each new generation may not always re-create the foundations of material and spiritual culture. At the same time, we accept the part of the cultural heritage created by our ancestors that suits our needs and circumstances, our worldview, the interests of our society and our people, and can serve today and in the future.

The great figures of medieval culture, Abu Ali ibn Sina, Beruni, and others, interpreted the urban way of life as a form of community maturity.

According to Farobi, everyone, by nature, "strives for a high level of maturity," and such maturity can only be achieved through the city community. He noted that "a cultural society and a cultural city (or country) is one in which everyone is free in their profession, everyone is equal, there is no difference between people, everyone is engaged in the profession they want or choose. In one word, the people live freely."

Alisher Navoi emphasizes the idea of a high moral, enlightened and just society, as well as humanism as the main criterion for achieving spiritual heights.

In Europe, during the Enlightenment, there was a "critique" of M. and civilization (J.J. Russo). At the same time, the corruption and moral degradation of "civilized" nations was countered by the simplicity and purity of the morality of peoples in the patriarchal stage of development. German philosophers sought a way out of this contradiction in the realm of the "spirit", in the realm of moral (I. Kant), aesthetic (F. Schiller, Romantics) or philosophical (G. Gegel) consciousness. They saw these areas of

consciousness as real M. and factors in human development. From the late 19th century onwards, the view of “local civilization” (O. Spengler) emerged. This idea saw civilization as the last stage in the development of a particular society [2, 1993]. If we look directly at the ethno-culture between Uzbekistan and France, we can see that it was the strongest during the reign of Amir Temur, and it is known from history there were strong diplomatic relations with various European countries after Amir Temur came to power. The culture of each nation is inextricably linked with its national spirituality and enlightenment.

Today's spiritual and cultural development of our independent state is a guarantee of our achievements during the reforms. However, we have sufficient conditions and opportunities to comprehensively study and promote these historical, spiritual and cultural achievements.

Each society and period will have its own culture. As Society changes, so does its culture and language. At the same time, cultural development will not be interrupted, the previous culture will not disappear, and cultural heritage and traditions will be preserved.

According to reports, the term "Linguocultural Studies" was coined as a result of work at the School of Linguistics, headed by V.N. Telia. “Every nation is different from other nations with its national identity and culture. At the same time, no doubt his language also manifests itself as a manifestation of his culture. Indeed, the role of language in the development of a nation's culture, its historical traditions, values and memory is incomparable”. [3,130].

A number of works are being carried out in this direction in Uzbek linguistics science as well. In particular, the scientific basis of linguoculturology in Uzbek linguistics, as well as the reflection of culture in the language is considered as preliminary work on a number of issues. A. Nurmonov's "Linguoculturological direction in the Uzbek language", and a number of other monographs and articles based on linguoculturology, the essence, subject and object of study are being studied.

Every nation reflects certain national traditions in itself. That is, every people, nation has its own national traditions and customs. In this sense, everyone is associated with a particular culture, language, history, literature, which reflects this nationality. It is well known that language is not only a social phenomenon, but also inextricably linked with culture.

Today, economic, political, cultural and scientific relations between peoples, nations, countries, international and cultural communicative processes in the field of linguistics, the interaction of languages and language culture, as well as the national identity of language are becoming the reason for appearing- linguaoculturology, a new field with a specific direction and subject.

As a result, by the end of the twentieth century, a new branch of linguistics, Linguoculturology, which aimed to study the problem of language and culture, developed rapidly.

To conclude, the roots of the ethno-culture we see today go back to relatively primitive times. It is no exaggeration to say that many things used by primitive people, as well as their traditions, have been perfected and survived to this day.

Culture is a very complex, multifaceted and ever-evolving social phenomenon. Ethno-culture has always been a very important topic, and it will continue to be relevant. Because it is the basis of the nation's existence, the spiritual wealth that provides its present and future.

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