

# Dialectic of Humanity and Nationality in Uzbek Ethno-Culture

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**Abstract.** The article puts forth the idea that universality and nationalism in the ethnic culture of the Uzbek people are dialectically related and a phenomenon formed in the course of a long socio-historical development. There are also further information and comments on the concepts of ethnic culture, sub-ethnic culture, tradition, custom, and ceremony.

**Key words:** culture, ethnic culture, value, custom, tradition, ritual, language, evolution, civilization

Even up to present day, Uzbek ethnic culture continues to enjoy the traditional values, the world culture and civilization of our people, the experiences of advanced countries and the achievements of universal values.

The President of the Republic of Uzbekistan Shavkat Mirziyoev in his speech at the opening ceremony of the 43rd session of the Council of Foreign Ministers of the Organization of Islamic Cooperation on October 18, 2016 in Tashkent expressed following words: "Nothing great in history goes without a trace. It is preserved in the blood and historical memory of peoples and is manifested in their practical work. That is why they are powerful. Preservation, study and passing down of historical heritage from generation to generation is one of the most important priorities of our state's policy. It is the honorable duty of each of us to preserve and appreciate our sacred religion, which embodies our ancient values and moral qualities" [1].

Ethnic culture is the material and spiritual wealth, lifestyle, language, customs, assimilation of the outside world, created by the long social-historical development of the nation, based on the spiritual, cultural, spiritual needs, interests and demands of people, under the influence of social processes in the life of society. self-perception is a social reality that expresses ways of understanding.

It is important to study folk culture as a holistic and multifaceted phenomenon, to determine its structure, main manifestations, and forms. Therefore, it is appropriate to determine the main areas of ethnic culture. In this regard, U.H. Karaboev refers to the specific features of the ethnic culture of the Uzbek people such as folk culture, folk wisdom, folk beliefs, folk pedagogy, folk customs, folk creativity, folk games, recreation culture, folk cuisine, national costumes, folk architecture, folk art, folk medicine [2].

Ethnic culture is a reality that expresses the national characteristics of the Uzbek people. One might ask: what is nationality itself? Nationalism means, first of all, glorifying one's nation and protecting it, feeling national pride and pride, valuing one's language, literature, culture and art, religion, history and traditions, all spiritual values, honoring the motherland where one was born and grew up. and pride in his nature is understood.

Culture (folk culture) is a complex, multifaceted, socio-dynamic phenomenon with its internal structure and characteristics, its manifestation and organization in social existence, and its role in spiritual and educational life. Ethnic culture is the core part of this phenomenon, which is related to the socio-historical, spiritual life, lifestyle of a certain people, nation, and has become the historical-cultural paradigm of ethnos.

Universality and nationalism in the ethnic culture of the Uzbek people are dialectically related to each other and are manifested in the interrelationships and functional signs of sub ethnic - ethnic - super ethnic systems formed in the course of long socio-historical development.

Sub-ethnic culture includes values, traditions, material and spiritual wealth related to ethnic groups within the society, regional national groups, externalized associations in order to satisfy their national-cultural needs. As the sub-ethnic culture expresses the material and spiritual needs of a limited range of

ethno-associations, they diversify the ethno-culture and adapt it to the requirements of the time in accordance with certain internal laws.

As the worldviews and philosophical concepts of generations are reflected in all spheres of traditional folk culture, it is necessary to pay special attention to folk wisdom in the structure of ethnic culture. The reason for this is that it is impossible to imagine the appearance of ethnic culture, which expresses people's ideas, thoughts, knowledge, worldview, without the people's philosophical wisdom. Analyzes show that the deeper the philosophical and ideological content of the folk culture, the stronger its form, and the more lasting its social significance [3].

Along with our national values, the concept of respect for our traditions also plays an important role in educating the young generation. Uzbek families have traditions related to the birth of a child, both of which are performed with good intentions. Including baby naming, cradling, first step, male circumcision, marriage, etc. Such pictures and traditions have a positive effect on the child's spiritual development.

In the fields of ethnology, cultural studies, folklore studies, and people's way of life, no perfect theoretical-methodological views have been developed regarding the definition and description of the above terms, as well as their different characteristics. Therefore, in some cases, some researchers use a number of terms such as "ritual" and "custom", "tradition" and "holiday" synonymously or use them without consistent differentiation.

Tradition is a cultural phenomenon that arises on the basis of natural and social needs in the course of historical development, is inherited from ancestors to generations, and affects the cultural life of people. Tradition is a set of procedures and rules that have been broken into people's minds (generally or by a certain group) in the form of a specific social rule [4].

The concept of tradition is very broad and includes all aspects of people's life - simple everyday habits, customs, rituals, ways of interaction and all rituals. The concept of ritual is a relatively narrow concept, which consists of demonstrations accepted by the public in certain areas of the life of this nation, often having a symbolic character and specially organized by a certain group of people [5].

Also, a ritual is a phenomenon that arises and comes with the demands and needs of material and spiritual life of a person. Any ritual is created and lives by embodying the main signs indicating the level of socio-economic, political and cultural development of a particular nation at a certain stage of historical development. In other words, a ritual is a life event with symbolic actions that are generally accepted.

A tradition is a behavior that has been absorbed into people's lives and is repeated for a certain period of time. Therefore, it is clear from the brief notes on this ritual and custom that the concept of custom covers all spheres of people's life, while the concept of ritual is only related to certain spheres of life. Tradition is a rule that must be performed by one person or, if not, many people at the same time, while a ritual is an action that must be performed by certain persons. For example, the first greeting of the younger to the older, or the greeting of the minority to the majority, or special respect to guests, receiving news from relatives, elderly people, and close neighbors on the eve of the holiday are national customs specific to Uzbeks.

The difference between customs and rituals can be understood by the degree of use of symbolic actions in them. For example, if tradition includes all symbolic and non-symbolic actions, the ritual only covers actions of a symbolic nature. In addition, customs are basically the same for a particular nation - an unchanging rule, a norm, while rituals have sharp local differences within the same nation. Also, any ceremony is considered one of the components of the folk customs to which it belongs. Therefore, it is possible to look for the elements of tradition in the ritual, but it is impossible to look for the ritual in the tradition. In a slightly different way, according to folklorist B. Sarimsakov, any ritual is a tradition, but not every tradition can be a ritual [6].

National and universal values are directly related to each other. Both of them influence each other, one complements the other, enriches in content and essence.

Universal values represent the integrity and commonality of the aspirations of all nations, peoples and peoples. In our country, the interests of all nations and peoples are to be protected in inter-ethnic relations. There are even representatives of the nation, which is recognized as a small nation.

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