



CULTURE IS AN INSEPARABLE PART OF ANY ETHNIC GROUP

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Annotation

Modern culturology proceeds from the fact that the general array of national culture includes all forms, methods and results of activity that exist in a given ethnic group. It also includes the entire set of cultural phenomena produced and consumed by an ethnos, including other ethnic borrowings, complexes and elements of international global culture, local cultural features inherent in a number of neighboring or related ethnic groups.

Keywords: culture, ethnic group, cultural feature, global culture, ethnic culture, general culture.

General culture, a specific ethnic culture encompasses only what is perceived by the ethnos itself and its neighbors, as characteristic of it and associated with it. Ethnic culture mainly encompasses the sphere of everyday life and the ways of everyday life of people, touching, first of all, the socio-cultural characteristics of a local homogeneous community. Rituals, customs, habits of behavior, typical folk crafts and other stable features of everyday life, passed down from generation to generation, constitute the basis of ethnic culture. Ethnic traditions represent the main forms of collective experience, expressed in socially organized stereotypes and reproduced by the ethnos as a whole or its individual significant parts through cultural space-time transmission. They are least represented in the industrial and professional culture, although their share may be very large in traditional forms of agriculture and handicrafts, arts and crafts.

They can dominate the moral, ethical, etiquette and behavioral part of social standards; explicitly or implicitly permeate almost all types and aspects of artistic creation, as well as play a decisive role in the culture of life support, especially in the family and household part. However, it should be borne in mind that one or another stable ethnic tradition may eventually become ethnic symbols. Usually, ethnic symbolism is usually understood as a complex of those phenomena and elements of material and spiritual culture, which, in addition to their direct functional role of satisfying certain needs of their carriers, also perform an ethno-distinctive function. If in an early class society, with the strengthening of ethnic communities and their transformation into types of slave-owning and feudal nationalities, the sphere of





ethnic symbolism expands (it includes many elements of material culture, in particular, clothing, housing), then in modern and recent times, with the spread of industrialized, urban forms of material and spiritual culture, the sphere of ethnic symbolism is significantly narrowed.

At this stage, ethnic symbolism is mainly concentrated in such areas of culture as value auto stereotypes, specific forms of religions, components of spiritual culture (epic and other types of folklore), specific forms of traditional culture.

The term ethnic is derived from the Greek word ἔθνος ethnos (more precisely, from the adjective ἔθνικός ethnikos, which was loaned into Latin as ethnicus). The inherited English language term for this concept is folk, used alongside the latinate people since the late Middle English period.

In Early Modern English and until the mid-19th century, ethnic was used to mean heathen or pagan (in the sense of disparate "nations" which did not yet participate in the Christian oikumene), as the Septuagint used ta ethne ("the nations") to translate the Hebrew goyim "the nations, non-Hebrews, non-Jews". The Greek term in early antiquity (Homeric Greek) could refer to any large group, a host of men, a band of comrades as well as a swarm or flock of animals. In Classical Greek, the term took on a meaning comparable to the concept now expressed by "ethnic group", mostly translated as "nation, people"; only in Hellenistic Greek did the term tend to become further narrowed to refer to "foreign" or "barbarous" nations in particular (whence the later meaning "heathen, pagan"). In the 19th century, the term came to be used in the sense of "peculiar to a race, people or nation", in a return to the original Greek meaning. The sense of "different cultural groups", and in American English "racial, cultural or national minority group" arises in the 1930s to 1940s, serving as a replacement of the term race which had earlier taken this sense but was now becoming deprecated due to its association with ideological racism. The abstract ethnicity had been used for "paganism" in the 18th century, but now came to express the meaning of an "ethnic character". The term ethnic group was first recorded in 1935 and entered the Oxford English Dictionary in 1972. Depending on context, the term nationality may be used either synonymously with ethnicity or synonymously with citizenship (in a sovereign state). The process that results in emergence of an ethnicity is called ethnogenesis, a term in use in ethnological literature since about 1950. The term may also be used with the connotation of something exotic (cf. "ethnic restaurant", etc.), generally related to cultures of more recent immigrants, who arrived after the dominant population of an area was established.



An ethnic group or ethnicity is a grouping of people who identify with each other on the basis of shared attributes that distinguish them from other groups such as a common set of traditions, ancestry, language, history, society, culture, nation, religion or social treatment within their residing area. Ethnicity is sometimes used interchangeably with the term nation, particularly in cases of ethnic nationalism, and is separate from, but related to the concept of races.

Ethnicity is a grouping of people primarily based totally on human beings who identify with each other on the premise of shared attributes that distinguish them from different groups such as a common set of traditions, ancestry, language, history, society, culture, nation, religion, or social treatment inside their living area. Ethnicity is occasionally used interchangeably with the term nation, specifically in instances of ethnic nationalism, and is separate from, however association with the idea of races. Ethnicity may be an inherited reputation or primarily based at the society within which one lives. Membership of an ethnic group has a tendency to be described through a shared cultural heritage, ancestry, origin myth, history, homeland, language or dialect, symbolic structures which includes religion, mythology and ritual, cuisine, dressing style, art or bodily appearance. Ethnic groups often maintain to speak associated languages and percentage a similar gene pool. Additionally, by way of language shift, acculturation, adoption and spiritual conversion, people or groups through the years shift from one ethnic group to another. Ethnic groups may be subdivided into subgroups or tribes, which over time may become separate ethnic groups themselves due to endogamy or physical isolation from the determine group. Conversely, previously separate ethnicities can merge to form a pan-ethnicity and may eventually merge into one single ethnicity. Whether through department or amalgamation, the formation of a separate ethnic identity is referred to as ethnogenesis. Modern scholarship regards an ethnic group as a social construct, an identity which is assigned based on rules made by society.

Ethnic group, a social group or category of the population that, in a larger society, is set apart and bound together by common ties of race, language, nationality, or culture. Although the term “ethnic group” (EG) is regularly utilized in social studies, its definition differs amongst researchers. Cultural variations in styles of “ethnic group” definitions throughout the four countries. Simultaneously with the cultural coverage pursued with the aid of using people, due to tremendous techniques of industrialization of countries, big commercial establishments of diverse industries started to be constructed at the ancestral lands of the indigenous ethnic organizations.





Urbanization, industrialization contributed to a point to the development of social, every day, cultural residing conditions, however on the equal time brought about lively migration strategies and, as a consequence, to dispersed residing of small ethnic businesses, to their assimilation and acculturation. Further leveling of ethnocultural traditions enormously intensified in the duration of the improvement of civilization, whilst an effect on of numerically dominant and extra evolved ethnic corporations turned into changed through an effective and growing impact of an outside factor - the strategies of globalization, modernization and improvement of mass culture. Many ethnic companies these days absolutely or nearly absolutely lose each linguistic and ethnocultural characteristics, and the previous ethnic identification is progressively being changed via means of a brand new one. Analysis of the hassle of the lifestyle of an ethnic institution calls for the willpower of the constituent factors of its structure. These consist of solid stereotypes of country wide conduct - customs, ceremonies and rituals at the side of such vital elements as language, which bureaucracy the premise of any countrywide tradition, peoples traditions containing the revel in of many generations in particular ethnic cost attitudes and orientations, unique capabilities of country wide psychology which might be critical to recognize the originality of the innovative capability of an ethnic organization, etc. This specificity makes their description and evaluation actual.

Another component that actualizes this hassle is the excessive function of stereotypes, through the assimilation of which the transformation of man or woman right into a complete member of an ethnocultural community, a bearer of a unique country wide way of life is ensured. These strong stereotypes of conduct serve the dreams of survival and version of a person, assist him triumph over the dangers (hunger, environmental impact, danger from enemies) that he may also face, and to which s clearly subject. The subculture of an ethnos is a vital brotherly love that ensures the version and survival of the ethnos in changing conditions.

According to an article stated by Hogan Garcia the recognition of culture and its components as a complex and fluid process, rather than a static construct, is critical to attempts to understand the cultural influences on health and health behavior; culture cannot be reduced to a single variable or construct. Twelve features are essential to an understanding of a culture: history, social status, points of interaction within and between social groups, value orientations, verbal and nonverbal language and communication processes, family life processes, healing beliefs and practices, religion and religious practices, art and other forms of expression, dietary preferences and practices, recreational forms, and manner and style of dress. The subjective components of culture, such as beliefs, values, and explanatory cognitive frameworks,





are communicated both verbally and nonverbally; the objective component of culture consists of rules relating to individual and group behavior.

As a result of philosophical, culturological, psychological and pedagogical analysis, we came to the conclusions that are important for the theoretical substantiation of our research, namely: "Ethnos" is a social organism, a social community of people, united by a number of essential features: territory, economy, language, culture, ethnic identity; "Ethnicity" is viewed as a form of social organization of cultural differences, as a "constructed community"; culture is everything that is created by the person himself, who is a representative of this or ethnic group. Culture depends on the activities of the person who creates it. Culture - a historically defined level of development of society, creative forces and abilities of a person, expressed in the types and forms of organization of life and activities of people, in their relationships, as well as in the material and spiritual values they create; ethnic culture is a set of ethnic components that have ethnic specificity and perform certain functions. For our research, the function of inculturation is extremely important, which implies the creation and transformation of the person, the formation and development of himself, society, self-consciousness; the ethnic functions of culture determine the content of ethnocultural education, which is a system of education and upbringing aimed at preserving the ethnocultural identity of an individual through familiarizing with the native language, culture, while simultaneously mastering the values of world culture.

It has been argued that both terms have come to be used too loosely, as euphemisms for "race." Culture is often presented as an intrinsic part of ethnicity, one of the uniquely defining features of a self-ascribed ethnic group. The differences between ethnicity and culture have important practical consequences in a globalized world, where states and societies have to find ways to live as ever more diverse communities. Both ethnicity and culture raise questions about how we define boundaries between groups and between subgroups within cultures. Culture, ethnicity and race are terms that we often confuse and think mean the same thing, but they are actually different. Culture is something we're taught by other human beings.

As I emphasize an ethnic group, or an ethnicity, is a category of people who identify with each other based on similarities such as common ancestry, language, society, culture or nation. Ethnicity is usually an inherited status based on the society in which one lives. Membership of an ethnic group tends to be defined by a shared cultural heritage, ancestry, origin myth, history, homeland, language or dialect, symbolic systems such as religion, mythology and ritual, cuisine, dressing style, art, and physical appearance.





Ethnic groups, derived from the same historical founder population, often continue to speak related languages and share a similar gene pool. By way of language shift, acculturation, adoption and religious conversion, it is sometimes possible for individuals or groups to leave one ethnic group and become part of another (except for ethnic groups emphasizing racial purity as a key membership criterion).

Ethnicity is often used synonymously with ambiguous terms such as nation or people. In English, it can also have the connotation of something exotic (cf. "White ethnic", "ethnic restaurant", etc.), generally related to cultures of more recent immigrants, who arrived after the founding population of an area was established.

The largest ethnic groups in modern times comprise hundreds of millions of individuals (Han Chinese being the largest), while the smallest are limited to a few dozen individuals (numerous indigenous peoples worldwide). Larger ethnic groups may be subdivided into smaller sub-groups known variously as tribes or clans, which over time may become separate ethnic groups themselves due to endogamy or physical isolation from the parent group. Conversely, formerly separate ethnicities can merge to form a pan-ethnicity, and may eventually merge into one single ethnicity. Whether through division or amalgamation, the formation of a separate ethnic identity is referred to as ethnogenesis.

Thus, as we learn culture is the social behavior and norms found in human societies. Culture is considered a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies. Some aspects of human behavior, social practices such as culture, expressive forms such as art, music, dance, ritual, and religion, and technologies such as tool usage, cooking, shelter, and clothing are said to be cultural universals, found in all human societies. The concept of material culture covers the physical expressions of culture, such as technology, architecture and art, whereas the immaterial aspects of culture such as principles of social organization (including practices of political organization and social institutions), mythology, philosophy, literature (both written and oral), and science comprise the intangible cultural heritage of a society.

In the humanities, one sense of culture as an attribute of the individual has been the degree to which they have cultivated a particular level of sophistication in the arts, sciences, education, or manners. The level of cultural sophistication has also sometimes been seen to distinguish civilizations from less complex societies. Such hierarchical perspectives on culture are also found in class-based distinctions between a high culture of the social elite and a low culture, popular culture, or folk culture of the lower classes, distinguished by the stratified access to cultural capital. In common parlance, culture is often used to refer specifically to the symbolic markers used by





ethnic groups to distinguish themselves visibly from each other such as body modification, clothing or jewelry. Mass culture refers to the mass-produced and mass mediated forms of consumer culture that emerged in the 20th century. Some schools of philosophy, such as Marxism and critical theory, have argued that culture is often used politically as a tool of the elites to manipulate the lower classes and create a false consciousness, and such perspectives are common in the discipline of cultural studies. In the wider social sciences, the theoretical perspective of cultural materialism holds that human symbolic culture arises from the material conditions of human life, as humans create the conditions for physical survival, and that the basis of culture is found in evolved biological dispositions.

When used as a count noun, a "culture" is the set of customs, traditions, and values of a society or community, such as an ethnic group or nation. Culture is the set of knowledge acquired over time. In this sense, multiculturalism values the peaceful coexistence and mutual respect between different cultures inhabiting the same planet. Sometimes "culture" is also used to describe specific practices within a subgroup of a society, a subculture (e.g. "bro culture"), or a counterculture. Within cultural anthropology, the ideology and analytical stance of cultural relativism holds that cultures cannot easily be objectively ranked or evaluated because any evaluation is necessarily situated within the value system of a given culture. Yet within philosophy, this stance of cultural relativism is undermined and made inapplicable since such value judgement is itself a product of a given culture.

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