



**GENERAL AND SPECIAL ASPECTS IN THE ETHNOGRAPHY OF THE
PEOPLE OF CENTRAL ASIA**

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ABSTRACT

In this article, foreign institutes and organizations for the study of ethnology and anthropology of the peoples of Central Asia and their activities are briefly discussed. In the article, the research conducted by the noted scientific centers and their results, as well as distributed through scientific journals and publications.

Keywords

Central Asia, ethnology, anthropology, European schools, Germany, USA, Australia, Germany, France

INTRODUCTION

At present, there are many scientific centers and institutes that study the cultural characteristics of ethnic groups and peoples of the region in Central Asia. These centers and institutes are increasing day by day and becoming more diverse. Most of the research results conducted by these institutions are published in English, which is traditionally the language of the international scientific community.

As part of our historiographic research, which is limited to the study of the English language, we try to study and analyze in detail the activities of scientific and research centers mainly in Britain, America, Europe, Australia and, in comparison, Asia. In addition, we will briefly consider the scientific journals and publications that are actively participating in reporting and distributing the results of the above-mentioned research institutions²⁹.

²⁹ Тарихий манбашунослик, тарихнавислик, тарихий тадқиқот методлари ва методологиясининг долзарб масалалари. 7-илмий туплам / Масъул муҳаррир М. Исҳоқов. - Тошкент: ТДШИ, 2015. — 464 б.



To analyze and process the materials in this section, we used the comparative research method, as well as the statistical method to compare and determine the share of participation in scientific activities of different centers and regions.

Foreign institutes and organizations conduct important studies and scientific research in the field of ethnology and anthropology of the peoples of Central Asia. This field is intensively studied by several scientific centers and organizations due to its importance and use³⁰.

DISCUSS AND RESULT

Research conducted by scientific centers and organizations includes new information and concepts in the wide-ranging field of ethnology and anthropology of the peoples of Central Asia. They play an important role in explaining the people's life, culture, ideas and traditions, and analyzing their historical and current foundations. The article provides information about which scientific centers and organizations have been operating, their practice and the conducted researches. Also, the article briefly describes new researches and their results distributed through scientific journals and publications.

Such articles contribute to the development of the ethnology and anthropology of the peoples of Central Asia and scientific cooperation in other fields. New studies and scientific results in this field bring wider understanding and knowledge about the culture and history of the peoples of Central Asia.

Royal Society for Asiatic Affairs: One of the oldest societies in the Kingdom of Great Britain, the Royal Society for Asiatic Affairs was founded in 1901 as the Central Asiatic Society. The main goal of the society is to develop more knowledge and understanding about Central Asia and neighboring countries. Over time, it became an educational charity promoting knowledge and understanding of the region, from the Middle East to Japan³¹.

Oxford and Cambridge universities: the leading place in the study of the Central Asian region, including Uzbekistan, belongs to Oxford and Cambridge universities. Many scientific projects covering the history, archeology, anthropology and ethnology of the peoples of Central Asia are being implemented in these universities. Projects such as the Cambridge Central Asia Forum (CCAF), organized by Cambridge University faculty, aim to compare academic activity in Central Asia and the Caucasus and encourage new interdisciplinary research in the

³⁰ Тарихий манбашунослик, тарихнавислик, тарихий тадқиқот методлари ва методологиясининг долзарб масалалари. 8-илмий туплам / Масъул муҳаррир М. Исҳоков. - Тошкент: ТДШИ, 2016. - 399 б.

³¹ Тарихий манбашунослик, тарихнавислик, тарихий тадқиқот методлари ва методологиясининг долзарб масалалари. 9-илмий туплам / Масъул муҳаррир М. Исҳоков. — Тошкент: ТДШИ, 2017. — 437 б.



region. CCAF is also actively involved in strengthening bilateral academic links between Central Asia and the UK³².

The peoples of Central Asia were called by different names in different historical periods. Ancient Central Asia includes not only present-day Central Asia, but also northeastern Iran and northern Afghanistan. Historical-ethnological research helps to determine the place and status of certain ethnic groups, peoples, including the peoples of Central Asia, in the history of mankind. No matter how stable the historical-ethnological and ethnic structure is, the ethnic groups of Central Asia have always developed and changed over time.

In particular, the peoples of Central Asia are not only the product of a long and complex and difficult historical process, but also have become extremely cohesive with their spiritual culture and general psychological characteristics. To determine the characteristics of these peoples, it is necessary to turn over some pages of ethnic history.

In the 6th century BC, the kingdom of Iran ruled these regions, and in the 4th century, the Greek-Macedonian kingdom ruled by Alexander the Great. Later, these regions were part of the Khorezm and Kang states, then the Kushan kingdom (end of the P century - the beginning of the III century), the Ephthalite state (V-VI centuries), the Turkish khanate (VI-VII centuries), the Arab caliphate (VIII century). was. In the 10th-11th centuries, the states of the Somanids (819-1005), the Seljuks (11th century), and the Ghaznavids (10th-12th centuries) emerged in ancient Central Asia (Movarounnahr). For some time, these regions were also ruled by the Karakhanids (10th century). From the end of the 12th century to the beginning of the 13th century, it was under the control of the Kingdom of Khorezm (995-1200). From the end of the second decade of the 13th century, this area was occupied by Mongol invaders. In the 70s of the XIV century, the state of Amir Temur was established. From the end of the 15th century to the beginning of the 16th century, these lands were dependent on the Shaibani states, and then the Ashtarkhani states³³.

From history, the development of human society has shown that the source of livelihood for people is the gifts of nature, and with the passage of time, people's active attitudes towards natural phenomena and their views on objectively studying its secrets have been formed. His feelings and values have grown. As a result, efforts were made to process the gifts of nature, and the relationship between income and needs gradually changed. This situation led to the further

³² Тарихий манбашунослик, тарихнавислик, тарихий тадқиқот методлари ва методологиясининг долзарб масалалари. 10-илмий туплам / Масъул муҳаррир М. Исмоков. — Тошкент: ТДШИ, 2018. — 352 б.

³³ Тарихий манбашунослик, тарихнавислик, тарихий тадқиқот методлари ва методологиясининг долзарб масалалари. 11-илмий туплам / Масъул муҳаррир М. Исмоков. - Тошкент: ТДШИ, 2019. — 319 б.



development of the culture of land cultivation, and the movement to benefit from new methods and methods in animal husbandry and other fields. Such a situation fundamentally changed the relationship of a person to nature, forced him to have a spiritual relationship with nature, and at the same time laid the foundation for the formation of socio-economic culture³⁴.

We see that there are periods in the development of human society, according to the historical sources that have reached us. (Neolithic Age, Stone Age, Bronze Age, etc.) For example, as a result of the emergence of sedentary agriculture and its rapid development since the Bronze Age, activities such as entering the working season in the spring and harvesting the harvest in the fall have become a tradition over the years. It is known that the most joyful event in the life of farmers is to collect and harvest the crop without perishing quickly. Such a process, which was expected throughout the year, naturally created an upbeat mood in the peasants towards their work, and created the ground for "Harvest holiday" and "Labor holiday". Such a situation was created as a result of labor, putting an end to the dependence of man on nature, and the slogan "Struggle for life". Such a situation created the ground for the development of human culture and art, showing the achievements of labor.

CONCLUSION

For example, various performances in the process of such labor and harvest festivals: pantomime, playful actions such as tilling the ground, gathering the harvest, performances typical of dances, although in a somewhat primitive and simple form, later this kind of art the characteristic of the type has developed to a certain extent. In the period of primitive society, celebrations dedicated to the community and its members were gradually formed. During this period, people learned to make and use various stone weapons, discovered bows and arrows, and primitive pottery. Primitive animal husbandry and agriculture were formed, the first domestic animals and cultivated plants began to appear. During this period, in such vital activities of our ancestors, tilling the land and taking care of livestock became a very sacred work, a high goal.

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³⁴ Тарихий манбашунослик, тарихнавислик, тарихий тадқиқот методлари ва методологиясининг долзарб масалалари. 12-илмий туплам / Масъул муҳаррир М. Исмоков. - Тошкент: ТДШИ, 2020.



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