

## The Importance of Teaching Ethnology and Cultural Anthropology in the Higher Education System of Uzbekistan

O. M. Khairitdinov

Chirchik State Pedagogical University, Teacher of the Department of History

**Abstract:** This article provides brief information about the history of ethnology in our country. Also, taking into account the multi-ethnicity of the population of the Republic of Uzbekistan, the importance of teaching the above-mentioned related subjects to students of higher education in this country has been analyzed.

**Keywords:** Higher education, cultural anthropology, ethnology, tradition, culture, cultural heritage, issues of gender equality, sociology.



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**Introduction.** Teaching ethnology and cultural anthropology in the higher education system of Uzbekistan meets the requirements of modern science and cultural development. These subjects provide an opportunity to strengthen intercultural communication, to study national cultures and traditions in depth. Through ethnology and cultural anthropology, young people understand the diversity of national and world heritage and contribute to their preservation and development. Therefore, the wide introduction of these subjects into the higher education system is of great importance in the realization of national identity and integration with global cultures. This article analyzes the relevance and necessity of teaching these subjects in the higher education system of Uzbekistan.

**Research methodology.** During the writing of the article, the methods of observation, comparison, and analysis of existing literature were effectively used.

**Analysis and results.** Before starting the analysis and results part of the article, we should briefly reflect on the period of development of this science in our country. Each country has its own history of the emergence and naming of the science of ethnology.[1] The general process of gathering ethnographic knowledge in Uzbekistan in the past period and the continuous growth of the theoretical understanding of this knowledge is closely related to the development of material production and relations in society, and is a part of the national culture.[2]

At this point, A. Doniyorov, a scholar of the historiography of ethnography, noted in his "Essay on the history of ethnography of Uzbekistan" that it is appropriate to divide the history of ethnographic thought in Uzbekistan into the following periods:

1. The second half of the 19th century - the beginning of the 20th century

2. 1917-1930 years
3. 1490-1945 years
4. 1945-1980 years
5. 1991- present years

The first period is associated with the establishment of the colonial rule of the Russian Empire in Turkestan and the history of the country's appropriation by Russian imperialism. The second period is characterized by the formation of scientific problems of ethnography, the formation of professional research personnel, the determination of methodological and structural parameters in the activity of the historical ethnographic community.[3]

The third period was the war years of 1941-1945, which was a unique period for the country's ethnography. These years were the years of establishment of the independent research structure of the National Academy of Sciences of Uzbekistan and the Institute of History and Archeology, which includes the Department of Ethnography. Although research was not carried out in practical terms during this period, this period was rich in events for the ethnographic science of the country.

The fourth period is related to the years of post-war development. This period is characterized by the emergence of researchers among the local population, the expansion and deepening of research problems and personal research base.[4]

The fifth period is the period of the years of independence of the Republic of Uzbekistan, and this period is characterized by the introduction of socio-scientific hypotheses to ethnographers.[5]

Taking into account the long history of the development of the science in our country, the teaching of ethnology and cultural anthropology in higher educational institutions of Uzbekistan is important for several reasons.

**Preserving cultural heritage:** Uzbekistan has a rich cultural heritage with a diverse tapestry of traditions, languages and customs. Teaching ethnology and cultural anthropology helps preserve and promote this cultural heritage by documenting and studying various aspects of Uzbek society, including traditional crafts, music, dance, cuisine, and religious traditions.

**Inter-ethnic harmony and solidarity:** Uzbekistan is a multi-ethnic and multi-cultural society, where representatives of different nationalities live, including Uzbeks, Tajiks, Russians, Koreans and others. Teaching ethnology and cultural anthropology fosters interethnic harmony and understanding by promoting respect for cultural diversity and celebrating the contributions of different ethnic groups to the cultural mosaic of Uzbekistan.

**Promotion of national identity:** By studying one's cultural heritage through ethnology and cultural anthropology, Uzbek students can develop a sense of national identity and pride.

Understanding the historical and cultural roots of the Uzbek people can awaken feelings of belonging and solidarity among citizens, contribute to social cohesion and national unity.

**Information Policy and Development:** Ethnological and anthropological research can provide valuable insights into social issues, developmental issues, and cultural dynamics in Uzbekistan. By teaching these disciplines, higher education institutions can equip future policymakers, community leaders, and development practitioners with the knowledge and analytical tools needed to effectively and sustainably address these challenges.

It should be noted that it is important to use the experience of foreign countries in the formation of a quality education system in our country.[6] There are several similarities and differences between the teaching system of ethnology or related subjects in the universities of Uzbekistan and the teaching of this subject in Great Britain. We can see the similarity between them, first of all, in the subjects taught in the field of science. As we mentioned above, in Great Britain, cultural

anthropology (ethnology) focuses mainly on the Big Five topics. Education in the field of ethnology in the universities of Uzbekistan is carried out within the framework of these and similar topics. The research topic and field of study of modern "Ethnology" is quite wide, and as a result of its interaction with related disciplines such as sociology, cultural studies, psychology, anthropology, folklore studies, new fields such as ethnopsychology, ethnoculture, ethnofolkloristics, ethnosociology have appeared, and these areas are a number of our republic. It is taught as a special subject in higher educational institutions. Training manuals have been created for some of them. For example, ("Ethnoculture". Study guide. T., Adolat, 2003. Jabbarov I. "World peoples "Ethnology" T., 2005.).

In particular, within the framework of the "Family and Gender Sociology" discipline, sociology students studying at the National University of Uzbekistan are given classes on topics such as mechanisms of strengthening the family-marriage institution in Uzbekistan, gender equality, traditional forms of family and marriage relations, and modern trends.

In addition, the course of historical anthropology for the students of Chirchik State Pedagogical University 70111101 - Methodology of teaching social and humanities (history) master's course will be held for the first semester of historical anthropology. It is important to use advanced and modern methods of teaching and to implement new informational pedagogical technologies in order for master's students to master the science of historical anthropology. Textbooks, educational and methodical manuals, lecture texts, handouts, electronic materials, virtual stands, and examples of historical-geographical maps are used in mastering the subject. The following topics are emphasized within the discipline:

- ✓ The role of historical anthropology in the system of sciences. Areas of anthropology.
- ✓ Theories in historical (social-cultural) anthropology. Research methods of historical anthropology.
- ✓ Family, marriage and kinship.
- ✓ Gender, gender and stratification. Globalization and cultural change.
- ✓ Religion, "primitive thinking", magic, ritual.
- ✓ Political systems and politics in anthropology.
- ✓ Concepts of culture formation in modern anthropology, self-awareness and national relations.
- ✓ Historical anthropology, man and ecology. Biogeocenosis. Ecosystem.

Summary. Wide teaching of ethnology and cultural anthropology in the higher education system of Uzbekistan is relevant for the study, preservation and preservation of national and international cultural heritage. These sciences play an important role in promoting cultural diversity, national identity and strengthening social unity in our country. As a result of the analysis of the periods of historical development, the specific role and importance of the ethnography and anthropology of Uzbekistan is further determined. In the years of independence, these sciences rose to a unique new level, research deepened, and the number of local researchers increased. Today, these areas are taught at a high level in higher education institutions, which helps to ensure cultural and social stability. At the same time, through the development of educational programs based on foreign experience, students are armed with modern knowledge and are prepared to apply it in practice. Teaching ethnology and cultural anthropology in Uzbekistan is of scientific and practical importance in the direction of preservation and development of cultural heritage, and will greatly contribute to national and global cultural research in the future.

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