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ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ
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АКТУАЛЬНЫЕ ПРОБЛЕМЫ
СОЦИАЛЬНО-ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES
AND SOCIAL SCIENCES



ЭЛЕКТРОН ЖУРНАЛ

ЭЛЕКТРОННЫЙ ЖУРНАЛ

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Махсус сон

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АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

ТОШКЕНТ-2023

БОШ МУҲАРРИР:

Исанова Феруза Тулқиновна

ТАҲРИР ҲАЙЪАТИ:

07.00.00-ТАРИХ ФАНЛАРИ:

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакаров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

09.00.00-ФАЛСАФА ФАНЛАРИ:

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети.

10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

12.00.00-ЮРИДИК ФАНЛАРИ:

Ахмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат ҳавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси

Президенти ҳузуридаги Давлат бошқаруви академияси;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби

13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Ҳашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Тайланова Шоҳида Зайниевна – педагогика фанлари доктори, доцент.

19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Васида Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш

ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбаҳор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психология кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

Содиқова Шоҳида Мархабоевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атакулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхати (Рўйхатга) киритилган.

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Таҳририят манзили:

Тошкент шаҳри, Яккасарой тумани, Кичик Бешёғоч кўчаси, 70/10-уй. Электрон манзил: scienceproblems.uz@gmail.com
Телеграм канал: https://t.me/scienceproblems_uz

МУНДАРИЖА

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08.00.00- Иқтисодиёт фанлари

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SPECIFICS OF ETHNOGRAPHIC TOURISM AND ETHNIC TOURISM IN UZBEKISTAN

Abstract. The article presents different definition of "ethnographic tourism", in greatest detail the features of the organization of this kind of tourism. Social functions are allocated ethnotourism. The characteristics of the main components of animation programs in the ethnographic tourism.

Keywords: Ethnographic tourism, especially organizations, indigenous peoples, the function of ethnographic tourism, national cuisine, customs and traditions, ethnographic objects, components of animation programs in ethno-tourism.

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ETNOGRAFIK TURIZMNI TASHKIL ETISH XUSUSIYATLARI VA O'ZBEKISTONDA ETNIK TURIZM

Annotatsiya. Maqolada "etnografik turizm" tushunchasiga ta'riflar berilgan bo`lib, turizmning ushbu turini tashkil etish xususiyatlari keng yoritilgan. Etnoturizmning ijtimoiy vazifalari, etnografik turizmda animatsion dasturlarning asosiy tarkibiy qismlarining xarakteristikasi batafsil yoritilgan.

Kalit so'zlar: Etnografik turizm, tashkiliy xususiyatlari, mahalliy xalqlar, etnografik turizmning vazifalari, milliy oshxona, urf-odat va an`analar, etnografik obyektlar, etnoturizmda animatsiya dasturlari komponentlari.

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ОСОБЕННОСТИ ОРГАНИЗАЦИИ ЭТНОГРАФИЧЕСКОГО ТУРИЗМА И ЭТНИЧЕСКИЙ ТУРИЗМ В УЗБЕКИСТАНЕ

Аннотация. В статье приводятся различные определения понятия «этнографический туризм», наиболее подробно рассматриваются особенности организации данного вида туризма. Выделяются социальные функции этнотуризма. Дается характеристика основным компонентам анимационных программ в этнографическом туризме.

Ключевые слова: Этнографический туризм, особенности организации, коренные народы, функции этнографического туризма, национальная кухня, обычая и традиция, этнографические объекты, компоненты анимационных программ в этнотуризме.

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In the domestic tourist literature, there is a large number of definitions of ethnographic tourism. Various scholars, in one way or another, are connected with the field of tourism in general and ethnographic tourism in particular in different ways to define the concept of ethnographic tourism.

G. Avanesova, L. Voronkova in the dictionary "Tourism. Hospitality. Service" gives the following concept of ethnographic tourism - it is one of the varieties of cultural and cognitive tourism, associated with visits to the objects of traditional cultures, national villages, as well as with the purpose of acquaintance with ethnic cultures and trades [13].

M. B. Birzhakov defines ethnographic tourism as a subspecies of cultural tourism, aimed at introducing individual nations and peoples and their study for cultural and linguistic exchange [4].

N.V. Moraleva and E.Yu. Ledovskikh consider ethnotourism a segment of the tourism industry, which involves the indigenous population, whose ethnic characteristics are the main tourist attraction [7].

Ch.B. Sunduev and L.V. Khyshiktueva define ethnographic tourism as one of the directions of cultural and educational tourism, which implies the immersion of the tourist in the environment of the indigenous population, and acquaintance with the local national culture [10].

Ethnographic tourism is based on tourists' interest in the authentic life of people, to get acquainted with the culture, traditions, rituals, and creativity of the people. In the contemporary globalized world, individuals strive for self-identification by exploring their ethnic heritage, seeking to differentiate themselves from others and embrace a personal history that is unique to their cultural traditions. Familiarity with the ethnic characteristics of other cultures allows us to create a unified picture of the multifaceted world with uniqueness in its individuality peoples and nationalities.

Ethnic tourism promotes closer ties between representatives of these peoples and the inclusion of their culture in the world's cultural heritage.

The distinctive feature of ethnographic tourism can serve as that it is attractive practically for any category of tourists: foreigners; citizens of the Russian Federation; young people interested in the history, traditions, and life of their ancestors; older age groups of tourists [14]. As a separate type of tourism ethnographic tourism performs a large number of social functions [23].

Let us highlight the most significant aspects:

Ethnographic tourism fosters a tolerant attitude towards diverse ethnic groups, promoting cultural understanding and respect.

It contributes to the preservation of cultural, social, and ecological diversity, safeguarding valuable heritage for both tourists and local residents.

Financial support generated from ethnographic tourism benefits museums, theaters, and other culturally significant sites, ensuring their continued existence and relevance.

It helps strengthen a sense of identity and contributes to the preservation of regional cultures and traditions within ethnic communities.

Ethnographic tourism plays a crucial role in preserving the world's diversity and embracing different cultural expressions.

It promotes the revival of local cuisine, traditional craftsmanship, and the production of household items, stimulating cultural pride and economic opportunities.

By creating new employment opportunities, ethnographic tourism serves as an alternative to economic decline and depopulation, particularly in rural areas.

It enhances the cultural knowledge and experiences of local communities while fostering cultural exchange and connections with other cultures.

The presence of ethnographic objects is essential for the successful organization of ethnographic tourism. These objects are integral sociocultural resources used in providing tourist services and fulfilling the demand for sightseeing experiences.

The ethnographic object contains information about the peculiarities of the manifestation of the traditional and everyday culture of the ethnic group. The object can be both material and spiritual [2].

**Expenditures from the budget of the tourist administration for tourist products
in 2000-2004 years**

Countries	2000y	2002y	2004y
Spanish	78,905	85,105	77,692
France	63,098	71,698	69,248
Great Britain	55,271	60,242	-
Australiya	48,805	51,106	77,49
Mexico	20,543	33,475	36,17
Holland	26,15	30,984	29,967
Portugal	25,698	30,484	36,283
Ireland	27,121	28,028	25,038
Switzerland	29,149	28,023	29,637
Turkey	14,537	27,6	31,581
Malaysia	22,21	25,52	-

Source: World Tourism Organization (YUNVTO) 2006 y.

1. Material objects are:

- dwellings, architectural monuments, and auxiliary structures (barns, sheds), executed in a traditional style and associated with a particular period in the cultural life of the ethnic group;

- ethnic-type settlements in places of the most compact residence of representatives of the ethnic group;

- places of worship and structures that reflect the confessional affiliation of the main part of the ethnos;

- places of folk festivals and ceremonies;

- ethnographic museums;

- archaeological monuments;

- burial sites with tomb structures decorated traditionally for the ethnic group [6].

2. Intangible objects include representatives of an ethnic group; folklore; rites and rituals, holidays and festivals; folk customs and traditions; traditional crafts; traditional medicine; national cuisine [3].

Ethnographic tourism is an elitist type of tourism. Many of its forms require some training for a more accurate perception of information, therefore, there is a need to form the so-called "culture of the tourist.

Ethnographic tourism should not exist outside of science. As all information provided to tourists should be based on scientific facts, to avoid distortions in the direction of religious dogmas or the spread of nationalist ideas.

Developing, ethnographic tourism is a factor in the revival and development of national cultures. There is a search for forgotten traditional crafts, schools of craftsmanship are created, and language, traditions, rituals, and customs are preserved and popularized. Thus, the idea of preservation, multiplication, and transfer to descendants of the historical and cultural heritage is incorporated into ethnographic tourism.

The above-mentioned features of ethnographic tourism development lead to the need to develop a system of management of this type of tourism activity, where the role of the state is a priority, as the private sector will not be able to fully coordinate promotional activities, to provide the necessary assistance to the national ethnographic tourist product in the competition on the international market, that is cannot form the image of the region as favorable for tourism.

When designing animation programs, it is important to incorporate visits to folklore festivals and attend concerts featuring folk groups representing specific ethnic communities. Encouraging active participation of tourists in traditional dances, round dances, and games can be particularly appealing. Additionally, providing photo and video services can enhance the overall experience.

However, there are certain challenges associated with using ethnographic objects as animated elements, including:

Poor condition or limited accessibility of certain sites, which may hinder tourists' ability to fully appreciate them despite their significance.

Ethnographic objects being scattered across different territorial units that are geographically distant from one another, making it impractical to include them all in a single excursion. However, they can become excellent animation objects with a competent approach to the composition of the animation program [5].

The basis of an ethnographic tour is a rich, properly compiled program, which should take into account the interests of tourists interested in history, folklore, and national characteristics of the ethnic group/people. The technology of the organization of such tours implies a comprehensive selection of leisure activities that most clearly reflect the national characteristics and wealth of the people and the region [1].

Components of animation programs in ethnographic tourism:

1. Holidays make people's lives livelier and more diverse. The use of a calendar of holidays and significant events is of great importance. Such tours arouse tourists' interest in certain dates, holidays, and personal participation in such animation programs makes the tour unforgettable.

2. Historical heritage. The presence of unique historical objects is a cultural potential and leads to the successful development of tourism in the area. Familiarity with history and historical sites is the strongest, motivating factor.

Fortresses, manors, palaces, castles, and other architectural sites are important elements of the tourist-animation program, which tourists are eager to visit, in their background held festivals, shows, and costume balls.

3. Literary monuments, while having less universal appeal compared to other cultural elements, still hold significant potential as an animation theme and can form the foundation for various animation programs. Literary works can provide insights into a country and its culture, reflecting the state of both its cultural and political systems. Including literary evenings as part of entertainment programs for tourists is considered appropriate.

4. The level of agricultural development, ecological practices, and the emphasis on sustainable food production attract those interested in exploring the region's agro-culture, including tourists. Specialized tours can incorporate activities that allow tourists to familiarize themselves with local products and participate in the production process.

5. National cuisine is an essential component of a region's culture. Tourists are always intrigued by the national dishes of the country they are visiting. For instance, many first-time visitors to Russia are eager to try dishes like borscht and dumplings. Cafes, restaurants, and taverns that reflect the cultural theme and exclusively serve dishes from the region of travel hold particular interest for tourists. Food plays a significant role in the travel experience, and the unique aspects of national cuisine, the variety of dishes, and their quality will undoubtedly leave a lasting impression on holiday memories and shape overall impressions of the country.

6. Heroic epics, fairy tales, legends, songs and dances, proverbs and riddles - all this is folklore, which was the origin of world literature. It emerged at a time when mankind still had a written language.

a) Music and dancing

The musical component of the region's culture can attract the attention of tourists. In some countries, music is a major factor in attracting tourists. Every year thousands of people travel to different countries to attend various music festivals. Many resorts hold folklore concerts and evenings for their guests and create entertainment programs with national music. A closer acquaintance with the culture of the people is facilitated by the sale of folk music recordings, which is widespread in many of the world's tourist centers.

A characteristic element in the national culture of any nation is ethnic dancing. Almost every region has its national dance, something different from others. The tourists can get acquainted with the dances during the entertainment animation programs, thematic shows, or folklore evenings.

b) Folk crafts and arts and crafts A region developing ethnographic tourism should offer tourists a wide range of souvenirs made by local craftsmen and artisans. Souvenirs will be a good reminder of a trip to this country. A wide range of tourist merchandise is in particular demand among tourists, as the motives of buying and free spending money are quite strong during travel. In factories or national-style stores, local craftsmen can make products in the presence of customers or offer the tourist to make the product themselves. This form of trade can become a certain feature or attraction of the region, and cause considerable interest among tourists, so it should be included in the animation program of the tour.

7. Visual art is an important element of culture that forms a compelling motive for a tourist trip. To familiarize tourists with the region's culture, a tendency to exhibit works of national fine art has emerged at well-known resorts. Also popular are festivals in which various kinds and elements of national visual arts are widely presented.

What can more colorfully and expressively characterize the country, than its national coloring? Ethnic tourism in Uzbekistan - this is one of the most exciting types of travel: it is so great to travel around the country, learning about the ordinary people, the features of their life, customs, traditions, folklore, cuisine, and folk crafts.

Ethnic tourism in Uzbekistan promises to be bright and unforgettable. After all, you will meet the ancient Eastern ethnic group, whose original national heritage counts for hundreds of years! And here's the amazing thing: the ancient Uzbek customs are still relevant today. All the important events in human life: birth, marriage matchmaking, weddings, funerals - are accompanied by colorful rituals coming from ancient times and carrying the wisdom of ancestors. The Uzbeks are pleased to invite foreign guests to their celebrations and introduce them to their customs and traditions, national costumes, songs, and dances. As a rule, at these celebrations, guests also get acquainted with the national cuisine. Plov, samsSamsaurpa, manti - these are the most famous Uzbek dishes.

Acquaintance with the applied art of Uzbek craftsmen will be another striking impression: fine lacquer miniatures, filigree jewelry, intricate national embroidery, distinctive ceramics, natural silk - all this is just a small part of what Uzbek craftsmen make with their own hands and offer as a souvenir in memory of the trip to Uzbekistan.





The process of globalization has done its work: the products of one country are virtually indistinguishable from their counterparts produced in another country. There is no uniformity in the culture of different peoples, so everyone has distinctive features, the main thing is to present the ethnographic heritage intelligently and creatively. Wishing to become a popular ethnographic destination, and striving to develop tourism in general, the region must create and constantly develop unique cultural complexes with exciting animation programs and promote them to the tourist market.

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