



THE ETHNIC CULTURE OF THE POPULATION OF INDUSTRIAL CITIES

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ABSTRACT

The article reveals the peculiarities of the ethnic culture of the population of industrial cities. The way of life of the population of industrial cities of the Tashkent region has been studied.

KEY WORDS: *Tashkent region, Chirchik, city, identity, industrial cities, neighborhood, tradition, transformation, mixed marriage, ethnopedagogy.*

INTRODUCTION

In today's globalized world, mankind lives in times of the most radical changes in its past. Renewals has a significant impact not only on the material maturity of people's lives, but also on their spiritual recreation. In particular, the deep penetration of market relations into the industrialization and spiritual life of society, which is governed by the criteria of morality, customs and traditions inherent in capitalist relations, such as accounting, utility and compatibility, are becoming increasingly widespread and are reflected in the ethno-culture of the nation.

Industrial cities have always been the crossroads of different cultures, creating a multi-ethnic environment. This is why many researchers turn to large cities or industrial centers to explore intercultural relations. (Krase J. Seeing Cities Change: Local Culture and Class. –New-York: ASHGATE, 2012; The city in the ethnocultural space of the Caucasian peoples. Materials of the X Congress of Russian ethnographers and anthropologists. M.: Institute of Ethnology and Anthropology Russian Academy of Sciences, 2014; Skrypacheva I.A. Modern city as a cultural system. Dissertation Doctoral Culture Science. – Kirov, 2010).

MATERIALS AND METHODS

This issue is recognized by the entire world community today, in particular UNESCO, along with the preservation of material cultural monuments of different peoples and territories in recent years, special attention is paid to the preservation of intangible cultures, such as national customs and traditions. This is due to the fact that the process of

globalization leads to the denial of the specificity of cultures, diversity of cultures and, as a result, may lead to conflicts between cultures. (Saidov U. Consumer psychology - the pledge of international harmony. // Leading figures in ensuring interethnic harmony and religious tolerance in Uzbekistan: current situation, problems and solutions. Republican scientific-practical conference on May 31, 2019. – Tashkent, – p.67.).

The acceleration of capitalist relations is a "standardised" way of life and tradition for different ethnic groups. As a result, a number of questions arise in the ethnological study of the lives of different social groups and ethnicities in society. That is, what factors should be taken into account when studying the characteristics of different ethnic groups that lead the same or very similar way of life? In particular, studying the culture and lifestyle of people living in an industrial urban environment requires a unique approach. This is due to the fact that the daily life and way of life of all ethnic groups living in this environment for many years were organized in direct connection with a well-known industrial enterprise, which led to such "uniformity". The aim of this article is to popularize the ethno-culture and lifestyle typical for an "industrial urban man". Only in some cases, in order to highlight the processes of transformation of lifestyle and ethno-culture of the population, as well as the features of self-consciousness, are the features of some ethnic groups in everyday life.

This is because the national identity is based on the standard of living. This is because national identity is based on living standards. (Kanukova Z.V. Polytechnic city as an object of historical and



ethnic research. Author's abstract dissertation, Doctor of Science. – Moscow, 2001. – p.4). Similarly, the term "culture" is usually interpreted as referring to the way people live. Ethnoculture is the phenomenon which is not genetically connected with the person and is result of human activity, and represents set of views which have been developed for the purpose of preservation of characteristics of the certain ethnoses (Ashirov A., *Ethnology*. – Tashkent, 2007. – PP.131-133). On the other hand, the family is an institution that preserves its identity and passes it on to the next generation. The ethnopedagogy of almost all people is based on the goal of the next generation to "find her/his place" in this life. For this purpose, the older generation is constantly striving to pass on its traditions and customs to pass on its spiritual heritage to the next generation. Children encounter the first signs of their culture as soon as they start speaking their language. Because language is one of the most important areas of ethnoculture.

Usually most nationalities get to know their children by teaching them in their native language. Later, a child develops bilingualism under the influence of their environment (educational institutions, playgrounds, etc.). Bilingualism is observed in kazakh + uzbek, tajik + uzbek ethnic group, and in European language in native language + russian. These analyses are mainly based on the example of mono-ethnic families. A question arises. What happens in mixed marriages?

Uzbek-kazakh, uzbek-tajik and kazakh-tajik mixed marriages are more common in the Chirchik-Bustonlik district and the mountains. In most mixed marriages, the bride and groom adopt ethnocultural elements. For example, if a kazakh girl comes to an uzbek family as a bride, she follows uzbek family customs. If an uzbek girl is the bride of a kazakh family, she performs kazakh rites. In this region it sometimes happens that a young tajik abducts a kazakh girl (among other nationalities). This can be explained by the influence of ethnocultural features in ethnically mixed areas. When it comes to recruiting children in the family, the ethnicity of the husband is always taken into account. That is, the name of the child comes from the nationality of the father. This is based on the fact that in family relations between members of the local ethnic group Islamic customs prevail, and the role of the husband is important in addressing such issues. There are similarities in the mixed cultural environment of different ethnic groups living in industrial cities.

For example, people of all nationalities have a desire to hold weddings at popular weddings in the city, or the fact that the bride and groom go on small trips to almost the same directions and so on. This is just an instrumental solution to the problem. However, from the ethnological point of view, it can be seen that the linear actions of representatives of

each ethnic group, which are carried out in wedding and related processes, also have communication functions. The survival of certain customs and cultural symbols depends on the state of the sources from which they receive their food. If we can compare, if we consider the culture of different ethnic groups as a tree, the deeper and wider its roots, the stronger its power is manifested. The leaves are bright, the colors are clear, the body is strong and so on. Obvious cultural identity of a particular ethnic group is due to the large or small number of members of this ethnic group and the proximity of the source of food.

Gypsies living in Chirchik in marriage and family relations mainly contact their compatriots living in Yukori-Chirchik, Tashkent, and sometimes in Kashkadarya and Samarkand regions. When asked why, they said, "If you have relatives of your own, they understand each other better" (Dono - cygan, lives in Chirchik. Information received in October 2019).

One of the daughters of our interlocutors was the bride of his brother, and the other was his sister. Although this ethnocultural element is an ethnic stereotype formed as a result of the fact that the surrounding ethnic groups have not married this people for a long time, in turn, it ensures the preservation of the nation in society. A similar example can be seen in the Kazakhs living in Chirchik. They compactly live in urban areas Yumalak (Muruvvat) and Aranchi. Most of them are members of the Elite branch of the Big Zhuz clan. It is known that Kazakhs do not marry among members of the same tribe. Therefore, Kazakhs from Chirchik marry mainly their compatriots living in the Bustanlik region and Yukori-Chirchik. We can say that the close geographical location has created favorable conditions for this. They also have weddings held in wedding halls like others. What's remarkable is that artists of their nationality hold weddings on a regular basis.

For example, the most popular among them today are such groups as "Nurjas", "Imam Khoja". True, this may seem like a simple process. But it is through them that the songs of the culture of this people live in the urban community. On the other hand, they use their traditional clothes in everyday life. Although traditional costumes are worn by the older generation, they always show young family members what nationality they belong to. This is the communicative function of material things. From our point of view, the thickness and breadth of the ethnic layer provides enough food for the vitality of the culture.

If we analyze this process on the example of people who have moved to an industrial city in the recent past, then it also has its own characteristics. In recent years, a large number of people from different regions of the country have moved to the industrial



cities of the Tashkent region, in particular, to the cities of Angren and Chirchik. They are currently working in various socio-economic sectors of the city. This leads to the conclusion that the social structure of the interlocutors consists of servants, intellectuals, businessmen and others. The study focused on the customs and traditions they follow in their daily lives. Because, as mentioned above, the signs of identity are clearly visible in the customs of everyday life.

It is known that the Uzbek people have traditions of different historical and ethnographic regions. Apart from their generality, they also have different aspects. These include the features of the socio-cultural and mental state of people. This is because state of mind plays an important role in whether a person follows existing customs and traditions.

Studies show that family members have different attitudes to customs and traditions. Most parents try to apply the traditions of their region to the youth. Because they have local stereotypes, which is important for the family to be strong. A correspondent in Chirchik said that it wasn't possible to lead the bride and groom around the fire, therefore, entering the courtyard of the apartment building in which they lived, they lit a fire and performed a ritual (Gulam aka is a doctor who moved from the Samarkand region to Chirchik in 90- x years. Recorded in October 2019). Of course, there are many reasons why the bride and groom are led around the fire. But the purpose of this article is far from that.

CONCLUSION

The most important issue that attracts attention is the factors that people use for self-identification. If we pay more attention to this issue, it becomes clear that those who perform the rituals have a greater desire to show who they are in this way than to perform the rituals. Because if you ask them why they do these tricks, whether they believe in their advantages or not, you usually get the answer: "We are from Samarkand, this is what we do." Obviously, the population moving to the city is accustomed to the conditions of sociocultural adaptation to the environment, and not to the assimilation of traditions, the expansion of the range of ethnographic units. Such invisible threads play a special role in combining the units of the historical and ethnographic region into the environment of industrial cities. In all this, the family institution plays the role of coordinator.

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