



HISTORY OF ETHNOTOURISM IN UZBEKISTAN; AS AN EXAMPLE OF THE  
LIFESTYLE OF THE POPULATION IN THE JADIDS PERIOD

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**Abstract:** *The article examines the issues of the development of ethnotourism in Uzbekistan as a relatively new and attractive modern cultural recreation – youth and family, and as a profitable branch of the economy related to the preservation of the historical and cultural heritage of the people, the development of necessary and relevant infrastructure and the promotion of a new tourist product to the market.*

**Keywords:** *ethnographic tourism, UNESCO, World Tourism Organization (UNWTO), ethnocentric tours, vector of development, tourist products, diversification, synergy of culture and tourism, historical and cultural studies.*

Tourism is becoming more attractive and popular all over the world, and it is developing, enriched with new destinations and tourist sites. At the same time, as a profitable industry, tourism can act as a certain mechanism for reviving and modernizing not only the economy, but also society as a whole. In the context of globalization and internationalization of culture, the problems of preserving, developing and reviving the historical and cultural heritage of various peoples are becoming increasingly relevant. A person is inquisitive by nature and the desire for knowledge is an integral feature of him. The humanitarian significance of tourism lies in using its opportunities for the development of personality, its creative potential, expanding the horizon of knowledge and enriching the spiritual sphere. Tourism allows you to successfully combine recreation with knowledge of the way of life, history and culture of another people. To see the world with your own eyes, to learn, to hear, to feel the identity of the culture of other peoples are important components of the restorative function of tourism, they carry great humanitarian potential. Familiarity with the lifestyle, traditions and customs of another country or region enriches the spiritual world of a person. Culture is the basis of the process of development, preservation, strengthening of the independence, sovereignty and identity of the people.

According to UNESCO's position, tourism is one of the main factors of cultural and humanitarian development, contributing to the preservation of peace and the rapprochement of peoples through the conduct of a "dialogue between cultures". The International Convention for the Protection of Tangible and Cultural Heritage was adopted on October 17, 2003.

A significant event in the development of tourism was the two-day World Conference on Tourism and Culture, organized jointly by UNESCO, UNWTO and the Sultanate of Oman and signed at its conclusion on December 12, 2017 by representatives of UNESCO, the World Tourism Organization (UNWTO), various delegations, the private sector, local communities and NGOs of the Muscat Declaration on Tourism and Culture: Promoting

Sustainable Development development. Within the framework of the Declaration, about 30 ministers and deputy ministers of Tourism and Culture from different countries, as well as 800 participants from 70 countries, reaffirmed their commitment to strengthening the synergy of tourism and culture and promoting the contribution of cultural tourism to the 2030 Agenda for Sustainable Development. Uzbekistan, among other countries, strives to actively develop cultural tourism. The Declaration aims to form a cultural tourism policy that not only empowers local communities, but also uses new innovative tourism models that promote sustainable development, interaction between hosts and guests, as well as cultural exchange. The Declaration promotes the integration of sustainable cultural tourism and the protection of cultural heritage into national, regional and international security systems. The Declaration is based on the 1972 UNESCO Convention on the Protection of the World Cultural and Natural Heritage and the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions in relation to these goals.

Universal values - peace, mutual understanding and mutual respect between peoples not only of different states, but also between peoples living within the borders of one state – are significant social priorities and fertile soil that will nourish and develop tourism.

The end of the XIX-beginning of the XX century was a period of dramatic changes in the development of world civilization. During this period, there were profound reforms, the first and Second World Wars, and fundamental qualitative changes in the development of science. The fact that society is completely under the influence of the yoda society has revolutionized not only people's lives, but also their philosophy. At the end of the XIX-beginning of the XX century, representatives of an original, new worldview were formed in Central Asia, as in other regions.

In the second half of the 19th century, the socio-economic system in Central Asia was backward, the lifestyle of citizens was extremely low, and the cultural and spiritual life was strongly influenced by Islamic leaders. In a situation where the desire to revive the traditions of mystical philosophy in the worldview of people intensified, disagreements arose with the forces opposing it. From the second half of the 19th century, progressive enlighteners were very aware that the main reason for the loss of State independence was the political, socio-economic and cultural backwardness of Central Asian society. They came from among different social strata, and the most important was intelligence, becoming the first generation of progressive intellectuals. It was on this basis that the later jadids matured and developed their ideas and went from enlightenment to politics.

In the views of the new intelligentsia, above all, such goals as ending illiteracy, which prevailed among all social strata of the population, reforming the old educational system, ending backward, old and vain habits were put forward. According to the researchers, they were critical of traditional practices, especially religious fanaticism, which led to waste. If such views were initiated by such enlighteners as Ahmad Donish, their ideas and views were developed by Sadriddin Ayniy, Abdulvohid Munzim, Mirkomil Burkhanov, Usmankhoja Steelkhojaev, Khalidkhoji Mehri, Mulla Wafo, Abdurauf Fitrat.

Although in fact jadidism officially began its practical activities at the end of the 19th century, their ideas were showing their influence as early as that century (early nineteenth century) [4:99]. "The question of the need to study European techniques for the first time in

Turkestan was first brought up by the Kokand Khan Syed Muhammad Hakim Khan (brother of Olimkhan) in 1843, when he returned from traveling to Russia, Turkey, Iran and other countries "[5:39]. Acquaintance with the outside world began to educate young people, whose philosophical observation among Turkestanis was progressing. It can be seen that acquaintance with the outside world is one of the first reasons that changed the history, culture of other nations and states, the thinking of Turkestan youth. It is known from history that all the time there was a process of globalization, only slowly manifested itself. As a result of such processes, the doctrine of jadidism began to manifest itself in different ways. The social, political, economic and spiritual ground of jadidism ideas and movement in Turkestan was fully matured by the last quarter of the 19th century.

The Russian government pursued a policy of gradual Russification of the people in the land. In 1870, the Ministry of people's Affairs of Russia decided that the aim of the Ministry would ultimately be to Russify all the local population. A similar idea was made by N.O.Ostroumov also said, " the Russian government should try to mix the local population with the Russian people. In this direction, it was said that the MA'orif of the local population should be developed to a certain extent" [6:18].

The annexation of Turkestan to Russia created a somewhat favorable ground for the Khanate system in raising the economy of the country. In order to change the lifestyle of the local population, innovations such as a bank, a station, a printing house, a factory began to enter. Railways were built, new economic ties appeared, lithographs appeared. Early socio-political, scientific societies such as "Tarbiyati atfol", "hope", "publication maorif", "Barakat", "courage", "progressive parvar" were formed in Turkestan by progressive representatives of the jadids. These societies sought to increase the spiritual awareness of the people and raise their ideological potential by publishing newspapers and magazines. Dozens of newspapers and magazines such as "progressive", "Fame", "Khurshid", "Sadoyi Turkestan", "Samarkand", "Mirror", "Hurriyat", "Shu'lai Revolution", "Sound Of The Working People", "children's companion", "stick complex", periodical "Sharq", "young power", "Zarafshan", Bukhara "Turon", "Bukharoi Sharif", Kokonda "Sadoyi Fargona", etc.started. It can be seen from this that the socio-philosophical thought of its time had the character of National Liberation. In such a situation, one of the social movements that arose in Turkestan – jadidism was one of the measures to bring the motherland to independence and to realize the national identity. It is known that the perception of the national self is the knowledge of the socio-historical, spiritual-cultural life, values, as well as the nature of a particular nation. Jadidism was formed and developed with such goals in mind.

At the end of the 19th and beginning of the 20th centuries, socio-political and philosophical views in Turkestan aimed primarily at educating the youth of the nation and using a new system of vision education. Initially starting to educate young people by opening private jadid schools, later the formation of jadid schools began to record wide ears. In different regions of the region, such schools began to open in their own way. At the same time, when we pay attention to the following opinion about the activities of jadid schools, "we turkestanis will also be 15 years old, when new schools began to grow in this world with the dream of making it as progressive and fulfilling as others. We have come to

educate our single male children, but we have not attached any importance to the upbringing of our daughters so far" [7:4].

In recent decades, tourism has been actively developing, deepening diversification and becoming one of the fastest growing sectors of the economy in the world. The vector of tourism development has changed in recent years. Tourism has become more accessible to millions of people around the world, moving from the category of "long-awaited summer vacation" to the category of "affordable year-round vacation". At the same time, tourism ceased to be just a vacation pastime and took the form of spiritual and physical development, presenting itself as a new kind of knowledge of the culture and traditions of the people. The transition of tourism from one category to another marked the beginning of the process of branching tourism into several industries and spheres, contributing to the development of ethnographic tourism. Self-awareness and cognition of the surrounding world, personal development and achievement of goals are unthinkable without acquiring knowledge in the field of culture. The concept of "traditional folk culture" is used to denote various forms of folk art that have developed over centuries of ethnic development. Today, when many elements of traditional culture are disappearing, the need for its scientific study and dissemination seems indisputable. Ethnic tourism for the purpose of studying folk culture is based on an unflagging interest in cultural values, including numerous monuments of history, architecture, literature, archeology, as well as small historical towns and rural settlements with the inclusion of tourists in the program of stay, participation in holidays, festivals, folk festivals, etc.

Ethnographic tourism is one of the rapidly developing branches of the tourism business in modern Uzbekistan. It includes visits to places that are significant for understanding the past, national culture and its present, and allow you to imagine the cultural identity of a certain group of people. It's not just about participating in national holidays and festivals. The purpose of ethnographic tourism is to study the way of life, the way of life of a particular nation, nationality, ethnic group and their distinctive features and peculiarities. Ethnotourism provides an opportunity to see and study the life of the people

"From the inside" - to feel, live and know its history, customs, traditions, rituals, language, myths and legends. Ethnographic tourism has a certain potential for development, which allows us to say with confidence that this particular industry is very promising for attracting tourists to our country. To realize the existing potential, you should:

- 1) competently carry out active and constant advertising activities by all possible means – through the media, TV, Internet, social networks, - participation in travel fairs and exhibitions, promoting their own travel products to the world market;
- 2) develop a map of tourist sites and convenient logistical transport routes;
- 3) create the necessary and comfortable infrastructure (variable in cost), taking into account national characteristics in the construction of hotels, cafes and restaurants;
- 4) combine, if possible, various types of tourism – ethnotourism, sports, gastronomic, making maximum use of all available resources and conditions.

While developing external tourism, one should not forget that an important direction for the development of ethnotourism is domestic tourism, and mass tourism, including



youth and family tourism, which allows a comprehensive and complete acquaintance with the life and culture of not only the Uzbek people, but also other peoples of Uzbekistan.

The most common ethnically oriented travel products are:

- ethnographic tours themselves, which include in their programs a short-term or relatively long stay in one or more developing ethnocultural environments;
- ethnocentric tours involving visits to ethnographic museums, mobile ethnographic exhibitions, places where ethnocultural objects are located compactly, or participation in folklore festivals, folk fairs, ethnoreligious and calendar holidays.

The purpose of such tours is to introduce tourists to the traditions and natural environment of specific peoples. Tourists "immerse themselves" in a real original ethnocultural and natural environment, taste dishes of national cuisine, can try themselves in traditional crafts (painting of Rishtan ceramics, embroidery with silk threads, grazing animals, weaving products from vines or other natural materials, etc.), where everyone is given the opportunity to master pottery or become a master in carpet weaving. At the same time, it is important that the main principle of such tourism is "do no harm", the preservation of natural, social and cultural diversity and its popularization both inside and outside the country.

Ethnographic tourism is often organized in places of traditional residence and economic activity of indigenous peoples, as a means of developing the traditional economy. For example, in the Ferghana region, 50 km west of Ferghana, there is the city of Rishtan ("the first" from ancient Hebrew), which is deservedly called the "Main Pottery workshop of Central Asia", famous for the masters of making unique ceramic products. With some effort, the city can become a remarkable tourist brand. By its age, it is one of the oldest Central Asian cities located on the territory of the Silk Road. It is known from historical sources that 800 years ago in Rishtan, talented craftsmen created ceramic products that were amazing in terms of the beauty of the ornament.

An interesting ethnotouristic object is Margilan, one of the oldest cities in Uzbekistan. It is also located in the Ferghana Valley at the intersection of ancient trade routes. The city was known in ancient times for the fact that the best silk in Central Asia was made here, which could compete with Chinese in quality and beauty. Caravans with Margilan silk traveled along the Great Silk Road to Kashgar, Baghdad, Khorasan and even Greece. A combination of different types of tourism and a business partnership between business, the state and non-governmental organizations can give a new "sound" to this rather well-known tourist facility.

Ancient Samarkand, a city in Uzbekistan famous for its mosques and mausoleums, is no less interesting for tourists. The Great Silk Road, a trade road that connected China with the Mediterranean countries, ran through Samarkand. The most important sights are world famous: Registan Square with three madrasahs of the XV and XVII centuries, richly decorated with majolica, and the Gur Emir Mausoleum - the majestic tomb of Timur, the founder of the Timurid Empire. The development of modern infrastructure, taking into account the diversity of tastes, opportunities and preferences of tourists, will increase their flow.

It should be emphasized that the active development of ethnographic tourism in these regions, involving representatives of small peoples in tourism activities, is able to ensure the sustainable development of these territories as places of their residence, which meets the goals and objectives of improving the standard of living of the indigenous population.

Many projects for the development of ethnotourism are currently under development. Uzbekistan has sufficient potential to implement these projects, since the population has a peculiar, sometimes unique, rich historical and cultural experience, customs, traditions, which may be interesting as a cultural tourist destination. Modern tourism is developing dynamically, covering more and more destinations and turning into a kind of trigger for socio-economic progress. Ethnotourism as a direction of domestic youth tourism is important and significant for its function preserving historical and cultural heritage, since socio-economic, environmental and socio-cultural modernization changes taking place all over the world have affected our republic, contributing to a certain extent to the "erosion" of historically formed national culture, the manifestation of signs of departure and rejection of youth from it. In most countries of the world, there is a process of democratization of culture and tourism, which form an integral part of society's life. For the development of ethnotourism, serious scientific cultural studies of the historical and cultural heritage of Uzbekistan are necessary, allowing for a more complete and interesting presentation of already known tourist sites and the creation of new ones. You can also borrow successful foreign experience. For example, Chinese Evenks, developing ethnographic tourism, arrange field lessons. The parks host ethnographic excursions, master classes, interactive lectures, ethnic music concerts, and puppet theater performances.

The development of ethnographic tourism is not only a way to preserve the culture and traditions of the population of all regions of Uzbekistan, but also a real opportunity to attract a tourist flow, carry out successful business and promote Uzbek tourist brands to the world market.

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