

GENESIS OF ETHNOCULTURAL TOURISM: HISTORICAL AND PHILOSOPHICAL ANALYSIS

Safarova Tumaris Rustamkulovna,

Doctoral Student, National University of Uzbekistan, Tashkent

Abstract

The article reveals the meaning of the concept of ethnocultural tourism. The genesis of ethno-cultural tourism in Central Asia is considered from the standpoint of a historical and philosophical retrospective. Although the emergence of ethnocultural tourism is often associated with the era of the Great Geographical Discoveries, however, we can say that the beginning of tourism was put in the ancient centuries and in the early Middle Ages. The role of embassies left by ambassadors of notes, chronicles of medieval authors in the study of the history of ethnocultural tourism is emphasized.

Key words: ethnocultural tourism, historical sources, geographical discoveries, Chinese chronicles, merchants, ambassadors, travel, tourism.

In recent years, under the influence of globalization and the expansion of economic integration, tourism has been seen as a separate social phenomenon. At the present time, "geographical tourism", "sports tourism", "leisure tourism", "scientific tourism", "amateur tourism", "domestic tourism", "foreign tourism", "business tourism", "historical tourism", etc. eco-tourism ", "health tourism ", "pilgrimage tourism ", "cycling tourism "testify to the growing role of tourism in economic, socio-cultural life and international relations. On the basis of these concepts of tourism, the study of culture, that is, the culture, historical and cultural riches of peoples and countries, is the main focus, so we decided to call them "ethnocultural tourism" in general terms.

The term "ethnocultural tourism" is a combination of the three words "ethnos", "culture" and "tourism", V.A.Kvartalnov, M.A.Morozov, I.S.Tokhliev and others [1] recommend studying it, that is, ethnocultural tourism in connection with the culture, archeology, ethnography, art and way of life of peoples, nations. Even in water tourism and mountain tourism, from the outside, there seems to be nothing culturally related, no object, they have nothing to do with ethnocultural tourism. In fact, there is no nation, no nation that is not associated with a particular geographical environment. Ponds or foothills that attract tourists are available due to the environmental policies of national states, cultural services organized by national tourism firms. The organization of tourist services through private firms and bureaus is one of the main features of ethnocultural tourism. From this point of view, water tourism and mountain tourism can be included in the list of ethnocultural tourism.

According to A.G.Butuzov, who introduced ethnocultural tourism as a special subject to the university and wrote the first textbook on it, the interest of peoples in the culture, ethnography, and way of life of other peoples has existed since ancient times. "Later,

empirical sources on the expansion of communication networks, the political evolution of society, cultural development, and the ethno-environment have steadily increased. The emergence of early ethnological knowledge was directly related to the practical needs of the people. Ethnic differences were known to people before the discovery of the wheel, which was a characteristic of social and individual consciousness [2, p.9]. Differentiation of oneself from other ethnoses, as a philosophical-psychological phenomenon, led to the identification of the individual with a particular people, nation, and the separation of himself from other ethnicities. According to the researcher, this identification and separation was initiated by the ancient Persians. "It was the ancient Persians who were the first inventors of the idea that we belong to the" circle of civilizations" [2, p.10].

Although A.G.Butuzov correctly describes the genesis of ethnocultural tourism, he connects its mass and scientific character with the geographical discoveries, travels and riches of the Portuguese and Europeans in the XV-XVI centuries. There is a certain objectivity in this approach. However, this Eurocentric approach encourages the discovery and disclosure of aspects of ethnocultural tourism based on the historical and cultural heritage of the peoples of the East, their relationships with other cultures and countries. While the medieval Europeans, their brave, courageous sons, sought to discover and explore other continents and lands, the peoples of the East were not utterly deprived of such qualities. Special scientific studies by European researchers David, Harris, and Pemberton (1999), Assman, and Jenkins (2003) show that in ancient Egypt, there were many "merchant travelers" who organized not only trade, but also travel for leisure, to learn something. Muhammad Yahya Zakariya Z. In his special study, Ahmad proved on the basis of concrete examples that the interest in travel, adventure, and other ethnoses was sufficiently high in the East, including Ancient Egypt. [3] According to historical sources, from the VI-V centuries BC, various ties began to form between Central Asia, China, Iran, Mesopotamia, India. It was one of the largest cities of Bactria, where Zoroastrianism was widespread, the Saks, the Massagets, the Parthians, the Kushans, the Scythians, the Yuezhi lived in vast steppes, in the steppes and they formed a unique socio-cultural and political unit. For example, in 139, a special envoy of the Chinese emperor came to Central Asia and collected the necessary information about its peoples, geography and ethnic traditions. Sogdian merchants went to the Chinese principalities, India, and even Alexandria. The ambassadors of Kushan visited the palace of the Roman emperor Augustus [4, p.12-13].

As a result of Doros' march to the west and Alexander of Macedon to the east, the range of military, economic, and cultural ties between the two continents expanded. Aristobulus, Ptolemy Lag, and later Arrian, Quintus Curtius Rufus, and Plutarch left very valuable messages of great historical and cultural significance about them. For example, Arrian and Quintus Curtius Rufus write about Samarkand with admiration and pride [4, p.53, 66]. This means that some people who took part in military campaigns, chroniclers, scientists, wrote down what they witnessed, heard, events that were important for their time. At that time, the

tourist profession, non-training, chronicles and travelogues were conducted at random. It is true that some kings and rulers had chroniclers and calligraphers in their palaces, but their knowledge is limited.

Ancient Chinese chronicles record the establishment of economic and cultural ties between the Han Empire and the Central Asian states, which were supported by the states. In the 2nd century BC, the ambassador of the Han Empire, Zhang Qian, first came to Sogdiana and Bactria on an official mission. In his report to the emperor, the ambassador said, "There are about seventy towns and villages in the state of Dovan, where the population grows rice and wheat, and viticulture and wine are developed, especially tall, strong-legged and beautiful stallions. Here you can get onion, cotton, pomegranate, walnut, cucumber seeds" [5, p.39-40]. Apparently, the ambassador not only carried out a diplomatic mission, he also collected the necessary information for the emperor about the way of life, agro-culture of the peoples of our country, what useful things they have. At this point, it is clear that the ambassador's role is related to tourism.

Historical sources show that Amir Temur's contribution to the development of the Great Silk Road was great. Amir Temur's letter to the Chinese emperor Taizhu said, "The caravanserais have been opened, the pirates on the roads have been eliminated, and those who travel to distant lands will feel at ease". At the same time, Amir Temur does not forget about the safety of caravan routes from Samarkand to European countries such as Byzantium, Venice, Spain, France "[5, p.13].

According to historical sources, the owner sent ambassadors to China 8 times. For example, in 1387-1389, Mawlana Hafizi, in 1388, Tajad Din (Tamuding), in 1391, Shahalil (Shahali), in 1392, Nigmatud Din (Nimaopuding), in 1394 and 1395, Darvish (Dielibeyishi), in 1396, Alomatal Din (Alama). ambassadors can be an example. During 1388-1500, more than 129 groups of ambassadors were sent by the descendants of Amir Temur. These groups included merchants, pilgrims, and scribes, who recorded the events on the roads in special notebooks, and when they returned, they reported to the palace. In turn, ambassadors and traders from China also expanded economic and cultural ties. In 1395, a group of 1,500 ambassadors and traders led by Bo An arrived in Samarkand from Beijing. Two Chinese diplomats, Fu An and Chen Chen, wrote in detail about their travels to Central Asia, which are included in Chinese chronicles [5, p.14-15].

The interpreters in the caravanserais were, in modern parlance, guides, and the hotels were places of cultural and domestic services for tourist traders. Especially Fu An's travelogue is based on very rich materials. The Japanese scholar Kazuo Enoki drew attention to this situation and published all of Fu An's reports in English. The works of Japanese scholars Kazuo Enoki on China's diplomatic relations with Amir Temur and the Timurids during the Ming Dynasty, Edzi Manusi's "Amir Temur Kuragoni. The Timurid Genealogy, Gary Hands' Timur and the Emperor Yun Le, Hiroshi Watanebe's List of Ambassadors and Tax Collectors from Muslim Countries in the Millennium, etc. activities are covered. United

States scholar Maurice Rosati has also published *Chen Ho and Timur: Their Relationship*, which is rich in interesting ideas, facts, and evidence about the master. It analyzes the views of the famous Admiral Chen Ho, a Taipei scholar who organized four naval expeditions around Southeast Asia and India in the early 15th century and even reached the Strait of Hormuz [6, pp. 255-256].

In the peoples of the East, ambassadors, tourists, merchants, and scholars who have left travelers are plentiful. Nasir Khisrov (1003-1088), his travels to the Arab world, Abu Durazzaq Samarkandi (1413-1482), his travels to India, Ibn Khurdadbeh (820-913), Ibn Hawqal (died 976), Ibn Said (12th century), al-Idrisi (1110 -1161), Abul Fido (1273-1331), Al Khorezmi (783-850), Abu Rayhan Beruni (973-1048) information and reports about different countries and peoples. In this regard, Beruni's work "India" is the largest and most valuable experience in the completion of the travelogue. It shows what materials the scientist collected during his travels in India, as a devotee of science, he collected all the wonders that fit the human mind. Beruni cites and analyzes the customs, geographical features, scientific results of each city, each region and each place [7]. Abdurazzaq Samarkandi's writings about his trip to India are also an important source about India.

In general, many people from Central Asia went to China, India, Iran, Babylon, and Arabia, collecting and writing important sources about these countries. "While some people went shopping, other groups came as propagandists of Islam, and some as ambassadors or just ordinary tourists", he said. For example, al-Sam'ani lists many people who went to China in his *Kitab al-Ansab*, and states that they received the ratio of al-Sini. "I saw an enlightened, wise old man in Balkh who had visited China many times ... In Khorasan, too, I met many people who traveled from Sughd to Tibet and China through the Navshotir (Alay) Mountains", al-Masudi writes in his book *Muruj az-Zahab*. According to Academician V.V.Bartold, *Giyosiddin Naqqosh's Diary* is the most complete and remarkable work on China in the Muslim world" [13, pp.196,198].

During the reign of Shahrukh Mirza, the fourth son of Amir Temur, Chinese ambassadors first came to Herat. In 1419, Shah Rukh sent envoys, merchants and his men to China. Abdurazzaq Naqqosh will also take part in this trip. The instruction given by Shahrukh Mirza to Abdurazzaq Naqqash is noteworthy for us. "Mirza Baysungur (on his own behalf) sent Sultan Ahmad and Ghiyosiddin Naqqash (along with the ambassadors) to Haja Ghiyosiddin dorussaltana from the day of his departure from Herat to the day of his return to every city and province to see the roads, the quality of the provinces and buildings, the laws of the cities, the power of the kings. His power and their governing of the state was also a method of politics, and he was very emphatic that he should write down on a daily basis everything he knew about the splendor of cities and lands and the character of famous countries" [12, p.10]. Apparently, Shah Rukh did not intend to simply visit the ambassadors or establish diplomatic relations, he also intended to gather information about the ways to go to China, the ways of governing the country in that country, and the palace. The number of ambassador

beaches was as follows: there were two hundred people under the leadership of Shahrukh Mirza Shadikhoja and Kokcha, one hundred and fifty people under the leadership of Sultan Ahmad and Giyosiddin Khoja of Boysung'ur, sixty people under the leadership of Urgudak Suyurgatmish, and fifty people under the leadership of Amir Shahmalik's Urduvan. This means that these trips are specially organized (in modern language "organized public travel"), they are safe on the roads (in modern language "tourist safety"), each of them is assigned a specific task (in modern language, "political tourism").), the environment (in the modern sense of "geographical tourism"), the customs of the peoples, the way of life (in the modern sense of "ethnotourism") are studied and written ("scientific tourism").

The Moroccan traveler Ibn Battuta's Travelogue is also an important source on the history of ethnocultural tourism. This tourist, who visited Movarounnahr in 1333, collects various information about our country, citing its nature, peoples, labor and lifestyle, customs [11, p.62]. Ibn Battuta also tells about the climate of our country, the nature, the main occupation of the peoples, the appearance of houses, the structure of roads and cities, the training during the season. Ibn Battuta, as a true traveler and scholar, gathers information, trying to introduce his compatriots to Central Asia.

I.Bichurin is one of such tourists. His travelogue preserves valuable first sources about our country: 1) chronicles of the first Chinese historian Sima Jiang (late 2nd and early 1st centuries BC); 2) Chronicle of the Han House of Ban Gu (late II and early I centuries BC); 3) Chronicle of the Little Khan's House (25-265); 4) Wei House Chronicle (386-581); 5) Chronicle of the House of Water (581-618); 6) Chronicles of the Northern Houses (VII century); 7) Based on the history of the House of Than (618-907), diplomatic and trade relations between China and Central Asia, Russia, tourism are noted as frequent occurrences. I.Bichurin confirms that on the basis of great historical and ethnographic sources, the peoples of Eurasia have been interested in each other, which took place in the field of trade, economic relations, diplomatic services and tourism [10, p.134-164].

Many such examples can be cited from the historical and cultural life of the peoples of the East. However, these efforts were some events, an expression of the will of this or that ruler. It is true that there were such selfless people who traveled for many years to find out the truth, to travel to many countries and find the truth. For example, Imam Bukhari traveled all over Arabia and Iran to collect hadiths, and went to Mecca forty times to verify the authenticity of a hadith or it is a fact that Beruni traveled from country to country and worked in distant lands to gather sources and evidence for India. These examples show that the genesis of tourism goes back to antiquity, showing that in the human heart there is a longing, a desire to know something mysterious.

The socio-political, cultural and historical processes and changes that took place in human society, especially the development of science in the XVI-XVII centuries, led to the mass movement of tourism in Europe. The development of shipbuilding encouraged Portuguese and Spaniards to travel to different countries. The discovery of America aroused the "golden

temptation" among the Europeans, and tens of thousands of travelers, revengeful for adventure and adventure, set out for the "New World". Africa, Asia, Australia, China and India have become objects of European adventure, a passion for the supernatural. The great geographical discoveries made in the XVI-XVII centuries are connected with the tourist movements and adventures of Europeans. The interest in knowing the world and adventures and travels became popular in the New Age [9, p.5]. These adventures were of economic interest, of course. Just as Spanish conquistadors and European businessmen flocked to the Americas in search of gold, so did they travel to China, India, Australia, and Asia. These travels and marches, in turn, expanded the scope of knowledge about different peoples, ethnoses, geographical interests were combined with economic interests, philosophical, social, ethnological and ethnographic theories about different cultures, ethnoses, religions, customs emerged. The growing interest in the life and culture of ethnoses has led to the view of ethnotourism as a special theory, a field of science. That is why many researchers seek to find the basis of ethnotourism in ethnology and ethnoculture [2, p.10,32]. Such an approach leads to the definition of ethnocultural tourism as a set of forms of tourist activity aimed at understanding the various phenomena in the ethnocultural field [2, p.82].

In conclusion, it should be noted that the object of ethnocultural tourism is the culture of the people, nation, ethnicity, lifestyle, customs, cultural riches, artifacts. Tourists are interested in ethnocultural objects, it is important for them to know something about cultural riches that are different from their own. The ethnocultural character is unique. It is this originality, uniqueness, uniqueness that attracts the attention of tourists, encourages them to be interested in the historical heritage, national traditions and customs. Globalization in the world today is diminishing the diversity of cultural life, unifying their uniqueness, under the banner of integration. The processes of thinning and unification of socio-cultural life encourage tourists to look for diversity, uniqueness, national identity. Therefore, they study with interest the history of ethnoses that are interested in preserving their traditional culture, preserving the past in their way of life, trying to see with their own eyes their historical and cultural riches. Such an opportunity is provided by ethnocultural tourism, which is provided by specialized firms, systems and personnel. Occupying a certain place in the tourism market, ensuring socio-economic development through the attraction of tourists has become a policy of states, countries with ethnocultural riches are trying to use them effectively, to form their own tourism market.

Today, tourism has become a field of cultural services aimed at expanding international ties, ensuring socio-economic development and meeting the needs of people to understand, know and enjoy ethnocultural existence. It has become a tradition for peoples rich in historical and cultural heritage to use this wealth in the interests of socio-economic development.

References:

1. Квартальнов В.А. Туризм. Учебник. - Москва: Финансы и статистика, 2002; Культурный туризм для мира и развития: вступление в XXI век. - Москва: РИБ "Турист", 2000; Морозов М.А. Информационные технологии в социально-культурном сервисе и туризме. - Москва: Академия, 2002; Тўхлиев И.С., Ҳайитбоев Р., Ибодуллаев Н.Э., Амриддинова Р.С. Туризм асослари. – Самарқанд, 2010.
2. Бутузов А.Г. Этнокультурный туризм. Москва: Кнорус, 2013.
3. Муҳаммад Яхъя Закария З. Аҳмад. Туризм и путешествия в Древнем Египте: путешествуй как египтянин. Bavelcube Inc. 2018.
4. Древние авторы о Средней Азии. Ташкент: Гос. изд. Научно-технической и соц. эконом. лит-ры, 1940.
5. Обидов М. Буюк ипак йўлидаги Шинжон. Фарғона, "Фарғона" нашриёти, 2017.
6. Содиқов Ҳ. Амир Темур салтанатида хавфсизлик хизмати. Тошкент: ART FLEX, 2018.
7. Беруний, Абу Райхон. Ҳиндистон.-Тошкент: Фан, 1973.
8. Ўринбоев А. Абдураззоқ Самарқандийнинг Ҳиндистон сафарномаси.--Тошкент: Фан, 1960.
9. Путрик Ю.С., Свешников В.В. Туризм глазами географа.--Москва: Мысль,1996.
10. Бичурин И. Собрание сведений о народах, обитавших в Средней Азии в древние времена.Т.3. - Москва: Наука, 1972.
11. Ибрагимов Н. Ибн Баттута ва унинг Ўрта Осиёга саёҳати.--Тошкент: Фан, 1993.
12. Ўринбоев А., Бўриев О. Ғиёсиддин Наққошнинг Хитой сафарномаси.-- Тошкент: Фан, 1991.
13. Бартольд В.В. Сочинения. Т.6.-Москва: Наука, 1966, 1998.