



## THE ESSENCE OF THE CONCEPT OF ETHNOCULTURAL THOUGHT

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### ABSTRACT

Ethnocultural thinking means that the nation, the individual society, first of all understands the historical and cultural identity. Therefore, the study of its content and interpretation of its essence is the primary necessity of self-understanding. The material and spiritual riches created by a particular ethnos in the process of long socio-historical development, lifestyle, language, customs, experiences of assimilation and change of the external world, methods of self-perception, understanding, in short, a social reality.

**KEYWORDS:** - Ethnos, culture, thinking, ethnocultural perception, worldview, ethnocultural values, understanding of national identity, ethnocultural thinking, national-spiritual development.

### INTRODUCTION

It is known that ethnocultural thinking in the process of socio-historical development of a particular ethnos is a synthesis of understanding and knowledge of the world, assimilation and change of reality, satisfaction of vital needs and interests, and social relations, moral, religious, legal, enlightenment, spiritual and other views. While culture has existed since the emergence of man and society on earth [1], thinking has existed since the formation of the intelligent generation of man, Homo sapiens, the history of ethnocultural thinking is determined by the history of the creation of ethnos.

The concept of "ethnocultural thinking" consists of a combination of the concepts of "ethnos" (ethnic unity), "culture" and "thinking". Although "ethnos" (ethnic unity) is derived from the Greek

word "people", it is a clear concept in terms of meaning and is applied to an ethnic association formed in a particular social system [2].

### THE MAIN FINDINGS AND RESULTS

By "culture" (Arabic "urban") mean "a social phenomenon that serves the development of the individual and society, including human activity, the material and spiritual values created as a result" [3]. The material and spiritual riches created by a particular ethnos in the process of long socio-historical development, lifestyle, language, customs, experiences of assimilation and change of the external world, methods of self-perception, understanding, in short, a social reality [4], i.e. ethnoculture emerges. "Ethnoculture" is also used to describe the system of material, spiritual, domestic and enlightenment values of a particular national



culture, not only to the ethnos, its features, norms of activity, its concretization and condensation, the clarification of its content as a nation.

“Mentality” (Arabic thinking, mental cognition) - a system of thinking that determines the general, important features of objects and events, reflects the internal, necessary connections between them, the legal connections [5]. Simply put, thinking is an active process, a form of understanding reality, knowing it, reflecting it through concepts, judgments and conclusions. The concept of “ethnocultural thinking” is a systematic combination of them.

Ethnocultural thinking means that the nation, the individual society, first of all understands the historical and cultural identity. That is, ethnocultural thinking is a reflection of the ethnocultural environment. Moreover, it is a general, abstract image and a method of mental cognition that is indirectly reflected. Ethnocultural reality defines ethnocultural consciousness and at the same time ethnocultural consciousness creates ethnocultural values. So, ethnocultural thinking is ethnocultural consciousness, ethnocultural science. This, as noted above, is based on the knowledge of the way of life, traditions, norms and laws of the people to which it belongs, the norms and rules inherent in the cultural life, in a word, ethnocultural values.

Today's period requires the creation and implementation of new values, norms, rules that are unique to all, with a full understanding of the ethnocultural values of the people. It certainly defines cultural diversity, national identity, vital diversity. Otherwise, there may be cases of cultural alienation, deviations of social norms.

Ethnocultural values are a form of social consciousness, a necessary factor for the stability, content, consistency, development and

progress of the structural elements of the systems that have formed and formed the social needs of the ethnos that make up the community, society.

For the formation of ethnocultural thinking it is necessary not only to know the traditional ethnocultural values, to evaluate them on the basis of traditional and modern culture, norms of life, the prism of values and to turn them into criteria of activity.

The basis of ethnocultural thinking is, of course, traditional ethnocultural values. But this does not mean going back to history, fully propagating it, elevating it, that is, absolutizing it. We are in favor of the national thinking that is being formed today in accordance with the cultural values inherent in our people. That is, our national thinking must be formed within the framework of our ethnocultural thinking, in an inseparable, integral way. National thinking determines the image of national development.

Ethnocultural thinking, in turn, is inextricably linked with ethnocultural perception, ethnocultural perception, ethnocultural view of reality, approach, ethnocultural experiences and concepts representing ethnocultural content, the considerations made through them, the conclusions drawn and the way of thinking based on them.

In the form of ethnocultural thinking, it is important to feel and understand the socio-cultural life, lifestyle, experiences of the ethnos. Sense of feeling is one of the most basic components of ethnocultural thinking. The cultural life of an ethnos is valued for its importance and value. Understanding it, on the other hand, is not literally separate from the sense of importance. It is the basis that shapes ethnocultural thinking. In today's world, where the importance of ethnocultural values is a priority, it is impossible to ignore the inner



experiences, feelings and emotions of the subject in the process of its creation or in the state of perception.

Ethnocultural perception, worldview - as one of the specific components of the social worldview, is a set of traditional cultural views, principles and professions that determine the direction of people's ethnocultural attitude to reality and practical life activities. The ethnocultural form of worldview encompasses the traditional-cultural approach, the traditional-cultural attitude, the traditional-cultural assessment, and so on. The addition of elements of ethnocultural worldview to the general system of worldview leads to the enrichment of universal culture, both in content and form, and the improvement of the cultural landscape of the world. In this case, ethnocultural principles are manifested as a manifestation of the spiritual criteria that regulate people's attitudes to reality, their interactions with each other. It is also seen in the interests, approaches, criteria and goals that drive people to action.

Concepts, considerations and conclusions that express ethnocultural content also contribute to the understanding of the reality of the ethnic unit to which it belongs, to reveal its secrets, thereby increasing its socio-cultural and spiritual potential, to the universal system of spiritual culture, its diversity and meaning reflects such activities. It should also be noted that ethnocultural thinking consists of the semantic-structural unity of these elements. It also encompasses the understanding of ethnocultural identity, the specificity of the ethnos to which it belongs, lifestyle, life and religious beliefs, customs, traditions, values and norms, worldview, level of understanding and knowledge of reality. In short, ethnocultural thinking reflects the essence of ethnocultural values and norms.

## CONCLUSION

From the above considerations, it can be concluded that "ethnocultural thinking" is a way of thinking that is formed on the basis of knowledge, understanding the system of values that emerged in the process of historical, socio-cultural development of the ethnos, reflecting its way of life and content.

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